The Sabbath Recorder.

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The Sabbath Recorder.

THE SABBATH-KEEPING CHURCH AT NATTON, ENG.

By the Editor.

The Natton Church is situated near Tewkesbury, in the west of England, about ninety miles from London, thirty-five from Birmingham, and fifteen from Gloucester. The exact time of its organization is not now known. It is certain, however, that it existed as early as 1660; and it is quite probable, that there were Sabbath-keepers in that region as early as 1640, who were prevented from forming a regular separate gospel church by the unsettled condition of the country, and their own exposure to persecution.

The first pastor of the Natton Church of whom any tolerable account can now be given, was Mr. JOHN PURSER, who is spoken of as a very worthy man and a great sufferer for conscience's sake. It seems that he was descended from an honorable family and was heir to a considerable estate, but that his father disinherited him because he kept the seventh day as the Sabbath. Notwithstanding this wrong, it pleased God to bless him abundantly in the little he had. He became a reputable farmer, and lived at Asston-upon-Carrant, in the parish of Ashchurch, in the county of Gloucester, during the reigns of Charles and James the Second. In common with other nonconformists, he suffered much for his religion. One instance is mentioned in which his persecutors came upon him while he was ploughing in the field, and took from him his team. A person who was present said, "Don't let them have the plough and the hatchet;" to which Mr. Purser replied, "Let them have all." The laws at that time were very severe against the Dissenters, and it was customary to take any thing which could be found for the payment of fines. Not unfrequently the officers went far beyond the law, and were made to suffer for it. Such was the case in this instance; for one William Surman, Esq., a conformist, but a man who saw the cruelty and injustice of depriving an honest man of his property in that way, took his part, and obliged his adversaries to return the property to Mr. Purser. Other instances of his difficulties from his religion are mentioned, and it is a general tradition that he suffered much during the persecutions between 1660 and 1690. But after enduring all with cheerfulness and resignation, he came out of the furnace doubly refined.

It is probable that Mr. Purser began to preach about 1660, but was not ordained until some years later. In the mean time, a Mr. Cowell was the chief preacher at Natton, who published a book called "*The Snare Broken*," which occasioned considerable uneasiness between the observers of the first day and of the seventh day. Mr. C. is spoken of as somewhat unstable and wavering, which might have occasioned in part the difficulty. After his death, which occurred July 31, 1680, (as we learn from his tomb-stone at Tewkesbury,) a more peaceable state of things prevailed, and Mr. Purser took the principal charge of the church. At that time the congregation was widely scattered. The principal place of meeting was at Mr. Purser's house at Asston, but other meetings were held at different places within a range of twenty-five miles. Although Mr. P. kept his farm, and reared up a large family, yet he served the church faithfully in the ministry. While his hands were industriously occupied, his heart was much upon things above. Indeed, he tells us, that while his hands guided the plough, it was common for him to enjoy much of the divine presence, as was the case with many of the most worthy ministers of that time. One source of our information says, that "all his children walked in his steps, and many of his grand-children." Many of the following generation, however, adopted the first day for the sake of convenience, and are now members of the different Baptist churches. Mr. Purser was unable to preach for some time before his death, which occurred about 1720.

Mr. EDMUND TOWNSEND succeeded Mr. Purser in the pastoral care of the church. He was a plain man, but much respected for his integrity and sincerity. Soon after his ordination he was sent as a Messenger to the Sabbath-keeping churches in London. He labored there for a time with the Mill Yard Church; and then, in 1727, accepted a call to the pastoral care of the Cripplegate Sabbath-keeping Church, which had been left destitute by the death of Joseph Stennett. [A farther account of him will be given hereafter.]

When Mr. Townsend left Asston, there were two young men in the church who exercised their gifts and gave promise of great usefulness—Mr. PHILIP JONES and Mr. THOMAS BOSTON. Mr. Jones was chosen pastor of the church, and discharged the duties of that office until his death in 1770—a period of nearly fifty years. He lived for several years at Cheltenham, preaching sometimes there, then at Asston, Natton, Paxford, and other towns, for the purpose of accommodating members living at each of those places. In 1731 he removed to Upton, but continued his ministry in different places. To serve the church in this way, he went through many difficulties, sometimes traveling in the worst weather, and at other times running great risks from the floods of the Severn and Avon. Yet inconveniences and dangers seldom detained him from the meetings, when duty called. "His character at Natton is, that he was a holy man of God, and a great and lively preacher of the Gospel; but few were better acquainted with the Scriptures, for, whatever his subject was, he could have chapter and verse to prove the whole. In short, he was a living concordance; a man of unblemished character; a sincere friend, and a faithful reprover, but always in the spirit of meekness. Perhaps but a few living had a greater command over the passions than he had."

Before Mr. Jones died, in 1770, Mr. THOMAS HILLER, his nephew, was chosen pastor of the Baptist Church in Tewkesbury, near Natton. He was a Sabbath-keeper in opinion and practice, and was therefore invited to serve the Sabbath-keeping Church at the same time that he remained pastor of the first-day Baptist Church. He accepted the invitation, and continued to minister to both churches until his death a few years ago. His ministry is spoken of in a record before us, as having been "successful at Natton as well as at Tewkesbury." In what form that success was seen, we know not. We simply know, that the church at Natton, of which it is said, that in the early ministry of Mr. Jones "the members were rather numerous, and not many years ago the numbers were thirty," has now become a mere handful of Sabbath-worshippers, in the greatest need of spiritual strength and encouragement. That Mr. Hiller was a man of worth, no one can doubt, who has seen in what veneration he is held by his former parishioners. That he felt deeply interested in both the churches of which he was pastor, is evident from his remembrance of them both in his last hours. But we must think, that the history of his connection with the Sabbath-keeping church in Natton proves, what was equally well proven by the history of Samuel Stennett's connection with the Sabbath-keeping church in London, that no man can successfully serve two masters. A minister of the Gospel, who is at the same time pastor of one church worshiping on the seventh day of the week, and another church worshiping on the first day of the week, can never be faithful to them both.

Since the death of Mr. Hiller the congregation at Natton has been without a pastor. It has, however, enjoyed on the Sabbath the assistance of a worthy Baptist brother from Tewkesbury, in whose company we attended a Sabbath service there, at which eight or ten persons were present.

It is in place here to state, that in 1746, Mr. Benjamin Purser, the youngest son of Rev. John Purser before mentioned, purchased an estate in the village of Natton, where the meetings had formerly been held only at irregular intervals. He there fitted up, at his own expense, a chapel adjoining his house for divine worship. It is a small room, with a boarded floor, a pulpit, one pew, a row of benches, a communion table, and a small gallery. He also walled in a corner of his orchard for a burying ground. When he died, in 1765, he left the meeting house and burying ground to the church, together with five pounds a year out of his estate to all succeeding ministers. He was a worthy benefactor of the church, and died at the age of sixty-nine years, much lamented by all who knew him. At the present time the congregation is so small that the chapel is not used for regular Sabbath services. It is opened on occasions of special interest, such as a funeral. It also serves as the depository for a small collection of old books, in brushing the dust from which, Mr. Black and myself found employment, amusement, and profit.

THE BIBLE.

A single book has saved me; but that book is not of human origin. Long had I despised it, long had I deemed it a class-book for the credulous and ignorant; until, having investigated the Gospel of Christ, with an ardent desire to ascertain its truth or falsity, its pages offered to my inquiries the sublimest knowledge of man and nature, and the simplest, and at the same time, the most exalted system of moral ethics. Faith, hope, and charity, were enkindled in my bosom; and every advancing step strengthened me in the conviction, that the morals of this book are as superior to human morals, as its oracles are superior to human opinions. [M. L. Bautain.

THOMAS A KEMPIS, author of the Imitation of Christ, was born at the little village of Kempen, near Cologne, in the year 1380—the son of an ordinary mechanic. His name was Thomas Littlehammer (Hamerken)—the a. Kempis, or von Kempen, designating his birth-place. He lived a retired and quiet life, writing devotional works, and copying valuable books—the art of printing not being then known. He wrote a beautiful hand, and took great delight in beautiful manuscripts. An elegant copy of the Bible in four volumes, and select works of St. Bernard, written out by his own hand, are still preserved at St. Agnes, where he died at the age of 91.

THE DEATH-BED.

BY THOMAS HOOD.

We watched her breathing through the night,
Her breathing soft and low,
As on her breast the wave of life
Kept heaving to and fro.

So silently we seemed to speak,
So slowly moved about,
As we had lent her half our powers,
To eke her being out.

Our very hopes belied our fears,
Our fears our hopes belied;
We thought her dying when she slept,
And sleeping when she died.

For when the morn came dim and sad,
And chill with early showers,
Her quiet eyelids closed;—she had
Another morn than ours.

THE BIBLE IN COLLEGES.

Rev. Dr. Humphreys, who has been the President of Amherst College since the year 1823, until his late resignation, stated, at the inauguration of his successor, that the institution during that time, had enjoyed seven special revivals of religion; and that no class had yet graduated, without passing through one or more of these refreshings from on high. Of seven hundred and sixty-five students who had graduated, four hundred were now in the ministry, or in a state of preparation for it—one hundred of whom were settled pastors in that State, thirty were foreign missionaries, and the others were scattered through seventeen States of the Union.

These facts illustrate the importance, in seats of learning, of systematic religious instruction, drawn directly from the Bible, the fountain of unmingled truth and purity. This College has from its infancy honored the Book of God above all other books, not only by using it at morning and evening public devotions, but by employing it regularly as a text-book for careful study and recitation in all the classes. How long will it be ere the period arrive, in which those who believe in the tremendous realities of revelation, and who occupy the highest seats of moral influence, shall generally proceed with their charge under the full impression, that without the moral image of God, the mightiest human intellect can be nought but mightiest rebellion and suffering forever? And how long will it be ere all, who aspire to be truly great among men, shall, like Sir Matthew Hale, Sir William Jones, Sir Isaac Newton, and others, who have stood at the head of human kind, count it their highest honor and privilege to commune, through His Word, with the Infinite Source of all greatness and intelligence?

FOREIGN MISSIONS.

The Baptist Board of Foreign Missions held a meeting in Boston a short time ago, at which Rev. Mr. Dean, from China, delivered a very weighty and earnest discourse on the erroneous impressions which exist in regard to Foreign Missions. The following report of the discourse is from the Boston Morning Chronicle:—

He was glad, he said, to find, as he thought, an increasing disposition among his brethren, to put their attachment for the cause of missions on the simple ground of Scriptural duty, and not rely on excitements and impulses, that die away almost as soon as they begin. He had no sympathy with this clamorous demand for some "interesting statements," which are relied upon to "stir up the people" to a little flashy liberality. When he met these things, he sighed to have them look to the Bible, and to the examples of Jesus Christ and the apostle Paul, to arouse a missionary spirit among the people.

He wished he could draw aside the drapery which distance throws over the work of missions, so as to show the naked reality as it is. That would do more to awaken a permanent interest in the cause, than all other statements. Many persons seem to think of missionaries as if they were a superior order of beings, or at least a very peculiar class of men, if not almost super-human. But it is not so. They belong to the same family with Christians in this country, and are peculiar beings in no sense except that in which all Christians are said to be a peculiar people. They suffer the same vicissitudes, are exposed to the same temptations, and subject to the same wants. People seem to think that missionaries are beyond the reach of the devil, and that the Christian warfare is at an end with them, and they have no longer occasion for self denial, and watchfulness, and prayer. But, my brethren, said he, rely upon it, there is no missionary road to heaven. We all have to travel the same road and fight against the same enemies, and conquer by the same weapons.

The trials of the missionaries are equally misapprehended. They are not the same that are felt at home. The anxiety is not, with them, what they shall eat or drink. He felt very little concern about that, although he had lived for months together without bread, and very seldom ate milk, or butter, or cheese, and lived in a bamboo house without windows and roofed with leaves. He did not reckon these among the trials, but could say that he enjoyed life as sweetly as at home. Neither are severe domestic afflictions, personal dangers, and such things, properly called missionary trials, for they are not peculiar to the missionaries. But the missionary has trials, such as, if he had foreseen when, ten years ago, he entered upon the work, he could not tell whether he should have had faith and zeal enough to encounter. But he would say, after them all, that he had never seen the day in which he had regretted his enlistment, and that not one promise of the gospel had ever failed.

The severest trial of all was to look upon some hundreds of millions of dying pagans, going to the grave without a Saviour and without hope, and to look upon plans proposed as inadequate in giving them the salvation of the gospel, and to feel compelled to relinquish all such endeavors, from the fact that the friends of Christ in this country, who had the means of executing, withhold their contributions. This thought rests more heavily than any other on the heart of a missionary.

He then gave some pretty plain suggestion in regard to the appointment of missionaries for the heathen. An idea seems to prevail, that no man should be a missionary unless he is specially imbued by the Holy Ghost, and so impressed with his duty to go, and to go to that particular field, that he will insist upon being sent there. Now, said he, these are just the men we don't want—men who have such strong impressions and so much conscience that they can only think one thought, and only go to one place, and only do one thing.

We want men of principle, who are willing to labor any where, and do any thing, for Christ's sake and the salvation of souls—Men of sober judgement, modest and humble, who will not force themselves on the board, but who think less of themselves than others think of them—men whom the board can tell to go to the heathen, and they will go, because they are called to go. He also begged them to consider that it costs as much to send out a fourth or fifth-rate man, and support him in the field, as to send and support a man of powerful mind and energetic character, who could do tenfold more good. He pointed out the bad policy of sending men who were deficient, or deformed, or inferior in appearance, and who would necessarily become a laughing stock to the heathen before ever they could show what was in their minds.

COMPLETENESS OF THE SAINT IN CHRIST.

We have often thought we should like to hear a sermon on that text, "And you are complete in Him." It is a great consolation, when weighed down beneath a sense of our own ignorance, weakness, sinfulness and unworthiness, to think of that text, "You are complete in Him." It is a good text for the poor and ignorant, the despised and the afflicted. You may be in want of every thing, but you are complete in Christ. You may be ignorant of every thing that the "self-approving world" calls knowledge, but if you love Christ, you are complete in him. You may be despised of the world, and your name cast out as evil, but if you are a child of God, the despite of the world cannot harm you, you are complete in Christ. Your friends may all be taken from you, or may all desert you, but you are not the less perfect for that; you are complete in Christ. Your property may be taken from you, and you may have to beg your bread, or to suffer from hunger and nakedness, but still you are complete in Christ; in him you are perfect and entire, wanting nothing. You may lose your health, may suffer with lingering and painful disease, may be helpless and bed-ridden, but still you are complete in Christ.

If you be a child of God, and stay yourself on Christ, nothing can take away from this completeness, nothing can diminish it. Nor can any thing add to it. If you had all the wealth of the Rothschilds, it would not make you any more complete in Christ. If you possessed all the thrones of Europe, or could sway the sceptres of the world, it would not add to your completeness in Christ. If you had all the learning of Scaliger, and all the genius of Milton, it could add nothing to the perfection of your character as a child of God; it could not make your robe whiter, or your roll brighter—it could not make you more complete in Christ. In him, and not in the world, are hid all the treasures of wisdom and knowledge. And ye are complete in him.

Let this be the saint's triumph and independence, that he is complete in Christ. Let him say within himself, as the gaudy shows of the world pass by him, well, after all, what matters it though I be so poor and ignorant; in Christ I have all riches and knowledge. What matters it who knows me here, or who knows me not, who cares for me here, or who despises me; if Christ deigns to know me, I am complete in Christ, I care not for anything else. I want nothing else, if Christ be made unto me of God my wisdom, my righteousness, my sanctification, my redemption.

Complete in Christ! O how delightful is the thought! There is nothing in this wide world that we need, but just Christ. We are perfectly independent of the world, in Christ. Though having nothing, we are possessing all things, in Christ. In him we have riches, food, drink, light and life. He is our bread, our wealth, our health, our sun, our shield, our rock, our refuge, our exceeding great reward. Let the Christian go about the world singing, Complete in Christ, Complete in Christ! [N. Y. Evan.

ANOTHER HOLY ROBE.—The Greek church is claiming in her turn the possession of a robe of the Saviour of mankind! A letter from Moscow says: "It is perhaps not known in Germany that, besides the holy tunic of Treves, we possess in our Cathedral of the Assumption a piece of the Lord's tunic. It is of linen cloth, of a yellowish color, and the fabric very coarse. After the conquest of Grusinie, the Shah took away this fragment from the church of Mzhat, and eventually presented it as a *cadeau* to the Czar Michael Foderowitch. A portion of it is still preserved in the imperial chapel of St. Petersburgh. At the baptism of every member of the Imperial Family, a small fragment is placed in the cross which is worn by all the true believers on their naked bosoms from the hour of their birth until their descent into the grave, as a sort of holy talisman!"

AN INTERESTING [illegible]ER.—When the celebrated Dr. Owen, [illegible] distinguished theologian of his age, [illegible] by Charles II., "how a learned man, su[illegible] was, could sit and listen to an illiterate tin[illegible]ke John Bunyan," he replied, "May it [illegible]your Majesty, could I possess that tink[illegible]es for preaching, I would most gladl[illegible] all my learning."

HEATHEN PRAYERS.

In several parts of India, a brahmin, or priest, goes down to the side of a river, and makes a god from the mud that lies on the banks. When he has formed it into a strange shape, he dries it in the sun; and then he prays to what his own hands have made. First he strikes his elbows against his sides, then he snaps with his fingers round about his head, stamps with his left foot on the ground, and beats his cheeks with the fingers of his left hand, whilst his lips mutter strange sounds. When he has finished his devotions, he takes his mud-god, carries it to the river, and throws it into the water from whence it first came. This is hea[illegible]

The people called Gallas, in Africa, worship a large tree, that grows on the side of one of their rivers. Crowds come from every part of the country, to ask of it every thing they desire. One asks for health; another, for money; another, for good crops; and another, that he may overcome his enemy. Only the men are allowed to present their prayers at this spot; for they suppose females are unworthy of the honor of praying to the great tree!

The Tartars have a praying machine. It is a round hollow box, fixed upright like a grindstone; a string leads from it to what is called a spindle. By treading on the spindle, the machine turns just like a grindstone, when men sharpen their knives. Now, in the inside of this box are rolled up long pieces of parchment, joined together, sometimes to the length of several hundred feet; on the parchment a prayer is written over and over again, perhaps as many as a thousand times. When the machine is set in motion, the parchment prayers are moved about, which they say pleases the gods, and brings down their blessing. The heathen thus make prayer by the wholesale, for they suppose every time the box moves round, as many prayers are offered as are written inside.

Every Chinese, when he goes to worship his idols, takes with him two painted candles, and receives from the priest in return, six slips of scented wood. He then bows his head to the ground, to let his god know that he is about to pray. Next he lays three of the pieces of wood on the altar, bows nine times, gives money to the priest, and retires. During this ceremony, a large gong or drum, is fiercely struck, so as almost to stun the people; this is done to call the attention of the god to the prayer that is offered. [Miss. Sketches.

FALSE SPIRITUALITY DETECTED.

That must be a false spirituality that gives to those who cherish it a distaste and disrelish, either for the study of the truths of the Bible, or for active labor in any department of God's vineyard where self-denying work is needed to be done. The truly spiritual man is earnestly intent on the investigation of Christian doctrine—and is ready to welcome, gratefully, the most humble post of duty and usefulness.

The man is most spiritual—is most under the influence of the Holy Spirit—who most readily apprehends and most cordially relishes the Christian doctrines, and who sees the spiritual beauties and glorious blessedness of duty doing, wherever the Providence of God places him.

The devout lady who thought herself wholly sanctified, and yet dared not attend a meeting where the claims of the enslaved were to be urged, lest she should lose her spirituality of mind, had yet to learn wherein true spirituality consists. And many who find fault with the self-denying pioneers of unpopular reforms, that they are not sufficiently spiritually-minded to be safe guides, betray their own standard of spirituality when they conveniently stand aloof from such labors, and select a less unpopular department of service, under the implied plea that they are too spiritual and heavenly minded to attend to such low matters. When they admit that a work of benevolence, or of reformation, needs to be done, yet think themselves too holy to help to do it, thus leaving the work in the hands of those whom they consider less spiritual than themselves—and then again adduce the low attainments of those who enlist in the work as an additional reason why they do not co-operate, there is evident injustice and inconsistency in their course. For seventeen years past, and in relation to the Temperance, Moral Reform, Anti-Slavery, and Church Reform enterprises, the developments just hinted at, have been continually witnessed. And it is quite remarkable that those who were too holy to do any thing for the inebriate and the enslaved when the cause was most grievously suffering for want of laborers, find their scruples to give way, and their spirituality to permit their co-operation, just in proportion as the heavy work has been done up, the sea become smooth, and the gale favorable. Just at the present time, it is held a sure symptom of a want of deep-toned spirituality, for a person to be earnestly intent on the discussion of church organization, lay ordination, and clerical caste. But there will be no want of spirituality in marching over the ground, and erecting triumphal arches, after the battle shall have been fought, the victory won, and the rubbish removed.

The spirituality that the cause of Christ needs, is that which can walk by faith, not sight; which can afford to suffer the loss of a reputation for spiritual-mindedness, which can seize fast hold of divine service for its exercise—which never needs to inquire whether a reformatory work will succeed, after it has ascertained that it is a work that God approves and man needs. To the truly spiritual man, the discovery of truth is the discovery of duty, and the discovery of success. To follow the right, and to follow the Saviour are one and the same thing. To serve humanity is to glorify God. To obey is to enjoy—the task-field is the temple—self-denial is the crown of glory, and the love and communion of God is the keeping of his commandments, without finding them grievous. [Goodell.

MOSHEIM pertinently remarks, 'After Christianity became incorporated with the government, it is difficult to determine whether Heathenism was most Christianized, or Christianity most heathenized.'

ICE CURRENT

ASHES,
rst sort a 4 0
" " 4 5
CANDLES.
Tallow lb 9 a 11
ast and city 27 a 29
Patent — a 38
COFFEE.
9 a 10½
8½ a 8
8½ a 8½
Domingo 8½ a 6
HOME STICS
rting brown ½ 5 a 6½
do 6 a 7
bleached 7 a 9
tings b'wn 4-4 6½ a 7½
do 5-4 10½ a 12½
bleached 4-4 7 a 12
do 5-4 12 a 15
hecoes, blue 7 a 12
fancy 6 a 14
illings, brown — a 8½
ntucky jeans 25 a 50
nnets 40 a 75
ecks 4-4 8 a 12
tton yarn, 5-13 15 a 16
FEATHERS.
reign, lb 12 @ 25
merican, Live 26 @ 3 ½
FISH
Cod, cwt 3 00 @ 3 12½
ckled Cod, —
bbl 3 25 @ 3 50
ckled Salmon —
ic 12 50 @ —
ackerel, No. 1 —
bbl 11 50 @ 11 75
2 bbl 10 75 @ 11 00
3 bbl 5 50 @ 6 00
FLAX
ussia, lb 9 @ 11
merican 6½ @ 7
FLOUR AND MEAL.
ncsee 4 62½ @ —
ichigan 4 62½ @ —
hio, Hey & —
Ver. 5 37½ @ 5 50
ennsylvania —
altimore 4 75 @ 4 87½
chm'd & mills 6 25 @ 6 50
Do county — @ 5 00
andywine — @ 4 87
eorgetown — @ 4 87½
ye flour 3 00 @ 3 12½
dian Meal 2 37½ @ 2 56½
GRAIN.
heat W. 1 05 @ 1 12½
Do South new 1 00 @ 1 10
ye, Northern 66 @ —
orn, Jersey 47 @ 47½
Southern — @ 46
arley western 55 @ 57
ats, Northern 30 @ —
GLASS.
nglish Crown 50 feet:
6x8 to 10x13 3 50 @ 4 00
12x18 to 16x26 5 50 @ 6 50
agle and Columbian:
6x8 to 8x10 2 10 @ 2 30
10x14 to 16x20 2 70 @ 3 00
HAY.
North River, 100lbs. 35 @ 45
IRON.
ig, Eng. & Sc. ton 50 a 52½
Do Amer 40 a 45
ar do rolled 90 a 92½
Do Russ PSI 1 05 a 1 10
Do Swedes 90 a 92½
Do Eng com 80 a 85
Do do refined 95 a —
heet E & Am lb 7c a 7½c
Hoop do cwt 5½ a 7
LEATHER (Sole.)
ak, lb 19 @ 24
emlock, light 15 @ 15½
Middle 14½ @ 15½
Heavy 13½ @ 14
LUMBER.
oards N R } 30 00 @ 35 00
M ft }
Do box 11 00 @ 12 00
Do east. p. 10 00 @ 11 00
Do Albany, piece 7 @ 17
Plank, Gal } 33 00 @ 35 00
Pine, M ft }
Scantling pine 14 00 @ 16 00
Do oak 30 @ 35
Timber, oak, cu ft 25 @ 37
Do Ga. yel pine 35 @ 40
Shingles, 18in. 1 50 @ 2 00
Do cedar, 3ft. 22 00 @ 24 00
Do do 2ft. — @ 17 50
Staves, w o } @ 50 00
pine M }
Do do bbl 30 00 @ —
Do oak hhd 25 00 @ 26 00
Heading, w o @ 45 00
Hoops 25 00 @ 30 00
MOLASSES.
New Orleans, gall 32 @ 33
St Croix 34 @ 35
Trinidad, Cuba 32 @ 33
Cardn'a & Mat'nzas 30 @ 31
NAILS.
Cut 4d a 40d 4½ @ 5
(3d 1c and 2d 2c more)
Wrought 6d a 20d 10 @ 12
Horseshoes No 7 a 9 18 @ 20
PROVISIONS.
Beef, mess bbl 9 00 @ 9 50
Do prime 6 00 @ 6 50
Pork mess bbl 12,75 @ 13 50
Do Ohio prime 9 68½ @ 11 00
Butter, west'n me 12 @ 14
Do Orange co. 15 @ 17
Do order to good 10 @ 12
Hogs lard 7½ a 8½
Cheese, Am lb 7 a 8
Hams smoked 8½ a 10
Do pickled 7 @ 7½
Shoulders, smoked 6 @ 6½
Do pickled 5½ @ 5½
RICE.
Ordinary 100lbs 3 12½ a 3 25
Good to prime 3 50 @ 3 75
SEEDS.
Clover lb. new 6 a 7
Timothy, tierce 2 50 @ 3 00
Flax, tough 2 50 @ 2 90
Dodelean — —
SUGARS.
St Croix lb 8½ a 8½
New Orleans 6 a 7½
Cuba, muscovado 6 a —
Havana white 9½ a 10
Do Brown 8½ a 9
SALT.
Turks Isl bush 26 a 27
Bonaire, 24 @ 30
Cadiz, 20 @ 21
Liverpool, fine 1 25 a 1 35
SHEETING.
Russia, white, p. 8 50 @ 10 00
Do brown 6 50 @ 8 00
SOAP.
N York brown 5 4 a 7
Castile 9½ a 9
SPICES.
Cassia lb 19 a 19½
Cloves 25 a 25½
Ginger, race 6 a 7
Pimento No 1, 11 a 12
Pepper, Sumatra 10½ a 10½
Do Jamaica 11 a 11½
TEAS.
Imperial lb 40 a 100
Gunpowder 55 a 65
Young Hyson 38 a 65
Hyson skin 24 a 35
Hyson 30 a 50
WOOL.
Merino, Saxon, fine 50 a 55
Do common 30 a 38
Full washed 28 a 32
American 10 a 12½
Do full blood 20 a 24
Do half blood 18 a 20
Do three fifths 16 a 18
Do quarter 14 a 16
Pulled, lambs 20 a 24
Do first 28 a 30
Do second 24 a 26
Do third 18 a 20

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New York, June 26, 1845.

THE PAST AND THE FUTURE.

We enter to-day upon the second volume of the Sabbath Recorder. In doing so, we cannot refrain from expressing our gratitude to God who has thus far smiled upon our undertaking, and to those friends who have encouraged us in carrying it forward. We knew well enough beforehand, that it was not an easy task so to conduct a denominational paper as to give it a character of its own, and at the same time furnish no just occasion of complaint to those who might differ from us. But notwithstanding the difficulty of the task, we ventured upon it, and have endeavored faithfully to meet it. Whether our endeavor has been crowned with success or not, we leave others to judge. It is sufficient for us to know, that if we have failed it has been from some other cause than a want of interest and diligence on our own part. It is perhaps needless to say, that the past year has been to us one of anxiety and toil, since this was to be expected in commencing a new enterprise which only assumed to be an experiment. We may also say, that the year has been one of many pleasures, for which we are indebted to the frank expressions of confidence from our friends, the growing interest in the discussion of the Sabbath question, and the certain indications that our own people are awaking to the importance and dignity of their mission. In view of these things, we can but feel grateful for the privileges of the past, and look forward hopefully to the labors of the future.

Our course during the coming year will be, we trust, consistent with what it has been during the past year. In regard to the subject of the Sabbath, it will be our aim to elucidate and enforce its claims, to mark and chronicle whatever movements may seem to us important in their bearings upon it, and to express our opinion fearlessly of those doctrines and measures which may be promulgated respecting it. At the same time, we shall not knowingly overlook any other important enterprise in which our fellow Christians are engaged; but shall speak freely, as we have heretofore done, of any and all the various benevolent and reformatory movements of the day—not shunning to rebuke that which may appear to us wrong, nor to identify ourselves with that which we judge to be right and true, whether such things are found in high places or low places. Thus doing, we hope to enjoy the continued support of our friends, and to carry about with us a conscience void of offence.

VALIDITY OF ROMAN CATHOLIC BAPTISM.

We have already announced that the Presbyterian General Assembly, at its late meeting in Cincinnati, Ohio, after much discussion, decided that baptism in the Roman Catholic Church is not valid. We have since been not a little amused, by reading the comments of Presbyterian, Episcopal, and Catholic papers, upon this decision. It seems to be conceded by them all, that the decision is one of considerable importance, both on account of its practical influence, and the spirit which it develops. But of its prudence and liberality very widely different views are taken.

As might have been expected, the Old School Presbyterian papers regard the decision as wise and needful—as a just rebuke to Romanism, and an act indispensable on the ground of consistency. The Assembly had, ten years ago, "declared the Papacy to be apostate from Christ, and no true Church." Hence a sort of necessity was laid upon it to deny the validity of those ordinances which had been administered by such apostates. And so the question became simply whether baptism by Rome is baptism according to the Presbyterian standards.

Now how does this strike Episcopalians? Let the following quotations answer the question. The organ of the high church party in New York, says, "The reverend divines do not attempt to prove their point by the Bible, their professed Rule of Faith, but are fain, spider-like, to spin it out of their own vitals." Again, "In disregard for express Scripture, it is a match for any article in the creed of Pius IV." Still again, "Their decision, in fine, is a development fresh from the mint of modern Romanism, which cuts free from Scripture and antiquity, and claims authority for no other reason than because it is a development."

But the Catholics object to the decision on very different grounds. They find fault with the position taken in the discussion, that Catholic baptism is defective in matter and defective in form—not baptism therefore in any sense, but an impious substitute for it. If this be true, say they, then John Calvin, who received the rite according to the Catholic Church, was never baptized; and so those who were baptized by Calvin, having received no baptism at all in any scriptural sense, were equally unqualified to baptize others, and this disqualification has thus been handed down in the Presbyterian Church from Calvin's day to the present time, and all their baptisms are invalid.

These facts are sufficient to show, that a spirit of inquiry is awake in regard to the questions at issue between Catholics and Protestants, which will not be put down by the mere *ipse dixit* of any body of men, however orthodox in their own estimation. The decisions of such ecclesiastical bodies as the Assembly will be tried by the avowed principles and practices of the men who compose those bodies. If, after all their pretensions of adherence to the Scriptures, they will, without a text of Scripture, unchurch a large portion of those who claim to be a part of the church as much as themselves, they must expect to be referred to their own professions. If, notwithstanding their charges against the Baptists of bigotry and uncharitableness, they carry out the very same principle, how can they expect to escape the censure which they have so liberally heaped upon others? For our own part, we are glad to see the discussion going on. We hope it may lead to greater watchfulness and consistency on the part of those who undertake to condemn others.

HINDRANCES TO EFFECTIVE PREACHING.

It is common to remark the correspondence of the religious character of a community with that of the occupant of its pulpit. The human mind is framed to be influenced by motives; and it is the business of a gospel preacher to bring these to bear in subduing the hearts of men. If he be himself characterized by the strength, fervor, and spirituality of his religious views, his words can hardly fail to exert a quickening and invigorating influence upon those who listen to them. If, on on the other hand, he be lax and enfeebled in spirit, with obscure moral perceptions, and a disingenuous heart, he will do little to hold in check the corruption and licentiousness to which human nature is constantly tending. The design of the Christian ministry, it should be remembered, is Remedial as well as Conservative; it is to remove evil as well as to foster and protect anything absolutely good. Yet from this high position, involving as it does the necessity of arduous labor, there is a constant tendency to descend. It is much more easy, with the wide world of theological speculation and mystery spread out before it, by culling the flowers which here and there bloom on the surface, to furnish the means of pleasurable excitement, than to speak to men of the appalling truths of Human Depravity and Divine Justice. Hence the multiplied and mournful instances of the apparent inefficiency of religous instruction. Hence the necessity that those whom it has pleased Heaven to send forth at intervals to reform and purify the Christian church, should renounce the position of mere ministers of religious recreation, and pursue such a course as will ensure for them the sustaining energy of the all-renovating Spirit.

A variety of influences are constantly at work to blunt the edge of religious truth, and prevent its natural effect upon the minds of men. Among these may be named *the habit of indiscriminately discussing the ill-defined distinctions of metaphysical theology.* It is a remarkable feature of this kind of speculation, that it affects in precisely the same manner entirely different classes of minds. The rude as well as the refined—the sinner not less than the saint—experiences a kind of intoxicating pleasure in contemplating the ingenuities of mystic exposition, and the enigmas of scholastic discussions. Yet even the most simple and ingenuous minds, though intent upon finding the truth, when they enter upon this field, where Scripture is set at defiance by sophistry, are in danger of losing all their symplicity in a warfare of logic. It is in reference to this, that a modern writer has hazarded the assertion, "that a long course of profane and reckless sensuality, does not more effectually obliterate from the heart its native awe of the Divine Authority, or its reverence for the justice, sanctity, and power of God, than does a thorough initiation in the brazen abstractions of the antique logical theology." Whenever a preacher of the Gospel, therefore, consents to take his stand on such ground, he surrenders the most effectual means of awakening the drowsy consciences of sensual religionists and dissolute sceptics.

Another of these influences may be found in *the tendency of frequent repetition to conceal the thought which religious phrases were designed to convey.* The truth of this is illustrated in the experience of every man who has struggled to maintain spiritual life. Nothing less than a constant and wakeful effort has enabled him to do it. But let this consideration be extended to congregations and communities. If the sincere and thoughtful, set free from the dissipating influence of showy assemblies, find it difficult to overcome this tendency, what else can be expected from those whose minds are already rendered callous by sensuality and stupid by indulgence, than that the heavy monotony which characterizes much of religious service, should add to their long-cherished and deadening insensibility? It cannot be doubted that this is a frequent consequence; and that the most solemn responses to religious truth—even such as are connected with prayer for divine help to obey it—are often given by the thoughtless tongues of those who would tremble at their own blasphemous act, if called upon to translate it into plain language. It behoves the preacher especially to beware of this tendency; and not until he can break up these incrustations, will the truth produce its full effect upon the naked and sensitive souls of men.

An unfeeling manner of presenting gospel truths has often robbed them of all their power. It is easy, in every department of human interest, to make affirmations in such form as to show our own want of belief in them, and thus prevent their natural effect. The danger of this is greatly increased when things spiritual are the theme. If he who speaks upon such a topic fails to indicate an apprehension somewhat proportioned to its intrinsic importance, no abstruse reasoning nor impassioned bursts of eloquence can supply this deficiency. He may vindicate the rigor of divine justice, and demonstrate the certainty of the final punishment of transgression, or paint with accumulated figures of terror the awful scenes of future retribution, and the words will fall powerless from his lips. The covetous man will continue to count his treasure; the ambitious man will plot the destruction of his rivals; and all will feel that in these pro-found sublimities or this vehement declamation there is no occasion for serious alarm or apprehension.

The means by which these influences are to be counteracted, and men prepared to speak efficaciously of the Divine Justice and its awful consequences, deserve the study of the religious teacher. The foundation for it is unquestionably to be laid in the condition of his own heart, and requires the presence of the rarest moral qualities. The first preparation for it is a clear perception of the coincidence of the different attributes of the Divine character. His justice and his love must be seen and felt to agree in their requirements. A mere intellectual conviction of this truth is not sufficient; there must be that deeper emotion, which language cannot describe, for which communion with the dread Majesty on high only can prepare the soul, and which the Father of Spirits only can convey.—A deep feeling of sympathy and compassion for sinful men is another essential element, This gains access to the human heart, disarms it of all prejudice, and imparts a tenderness and pathos and power to pursuasion, which secures effect for the truth. The bond of both these is furnished by an unwavering belief in the characteristic doctrines of the Gospel. If man be not exposed to future punishment, it is cruel to add to those smothered forebodings of conscience from which every natural mind strives to escape. If there be a future punishment, and yet no way of redemption, it were equally cruel and idle. A doubt of either of these truths, paralizes the heart, and brings the darkness of scepticism over the soul. But with a pervading conviction of the certainty of them both, their sincere and earnest enforcement can hardly fail to carry conviction to the darkest heart.

RELIGIOUS NEWSPAPERS.

That sermon which we spoke of some time ago, called, "*A Plea for Religious Newspapers, by a Connecticut Pastor,*" contains so many good and true sayings that we cannot help repeating some of them for the benefit of our readers. The good man's text was, "Give attendance to reading;" and the doctrine of his discourse was, "Every one who is capable, ought to *read* a religious newspaper. Every family—and especially every pious family—ought to *take* such a paper. There are few—almost no—exceptions." This is pretty high ground; let us see how he sustains it. He first proves, that "the habitual reading of a religious newspaper tends in a high degree to make a well-informed Christian." Next he maintains, "that those who read no religious newspaper take little or no interest in the departments of religious enterprise." He then sets forth that a religious newspaper "is another weekly preacher to stand by the side of the pastor and second his efforts;" and that, "as a volume of practical hints upon religious duty, a well-conducted religious paper for a year exceeds almost any other volume that can be named."

Thus much to prove the duty of *reading* a religious newspaper; now for his proof that it is the duty of every family to *take* one. On this point he first gives seven reasons against *borrowing* a paper. He then takes up the excuses of different men for neglecting to take a paper. One man says, "I can not afford the expense;" to whom he replies, that "if nine-tenths of those who make this plea would cease to waste their time in lounging about stores and taverns; or would forego some expensive and pernicious habit; or would deny themselves some less important advantage or comfort; they would find no difficulty in taking a religious newspaper." Another man says, "Religious papers are not interesting to me;" to whom he answers, "In the greatest struggle—by far the greatest—which is now going on in the world, you can not be interested! Poor man! I pity you; I do from my soul! But I hope that you do not call yourself a Christian?" A third man says, "I have not time to read a religious paper," in reply to whom he says, "The man who cannot find time to read a religious newspaper cannot find time to acquire any valuable information in any way; to read any books or papers, or to cultivate his mind in the least. He probably can find no time for reading his Bible or worshiping his Maker."

Such are the views of the "Connecticut Pastor." We have read them with considerable interest, and hardly know how to get away from them. Indeed, we are pretty well convinced of the truth of his doctrine, "that every one who is capable ought to *read* a religious newspaper," and "every pious family ought to *take* such a paper." What think you, reader?

BISHOPRIC IN JERUSALEM.—Some time ago the King of Prussia, through an Envoy Extraordinary, presented to the Archbishop of Canterbury and the Bishop of London, the question in how far the English National Church, then in possession of a parsonage on Mount Zion, would be inclined to accord to the Evangelical National Church of Prussia a sisterly position in the Holy Land. The principal reason given by his Majesty of Prussia for such a proposition, was, that Evangelical Christianity in the Holy Land has no hope of success unless it presents as much as possible one united body. Reference was also made to the position of Turkish affairs as indicating the necessity of presenting Evangelical Christianity in a united form in all the Eastern countries. For the purpose of securing so important an object, the Prussian King professed a readiness to hold out his hand to the Episcopal Church of England in full confidence, and to allow the clergy and members of his National Church, in countries where a bishopric of the English Church exists, to unite with it and receive ordination from it. This proposition gives evidence of a commendable interest on the part of the King of Prussia in the religious welfare of the inhabitants of the Holy Land. If responded to by the English Church, it may lead to important results. It seems to us, however, that the best way for England and Prussia to manifest their zeal for the inhabitants of the Holy Land, particularly the Jews, would be by removing the disabilities which press upon them in those professedly free countries. This done, the way would be prepared for consistent and acceptable labor on their behalf abroad.

SABBATH-BREAKING—ACCIDENTS.

"How is it that the elements combine, as they seem to do, against Sabbath-breaking? That those who amuse themselves on the water on the Sabbath are more apt to be drowned than other people, has long been notorious. As this world is not a world of retribution, we cannot well ascribe it to any miraculous interference with the laws of nature for the punishment of the guilty. The cause must be sought in the Sabbath-breaking state of mind." [New York Evangelist.

We have been somewhat puzzled to understand the above paragraph from the Evangelist. The writer of it seems to have commenced for the purpose of giving currency to the old notion that the very elements combine against Sabbath-breaking. But seeing that this notion would conflict with his own theory of the present world being no place of retribution, his first bold suggestion dwindles down to the conclusion, that the cause of Sabbath accidents so-called must be found in a Sabbath-breaking state of mind. He thus gives up the whole question about how the elements combine against Sabbath-breaking, and acknowledges just what we have long contended for, that Sabbath accidents are to be referred to the state or condition of the person, and not to any direct interference on the part of God through the elements. Let that concession be marked, then, and we have one question to ask, viz: How is this Sabbath-breaking state of mind most likely to be cured--by enforcing civil laws with their penalties in favor of the first day of the week, or by enforcing the law of God in its simplicity and power in favor of the seventh day of the week? Will the Evangelist answer that question?

ENCOURAGING FROM WESTERN NEW YORK.

The following is taken from a business letter of Elder Nathan V. Hull, dated Clarence, June 19. We cannot express our satisfaction on learning that brother Hull is at work under such encouraging circumstances. He says:—

"I have just been to Chautauque County, and preached a few sermons, where none of our ministers have ever been, and only one family of Sabbath-keepers has lived in the region. My brother, it would have done your soul good, could you have been there and witnessed the earnestness and attention with which the multitude listened to the defence of the Sabbath of the Lord, and the eagerness with which they sought our publications. Many immediately declared their conviction of the truth of our position with regard to the Sabbath. I have no doubt but that country would be good missionary ground."

LEGISLATION IN FAVOR OF SUNDAY.—The Legislature of Pennsylvania, on petition of members of the Lehigh Canal Company, together with other citizens, has passed a law relieving all companies from any obligation which their charter may have imposed to facilitate the passage of boats or other vehicles on Sunday.

A NEW PLAN.—The Presbyterian Synod of Missouri has formed a plan to raise a fund of $10,000, to be loaned without interest, in sums of from $50 to $400, to assist feeble congregations within the bounds of that Synod in erecting plain houses of worship. An agent has been sent forth for the purpose, who represents the people as being anxious to have such places of worship, and willing to contribute liberally towards it, but destitute of ready money.

RECALL OF MISSIONARIES.—The Baptist Foreign Mission Society has been for some time greatly embarrassed by a debt of about $40,000, in consequence of which the Board has seriously contemplated recalling some of its missionaries. It is sincerely to be hoped, that the churches of that denomination will so respond to the call which is made upon them, as to prevent the necessity of curtailing their foreign labors.

ABOLITION OF SLAVERY IN CEYLON.—Rev. Mr. Hoisington, in a letter published in the Boston Recorder, states that there were 26,000 slaves in Ceylon in 1838. Measures were adopted by government to reduce their number gradually, by which means they have been voluntarily reduced to less than fifty. This is the only British colony which has emancipated its slaves without receiving compensation. The missionary expresses a hope that the time may soon come when he can speak as honorable things of America—when he can meet Englishmen on this subject without blushing.

BLUE LAWS.—This title was given to the early laws of Connecticut, it is said, because they were first printed on blue paper. Be that as it may, there are some of them sufficiently amusing to merit reprinting on white paper. Here are four of them, which were enacted by the Colony of New Haven at its first settlement, about two hundred years ago:—

1. "No one shall run on the Sabbath day, or walk in his garden, or elsewhere, except reverentially to and from meeting."
2. "No one shall travel, cook victuals, make beds, sweep houses, cut hair, or shave, on the Sabbath day."
3. "No woman shall kiss her child on the Sabbath or fast day."
4. "The Sabbath shall begin at sunset on Saturday."

PROSPECTS OF THE RECORDER FOR THE SECOND VOLUME.—We are greatly encouraged by the letters received during the past week. They in most cases express entire satisfaction with the location and character of the Recorder, and evince a determination to encourage it in the right way, which is by increasing the number of its paying subscribers. We are gratified also to find, that some of our subscribers who are *able*, are likewise *willing*, to pay both for their own papers and for copies to be sent to their friends who are not able. This is the right spirit, and will do much to advance the object for which the paper was established. If our friends throughout the denomination will take hold of the work in earnest, the Recorder may be placed upon a firm basis before the end of the second volume, and its permanent publication ensured. Here is an object—is it not worth laboring for?

PROPOSAL.—We should be glad to send the Recorder for the coming year to every College, Theological Seminary, and Reading Room in the United States. Nothing is lacking but the means, which we trust our friends will supply. To encourage it, we propose to forward the paper for $1 a year to any of these institutions which may be named to us in connection with the money sent. We trust there are many persons who will cheerfully give one, five, or ten dollars, for the purpose of supplying such a number of literary institutions with reading matter upon the subject of the Sabbath.

WORK FOR SOUTHERN BAPTISTS.—The Editor of the Alabama Baptist, speaking of the possibility that the division between Northern and Southern Baptists may lead those of the South to abandon the foreign field, consoles himself with the thought that there is still work enough to do at home. We think as much, if the following statements of the editor can be relied upon. Hear *his* account of the matter:—

"In some parts of our own State, and almost in our very midst, there is a more profound moral darkness, if possible, than in the jungles of India, or the benighted regions of China—for there the people are shrouded in the mists of idolatry, but here some are sunk in the depths of ignorance, while sitting almost in the very sun-light of Truth. Could it be thought, that within twenty miles of a village, where God's holy temple is frequented every Sabbath, and the sound of the church bell is heard summoning worshipers to his altar, there are men who never heard the sound of the Gospel? Such is the fact! And if the truth were known, it is the case elsewhere. Let us look about home."

A NEWSPAPER IN JERUSALEM.—Mr. Warder Cresson, United States Consul at Jerusalem, has issued proposals for publishing a paper quarterly at Jerusalem, to be called "Daybreak." The prospectus says:—

"The design of this Periodical is, 1. To convey to the reader the fullest information relating to Jerusalem and the East, and also as to the relations of the Ottoman power in regard to the Christian's Hope and Faith, the coming of the Messiah. 2. The religious and physical condition of the Jews, and their hopes and expectations. 3. The climate, vegetables, expenses of living, mineral productions, and state of health. 4. Agriculture, animals, rents, and taxes and duties levied by Government. Persons desirous of becoming subscribers to this Periodical, are requested to forward their names to Mr. Warder Cresson, Jerusalem."

REFORM MOVEMENT IN GREMANY.—By the last foreign arrival, we learn that the movement at the head of which stands John Ronge, is taking a deep hold upon the hearts of the German people, and that the papers of that country are extensively occupied with discussions about the divisions of the Catholic Church. One journal says:—

"The new religious sect is gaining every day numbers of adherents, and even the lower order of the clergy join it with alacrity. In Austria no pains are spared to prevent its making its way to the people; in Catholic and bigoted Bavaria it is persecuted; but in Saxony, Prussia, and the minor states, it is either connived at or openly encouraged by the Governments. The King of Hanover has declared against it, but it is believed that eventually he will tolerate and even encourage it."

CATHOLIC CONFIRMATION.—A correspondent of the N. Y. Tribune, writing from Baltimore under date of June 20, says:—

"Yesterday morning the very imposing and affecting ceremony of confirmation, according to the rites and principles of the Catholic Church, was administered at the jail, by the most Rev. Archbishop Eccleston, to Henry McCurry, the convicted murderer of Paul Roux, who it will be remembered was arrested in the City of New York on the eve of his intended departure for Liverpool in the packet ship Yorkshire. The ceremony was performed by the Archbishop, assisted by Rev. Mr. McCorkery, his spiritual confessor, and was concluded by some appropriate and feeling admonitions by the former. He expressed himself after the reverend gentleman had retired as greatly relieved, and very happy, even in the prospect of his speedy death, this day week being that which is appointed for his execution. He is said to have made a full confession, which is not to be published until after his death."

Rev. Eli Smith, Missionary, from Beirut, Turkey, arrived in New York, on Monday, the 23d inst.

The Bey of Tunis has put an end to the sale of slaves, and declares that he will never leave the work of emancipation whilst a slave remains in his dominions. His reason is, "for the glory of mankind, and to distinguish them from the brute creation."

The "Friends" in Rhode Island have just held their yearly meeting. A part of the meeting, consisting of about 120 persons, who are designated as the Wilborite party, withdrew from the main body, and set up a separate organization.

General Intelligence.

FOURTEEN DAYS LATER FROM EUROPE.

The regular mail steamer Caledonia reached Boston on Thursday afternoon last, bringing English papers to the 4th inst. The following summary embraces the principal items of intelligence.

The excitement in relation to the Oregon question had entirely subsided. Little had been said in the Parisian journals during the last fortnight on American affairs; but in the few articles that have appeared a very decided opinion is expressed, that however menacing the Oregon question may appear, in will be settled amicably, the United States and Great Britain both having an immense interest in the preservation of peace.

The new treaty between England and France for the prevention of the slave trade on the coast of Africa, has been signed at the Foreign Office.

Germany appears to be in a state of high excitement in consequence of the schism by M. Ronge, the new Luther, who demands marriage for the Catholic priesthood, and the celebration of mass in the native instead of the Latin language.

Poland is still in a disturbed state; at Warsaw the prisons are daily increasing the number of their victims. The danger of correspondence is greatly augmented.

The abdication of Don Carlos in favor of his son is the most striking event in Continental news. The obstinate old man was very unwilling to give up the semblance of royalty, and was only induced to do so, it is said, at the earnest entreaty of cooler and wiser heads. The resignation of Don Carlos, coupled with the declaration of his son, points to an alliance with the young Queen of Spain—a project which would be supported by a large party in that country.

The advices from Stockholm to the middle of May state that a famine is generally apprehended in Upland. The Captain-General of the district has requested the local authorities to inform him of the necessities of their vicinities, and to mention the securities they can offer for the repayment of the sums advanced for their relief.

The sixth annual meeting of the British and Foreign Anti-Slavery Society was recently held at Exeter hall. Mr. J. J. Gurney filled the chair. The report, read by Mr. Scoble, contained a mass of statistics, and touched upon many of the standing topics. It deplored the fact that 400,000 Africans are still annually kidnapped for the slave-markets of the Spanish Colonies, Brazil, Egypt, Syria, Turkey, Persia, and India.

The Diet of Sweden has responded to the appeal of the King in such a manner as to secure the abolition of slavery in the Island of St. Bartholomew, in voting 10,000 piastres yearly, for five years, to be expended in redeeming slaves of that Island, and in compensating the loss of their masters.

A portion of the Highland proprietors have commenced the process of clearing their estates of the poor peasantry. In one case 90 glen-men have been ejected. One of the accounts says—"The air of universal dejection over the sad, silent groups of women and children, sitting beside their little bits of furniture outside their huts, was really infectious."

The poor of Prussia are said to be suffering from the long and severe winter. The King has purchased a quantity of potatoes for them.

The protracted winter and cold spring has caused considerable anxiety in England. From the country the most unfavorable reports arrive; the low range of temperature has done much mischief, and opinions are already stoutly advanced that the present year's grain crops will not half equal those of the last.

At Oxford, on the 28th ult., two young men, members of Pembroke College, and who had just passed their examination for their degree of B. A., met their death by drowning, by their skiff upsetting. Their names are Ede and Harris.

The Post Office financial accounts, just published, show that the revenue derived from the penny postage exceeded in 1844 the amount of the previous year by £84,000. The nett revenue of the last year was £719,957.

Mr. Hunt has put a notice of motion on the books of the House of Commons, to the effect that the course pursued by Great Britain, since 1813, relative to the slave trade, has not mitigated the traffic or its horrors.

The naval force of Great Britain consists of 680 ships of war, carrying from 1 to 120 guns each. Of this number, there are 125 armed steam-vessels constructed on the most approved principles. This immense fleet employs in the time of peace 23,000 able-bodied seamen, 2,000 stout lads, and 94 companies of Royal Marines.

The widow of one of the brothers Bandiera died on the 15th ult. at Venice. Her death is attributed to grief for the loss of her husband.

It is stated that the British trade at Shanghai, in China, during the last year, amounted to nearly one million sterling, in a barter of silks and tea for manufactures.

The reigning Duke of Brunswick has prohibited corporeal punishment in the army.

A genuine autograph of Shakespeare, it is said, is about being submitted to the hammer in London.

Glass pipes, for the conveyance of water and gas, can be made, it is said, cheaper and stronger than metal pipes.

Some American hops, recently introduced, sold at 60s. for exportation, and were superior to former importations.

The grant for education in England is to be increased £35,000 this year, making the total £75,000.

Brussels carpets are now being manufactured by steam power, which will cause, of course, a reduction in the price.

M. Arago, in giving an account of his recent experiment with the Electrical Telegraph, estimates the rapidity of transmission at the rate of 32,000 leagues per hour.

Those who take an interest in the private habits of the Duke of Wellington, declare that to his early rising, a mattrass bed, constant exercise in the open air, temperate habits, and the constant use of the cold bath, may be attributed the excellent health which he enjoys.

The distance between London and Birmingham was lately performed in one hour and 45 minutes. 110 miles in 105 minutes by railroad.

A seafaring man, named Land, who eloped with a young woman, whose personal charms are considerable, from the roof of her parents, the fugitives carrying with them £37, the property of the girl's parents, was arrested last week, in consequence of a description of their persons having been forwarded by the electrical telegraph on the South-western Railway. The officer was in attendance at the terminus before the parties alighted from the train.

The sums expended by many of the railway companies before Parliament, endeavoring to procure their acts, are enormous; in some instances the outlay amounts to £1000 and £1500 per day!

The efforts of Dr. Bartlett, of the New York Albion, to induce the British Government to introduce Indian Corn extensively into England, and to encourage the consumption of it by the English people, are exciting some attention on this side of the water. Cobbett, many years ago, vainly endeavored to draw attention to this excellent article of food.

Returns upon woollen manufactures have been issued by order of the House of Commons. It appears that the declared value of the British woollen manufactures exported from the United Kingdom in 1844 was £8,204,936, of which £2,444,789 worth was exported to the United States of America.

The Catholic Bishops are up in arms against the measure now before Parliament for establishing colleges in the North, the South, and the West of Ireland.

The Magnetic Telegraph.—The efforts to establish Magnetic Telegraphs, touching at the principal cities throughout the country, are now likely to be successful. The cost of construction in this country is estimated at $130 per mile. We shall soon have Boston bound to New Orleans, and New York to the great West. Another line is in contemplation, to be called the Atlantic and Mississippi Route. It will commence at Philadelphia, (connecting with the lines from New York and Washington,) and run so as to touch all the State Capitals and large towns that can conveniently be reached on the route to St. Louis. Branch lines will run Southwardly from this main route to the capitals of Kentucky and Tennessee, and to the cities below Pittsburgh on the Ohio River, so as to include Wheeling, Cincinnati and Louisville; and other branch lines will run Northwardly from the main route, so as to include the principal places along the lakes, between Buffalo, Detroit, Chicago, Milwaukie, &c. The arrangements for completing this great central line are entrusted by Mr. Kendall to Henry O'Reilley; and it is understood that enough of the work will be finished with despatch for transmitting to Harrisburgh (if not to Wheeling via. Pittsburgh, or even to Columbus in Ohio) an abstract of the President's Message at the commencement of the next session of Congress.

[Tribune.

Dining with Colored People.—An officer attached to the U. S. African Squadron, writing to the Newark Advertiser, says:

"We have now been here just one week. Monday last the Commodore, Captain, and three other officers and myself, dined by invitation with the wife of the Governor, (Mrs. Roberts,) he being absent. We had a very excellent dinner, several courses, silver forks, and fine napkins. The Commodore sat opposite Mrs. R. at table, the Captain on her right, I on her left; two blacks completed the company, one on either hand of the Commodore. This is the first time I ever partook of the hospitality of the African race. But there was nothing in the matter or manner to offend the most fastidious taste. The Governor's wife is really a pretty woman. She was genteelly dressed, free from affectation, and I soon forgot her color. They talked of the ladies and gentlemen of the lower orders of society," &c., &c.

Gen. Donald McLeod.—A correspondent of the Buffalo Commercial Advertiser says:

This distinguished veteran, who took an active part in the late Canadian Rebellion, and who has been in exile in this country since 1837, has received an unconditional pardon from Sir Charles Metcalf, Governor of Canada, and is on his way to report himself to the Canadian authorities at Montreal.

Gen. McLeod was one of the patriot leaders excluded from the benefits of the general amnesty, granted by Lord Durham, in 1839. During the rebellion, rewards were offered for his person, by the Canadian authorities, to the amount of ten thousand dollars, besides a reward of five hundred dollars, offered by Gov. Marcy, of this State, for his apprehension for a violation of our neutrality laws. After the burning of the Robert Peel, he was pursued on this side from one end of the frontier to the other, and after many hair-breadth escapes, was arrested near Detroit, tried and acquitted.

Factory Wages.—There is now in the employ of the York Manufacturing Company, a girl, who, during the five months preceding June, has worked 123 days, for which labor she has received, within that time, $121 52, averaging $5 93 per week—deducting her board, $1 20 per week, she has earned $4 73 per week; at the end of the year, at this rate, she will have $245 94 clear of board.

In a single room, in one of the factories of the York Company, there are fifty young women—each of these the past five weeks, has earned over twenty dollars, and one has actually earned and received thirty dollars, or one dollar per day.

[Saco (Me.) Union.

Crops.—Harvesting Wheat is now in progress in Virginia and Maryland, and the yield is generally good—more than an average. We have advices from Western Illinois that the wheat looks well in that region also—the stalks not very luxuriant, but the heads long and full. Corn is looking better every where since the late rains, and the average product will be good. Ohio and Michigan may have a short yield of wheat, but we hope no serious deficiency. In our own State, we trust there will be no lack, except of fruit, which appears to be pretty thoroughly destroyed by the repeated heavy frosts throughout the whole country north of this latitude. Along Lake Erie, we hear that there will be a partial yield, but none a few miles back. In Albany County, the Citizen says the prospect generally is as good as usual at this season, though many things are backward, and garden vegetables have been badly bitten and grapes nearly destroyed by the frost. [Tribune.

The Friends.—The Philadelphia Yearly Meeting of Orthodox Quakers, lately convened, urged, among other things upon their members a more frequent perusal of the Bible, and condemned the reading of pernicious books. They also passed strong condemnation upon the use of intoxicating drinks; the system and practice of slaveholding; war; oaths; clandestine trade and lotteries; and resolved upon more vigorous efforts to secure universal education, and to befriend the Indians.

The Evidence of Marriage.—It has been decided by Judge Parsons, that in Pennsylvania marriage is a civil contract, and as such may be proved by admissions and acts of the parties, without the necessity of any particular ceremony. In the case before him, it was proved that there had been no ceremony performed, but the parties had lived together as man and wife, and the man had treated the woman as a wife in the presence of acquaintances. This, it was held, according to the law of Pennsylvania, was sufficient to constitute a marriage, and endow the woman with the rights of a wife.

Case of Conscience.—A letter was received at the Commercial Bank of this city, says the Albany Evening Journal of Monday, this morning, through the post office, addressed in printed Roman characters "Cashier Commercial Bank, Albany, N. Y.," containing the following words, also in Roman characters:

"Supposed to have been overpaid by the Teller ten or eleven years ago, 50 dollars—restitute a many instructions from Jehovah—See Ezekiel chap. 33, verses 14 and 15—With interest—1845."

The sum of one hundred dollars in good bankable money was enclosed, which, it is presumed, was intended for repayment of principal, and compound interest, in full; the receipt of which is hereby gratefully acknowledged. J. T. Cashier.

Mexican Heroes—Quite a Coincidence.—On the 7th instant, the British mail steamer Medway arrived at Havana, having on board Gen. Santa Ana, his wife and family, who had been banished from the Mexican territory. The same day arrived at Havana, in the British steamer Dee, Gen. Bustamente, on his way to Mexico. The latter was exiled upon the accession of the former to power, and now, the tables being turned, he meets his old enemy, banished from his country, while he goes to be welcomed back to Mexico.

Mr. Healy.—This gentleman, with the portrait he painted of Gen. Jackson for the King of the French, left Nashville on Thursday night last for Lexington, whither he proceeds with the view of painting for the same distinguished individual, a portrait of Mr. Clay. The individuals specially embraced in his mission were, we believe, Gen. Jackson, Mr. Clay, Mr. Webster, Mr. Adams, and perhaps Mr. Calhoun.

The War in Scinde.—A despatch from Sir Charles Napier, dated Shahpoor, gives and account of the taking of Shahpoor, and a post ten miles east called Ooch, on the previous day. These posts were held by outlaws of the Doomkee, Jackranee and Boogtie tribes. It is reported that 45 of the outlaws were wounded and 40 killed at Ooch—among them Deria Khan, Chief of the Jackranees. He received a grape-shot in his breast. About 3,500 head of camels, cattle, &c. were taken. On the other side, 15 men and 21 horses were killed or wounded. Azim Beg, Resseldar 6th Irregular Cavalry, died of the wounds received at Ooch. [Tribune.

Another Monster Unearthed.—Dr. Albert C. Kock, the discoverer, in 1840, of the bones of the great Missourium of Missouri, has recently unearthed, in Washington county, Alabama, a very nearly complete skeleton of a most colossal and terrible reptile, that may be justly termed the king of reptiles. Its length is one hundred and four feet—the solid portions of the vertebræ are from 14 to 18 inches in length, and from 8 to 12 inches in diameter, each averaging 75 pounds in weight. Its greatly elongated jaws are armed with not less than forty incisors or cutting teeth, four canine teeth or fangs, and eight molars or grinders. These teeth all fit into each other when the jaws are closed, and it is clear that the animal was of the carnivorous nature. The eyes were evidently large, and were prominently situated on the forehead, giving the animal the power of keeping a constant and vigorous watch for its prey. The body had members attached resembling paddles or fins, which in proportion to the size of the animal were small, and were doubtless intended to propel the body of this enormous creature through the waters of those large rivers and seas, which it inhabited or frequented. Each of these paddles or fins is composed of 21 bones, which form, in union, seven freely articulating joints. The ribs are of a very peculiar shape, and exceedingly numerous. They are three times the thickness at the lower that they are at the superior extremity. This is, in substance, the Doctor's description of his prize, which he has removed to Mobile.

Musk.—Musk is a concrete substance, found in an animal having a near affinity to the deer tribe, a native of Thibet, China, and Siberia. The musk-deer is a timid animal, and rarely appears during the day; consequently, the musk collectors watch and surprise it at night. The best musk comes from China; and to have it genuine it should be purchased in the natural bag or pod, as it is very often adulterated. The Bengal musk is inferior, and that from Russia the worst of all. The hair on the pod of the best musk is a fawn color; that on the inferior a dirty white. A variety of musk is found in the musk-rat of Canada, an animal about the size of a small rabbit. Musk is of a bitter taste, and of an odor more powerful than any thing known; substances in its neighborhood become strongly infected by it, and when once perfumed with it, long retain the scent. It has been known to affect chests of tea placed at a considerable distance, even though both had been packed up in leaden boxes; for which reason the East India Company gave an order not to import musk and tea in the same ships. Many persons dislike the odor. It has the property, when imployed in very small quantities, of augmenting the scent of other substances, without imparting its own.

[Encyclopœdia of Domestic Economy.

We noticed ten large wagons heavily freighted with furniture, and some 12 or 15 persons, passing down the avenue yesterday, to take passage to Wisconsin on one of the propellers. We have no doubt when the conveniences offered here shall become known, that all in this section of country will take passage at this port, as it saves the labor of transhipment at Buffalo. [Roch. Dem.

Burington Anthony, the newly appointed Marshal for the District of Rhode Island, has sued Rev. T. F. Norris, a Protestant Methodist Clergyman, and Editor of the Olive Branch, a religious paper published in Boston, for libel, laying damages at $5,000.

"He's a queer chap, that Lord Eldon," said Patrick. "Faith you may well say that," said Teddy; "how can he help it, when the words spelt backwards make a droll noddle?"

SUMMARY.

A great Funeral Procession in memory of General Jackson, came off in New York on Tuesday of the present week. We fear many who composed it did not know the difference between a Funeral Procession and a Fourth of July Parade.

The Governor of Delaware has issued a proclamation in which he earnestly enjoins upon all Magistrates, Constables and Conservators of the Peace, to use the most unceasing vigilance in arresting those who intrude within the limits of that State for the purpose of fighting duels, their aiders, abettors, and confederates, and in bringing them to justice. He also declares his purpose to pursue and bring within the criminal jurisdiction of the State all such offenders wherever they may be found, that they may undergo the punishment due to so flagrant a violation of the laws of God and man.

The Tunkhannock (Pa.) Recorder has the following paragraph concerning a dreadful accident at Wilkesbarre: We learn verbally, that on Friday last, while several miners were about the mouth of Loyd's mine, endeavoring to guard against the impending danger, a fall of earth buried them underneath. Three men were taken out dead and horribly mangled, and another was so much injured that his recovery was not anticipated.

Mr. Holmes, of S. C., in his speech in Congress upon the annexation question, gravely urged the acquisition of Texas to make room for the future slave population of the country. In half a century, he estimated the increase of the number of slaves to 20,000,000. Only think of *twenty millions* of bondmen in this model of a free Republic!

Gen. Van Zandt, who was knocked down by a horse that had been frightened by a fire-cracker, died on Tuesday afternoon. He is the first victim of the season to the detestable practice of firing crackers in the streets.

We learn that Mr. Fitzgerald, the inventor of the Tuscan Braid Machine, has disposed of the right of patent for this country for several thousand dollars, and intends going to Europe with his machine. The price of the machines is $275 each.

The annual sheep-shearing at Nantucket took place on Thursday and Friday of last week, the washing having been performed on Monday and Tuesday. On Friday, notice was given that the stores would be closed, as a general holiday.

The Brooklyn Daily Advertiser says: "We learn that a son of Chancellor Walworth, born and nurtured in the faith of the strictest Presbyterianism, has abjured Presbyterianism and joined the Roman Communion, intending to enter its ministry."

A machine has been invented in Bangor by a Mr. Foster, by which he is enabled to press hats into any form, oval, tapering, or bell-crown, with any sweep of brim. It is done by several eccentric irons, and is a great saving of labor.

The Boston Chronicle suggests the name of *Braggadocia* as an appropriate name for our Country; and for brevity, we might simply call ourselves *Braggs*.

The friends of Bishop De Lancey will be gratified to learn that he is gradually on the gain, and has so far regained his health as to begin to attend to his correspondence.

In our last (says the Fredrick Herald) we noticed that Hon. W. C. Johnson was then in New Orleans. We hear that Mr. J. has also received a delicate compliment to his abilities in the shape of $100,000 fee, for settling an extensive land claim.

The colored people of Hudson intend having a grand Temperance Celebration of the 4th of July next.

Baths for the laboring classes are being established in London, under the patronage of Prince Albert.

The Chinese Collection of the late Nathan Dunn, of Philadelphia, is advertised for sale in London.

MARRIED,

In Philadelphia, on the 18th inst., by Eld. Solomon Carpenter, Eld. John Davis, of Shiloh, and Miss Jane Davis, (daughter of Ebenezer Davis, Esq., deceased,) of Stoe Creek.

DIED,

In Preston, N. Y., on the 5th of April, 1844, of croup, Maxson Randolph, son of Nathan and Experience Rogers, aged four years eight months and twenty-two days. Also, on the 12th of June, 1845, of croup, Elizabeth Agusta, only daughter of Nathan and Experience Rogers, aged four years eight months and twenty days.

In Scott, N. Y., on the 11th inst., of dropsy on the brain, Orson C., infant son of Eld. Russell G. and Adaline Burdick.

LETTERS.

Nathan V. Hull, Isaac D. Titsworth 2, Wm. Utter, Andrew Babcock, Nathan Rogers, Luke P. Babcock, Wm. B. Maxson, George Greenman.

Postmasters at Persia, Unadilla Forks, Higginsville, Broadalbin, Portville, Scott, Natick, R. I., North Hampton, O., Reservation, Petersburgh.

RECEIPTS.

Mystic Bridge, Ct.—George Greenman, Clark Greenman, Thomas S. Greenman, Ethan Lanphear, W. B. Lewis, Wm. M. Barber, Hubbard H. Burrows, Dudley A. Avery, Charles Saunders, Geo. A. Lanphear, Sylvanus C. Lathrop, Geo. Paine, Russell W. Merritt, Cyrus Maxson, Charles Grinnell, Charles Obin, $2 each for vol. 2; V. R. Ball $1.

Mystic, Ct.—N. F. Denison $2.

Westerly, R. I.—P. M. Barber $2.

Shiloh, N. J.—Isaac West, for self and D. W. Austin, $4; D. A. F. Randolph, for self and Beulah R. Davis, $4; Jeremiah B. Davis, H. B. & C. Davis, Reuben Davis, John T. Davis, Joseph West, $2 each; Wid. Julia A. Ayars, Alexander C. Heritage, $1 each.

North Hampton, O.—Simeon Babcock, Caleb Ayres, $1 50 each.

Petersburgh—Hamilton Clark, Aaron Coon, $2 each.

Metouchen, N. J.—E. H. Breece, E. Mundy, J. Cumpton, $1 each.

New York—Charles Moore, Maxson Rogers, $2 each.

Brookfield—Eli S. Bailey, Ethan Stillman, Jonathan Babcock, $2 each; Andrew Babcock $1.

Persia—Nowel Hawkins, Allen Prentice, Franklin B. Babcock, Dea. Oliver C. Babcock, $2 each.

Whitestown—Reuben Wilcox $2; Francis Wilcox $1.

New Lebanon Springs—Lucy Carpenter, Sylvanus Carpenter 2d, Philander Carpenter, $2 each.

North Stephentown—David Whitford $2.

Plainfield, N. J.—Alexander Dunham $2.

Reservation—Jeremiah Barrett $2.

New Market, N. J.—Isaac S. Dunn $2.

Millington, N. J.—Harriet F. Randolph $2.

Broadalbin—M. & E. Hawley $2.

Portville—Gardner Coon $1.

Unadilla Forks—Elisha Stillman $2.

Higginsville—John Parmilee $2.

Scott—Peleg S. Cottrell $2.

Clarence—John Cottrell $1.

Alden—Mary Potter $2.

☞ The list of New Subscribers is crowded out this week.

TRACT SOCIETY—ACKNOWLEDGMENTS.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums since the 15th of May, at which time the last report and acknowledgments closed:—

Of T. B. Brown, annual membership,	$2 50
" " for Tracts,	2 50
Collection in Plainfield, N. J.,	2 93
Missionary Ass'n for Tracts sold by A. Estee,	27 00
Wm. B Maxson, annual membership,	1 00
Russell W. Merritt,	2 00
Charles Saunders,	1 00
T. R. Greene,	50
Church in Pawcatuck, R. I.,	2 06
Samuel Davison,	2 75
Simeon Randolph,	50
Collection at Waterford, Ct.,	17 14

The following sums have been received by the hand of Paul Stillman, being the regular dues of Annual Subscribers:—

A. D. Titsworth,	$1 00	Wm. B. Maxson,	$1 00
A. B. Burdick,	1 00	Daniel Lewis,	2 00
C. Chester,	50	David Dunn,	1 00
Oliver Maxson,	1 00	Esther Maxson,	1 00
David B. Rogers,	1 00	Ethan Lanphear,	1 00
Jonathan Maxson, Jr.,	1 00	William Potter,	1 00
Harriet E. Babcock,	1 00	J. W. Langworthy,	2 00
Nathan F. Chipman,	1 00	Weeden Clark,	1 00
Geo. C. Stillman,	1 00	Nathan Morgan,	1 00
Julia M. Rogers,	50	Mary A. Rogers,	1 00
J. C. Maxson,	1 00	L. T. Rogers,	1 00
Thomas S. Greenman,	2 00		

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

This Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. Kenyon, as Principal, and Miss Caroline B. Maxson, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

Tuition, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

BANK NOTE LIST.

☞ The rate of discount affixed to the States, shows the value, in Wall street, of bills of banks in good standing at home; those somewhat depreciated are specified; all others may be considered worthless.

	disc.
New England:	¼
Calais, Me.	10
Lafayette, Me.	–
Portland City, Me.	—
Mercantile, Bangor, Me.	5
St. Croix, Me.	—
Westbrook, Me.	3
Concord, N. H.	5
Grafton, N. H.	—
St. Albans, Vt.	1
Bennington, Vt.	—
Windsor, Vt.	—
Commonwealth, Mass.	—
Middlesex, Mass.	5
Newburyport, Mass.	—
Housatonic R. R. Ct.	par
Pascoag, R I	10
Agricultural, R I	10
Providence Co., R I	5
Freeman's, Bristol, R I	–
New York:	
City & most River bks	par
Clinton Bank, city	50
Washington Bank, city	1
Other Safety Fund	⅜
Do. Red Backs	⅜
Alleghany County	52a30
America, Buffalo	26
Binghamton	23a28
Brockport	25
Cattaraugus County	17a25
Commerce, Buffalo.	26
Commercial, Buffalo	25
Commercial, Oswego	35
Clinton County	35
Erie County	30a42
Farmers, Seneca Co	28
Hamilton	25
Lodi	19a5
Lyons	35
Merchants' Ex Buffalo	21a37
Mechanics, Buffalo	39
Millers, Clyde	8
Olean	15a28
Oswego	20
Phenix, Buffalo	29
State Bank N.Y. Buffalo	75
St Lawrence	70a52
Tonawanda	40
U. S. Bank, Buffalo	25
Union, Buffalo	21
Watervliet	36
Western New York	27
New Jersey:	⅜
Small notes West N.J.	½
N. Hope Del. Bridge	1
Pennsylvania:	½ to 1½
Relief notes	4
Berks County	—
Carlisle	1½
Chambersburg	1½
Far. & Drov. Waynesb'g	2½
Franklin, Washington	2
Gettysburg	1½
Girard	2
Harrisburg	1½
Lewiston	2
Lebanon	1½
Lumberman's	90
Miners'	2
Middletown	1½
Monongahela	2½
Susquehanna	50
U. S. Bank	38
Wyoming	2½
West Branch	2
York	1½
Delaware:	½ to 1
Maryland:	to 1½
Baltim. & Ohio R. R. Co.	10
Cumberland	2
Franklin	5
Mineral	2
Salisbury	3
Dist. Columbia:	¾ to 1
Virginia:	1 to 1¼
N.W. Bank of Virginia	2½
North Carolina:	1½
South Carolina:	1½
Georgia:	1½
Ohio:	3
Com. Bank Lake Erie	10
Farmers, Canton	20
Hamilton	20
Lancaster	20
Miami Exporting Co.	40
Urbana Banking Co.	60
Indiana:	
State Bk & branches	2
Kentucky:	3
Tennessee:	3
Michigan:	3
Michigan & Branch	88
Canada:	3½ to 4

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George B. Utter, No. 9 Spruce St., New York.

TOBITT'S PRINT, 9 SPRUCE ST.

Miscellany.

For the Sabbath Recorder.

War must Cease,

IF CHRISTIANS WILL NOT FIGHT.

Let the Christians of the Anglo-Saxon race say that there shall be no more war in Christendom, or in the world, and no civilized nation would dare to resort to arms to settle any question of international controversy. Let them proclaim to the world that the Christian religion has no attribute that can sanction these wholesale butcheries in the human family, and that no Christian can or will take a part in them, or give any countenance or support to military preparations, and War would cease from the earth. How the world would bow down and reverence the majesty of the religion of the Gospel of Peace, exhibited in a position so sublime by its disciples! Thus restored to its original vitality, how soon would it become the power and wisdom of God to the elevation and salvation of the whole human family! Exterminating, at a blow, the greatest monster-curse that sin ever let loose upon the human race, how soon would its principles—the hiding of its power—penetrate all the dark habitations of cruelty, and pervade and fraternize mankind!

Mr. Editor, I am no visionary enthusiast, nor do I advance a baseless or unconsidered conjecture, when I say, that if the ministers and members of Christian churches throughout Christendom, would set apart one Sabbath-day—the first one in July, for instance—for simultaneous consideration and action on the subject of Peace, they could exterminate war from the human family for ever. As the result of two hours' reverence in the house of God to the full requisitions and principles of his gospel of peace, they could rescue the immense revenue which the Belial of War annually extorts from Christian nations as a tribute to its cannibal, idol altar, and apply it to the elevation of mankind. Suppose, Mr. Editor, that on the first Sabbath of next July, it should be agreed that every Christian minister throughout the civilized world, should preach upon one of these four texts—"If thine enemy hunger, feed him; if he thirst, give him drink."—"Love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you."—"All they that take the sword shall perish by the sword."—"If my kingdom were of this world, then would my servants fight; but now (because my servants will not fight,) is my kingdom not from hence." After having faithfully developed and applied the spirit and application of these precepts of the Prince of Peace, and demonstrated to every Christian in his congregation, that it is no more consistent for him to take the sword and redden it in the blood of his brother, than it would be for his divine Master, then let him invite every one in the sanctuary, young and old, to come forward and sign a petition lying on the table beneath the pulpit, and addressed to their Government in terms substantially these:

"We, the subscribers, believing all war to be inconsistent with the spirit and precepts of the Gospel, and destructive of the best interests of mankind, and unconditionally prohibited by Christianity, and an unnecessary and brutal method of settling questions of international controversy, do declare to the world, that we will lend no aid, nor sanction, directly or indirectly, to its continuance in the human family. And we respectfully petition your honorable bodies, or your Majesty, to take immediate measures to establish a Congress of Nations, or an International Tribunal, or a Supreme Court of the World, to which shall be referred for decision all such questions of controversy among nations, as have heretofore occasioned a deluge of human blood, vice, misery and degradation among those 'whom God had made of one blood, for to dwell on all the face of the earth' in peace."

What a Sabbath day would that be for the latest generations of the human race!—How its memory would be perpetuated in monuments wreathed with the olive branch of peace, lifting skyward their august and lofty brows, studding the whole earth like so many Pharos beacons, shedding new light of hope over the sea of time, and all the regions of humanity; lighting all the depressed and alienated tribes of men home to one happy, undivided brotherhood—to the comity and communion of one vast and peaceful family! The whole world would bow down in reverence to the omnipotent majesty of the Christian religion,—thus, by the hands of its disciples, crowning in one day its divine Founder King of earthly kings, King of nations, as he is King of saints; instating him into the Kingdom promised him from the foundations of the world, and which, long ere this, would have embraced all the islands of the sea and the uttermost corners of the earth, had his followers been true to the dignity of their calling, and to the terms of their fealty and the letter of their covenant with the Prince of Peace. What Government on earth, what King or Autocrat, would dare to lift up a banner of blood against this demonstration of moral power? Where would the red Gorgon of War, which has drunk the blood of forteen thousand millions of the human race, and preyed, like a deathless vampire, on the sinews of Labor, and burned the earth over with the Sodom fires of hate and passions that would make the flames of the infernal pit more intense—where would that monstrous Abaddon find a place to breathe on this green earth, after the doings of that Sabbath of Sabbaths, after that simultaneous declaration of the Christians of Christendom, that they will practice and learn war no more?

But I have already prolonged this article too far, I fear, for admission to your columns—a privilege, Mr. Editor, which I shall be grateful to your generosity, if you will extend to a few short communications which I propose to send to your paper upon this important subject of international peace. E. B.

OXFORD.

The massive and time-worn structures of Oxford would suggest the idea rather of baronal castles, than of calm retreats of literature, were it not for the magnificient gardens and groves that mark the place as a fit haunt for the muses. One is here constantly reminded that he is treading on classic ground. There is something strange, especially to an American, in walking the streets of a populous city, so totally withdrawn from the sway of mamon. Here literature sits in high places, and receives that homage which is elsewhere divided between rank and wealth. The antiquated scholastic costume, which is never out of sight, diamond shaped caps and black gowns being worn by all connected with the university, from the vice-chancellor down to the student in his earliest noviciate, materially enhances the impression on the visitor, that he is breathing a very different atmosphere from that of ordinary life.

The university comprises twenty colleges and five halls. So extensive are the grounds, and so numerous the quadrangles, one opening into another, around which the massive edifices are built, that I was completely lost in the labyrinth, and found myself, at the end of our walk, just as ignorant as at the beginning, of the relative position of the different colleges.

London itself did not surprise me so much as this ancient city. Multiply the population and commerce of New York by six, and give a proportionate expansion to its buildings and institutions, and you can form some idea of the great metropolis, but all the colleges in our country brought together, would bear no appreciable resemblance to the University of Oxford. The vast piles of buildings, gray with age—the churches and chapels with their lofty windows of stained glass, admitting a "dim religious light"—the towers and steeples, rising above the surrounding groves—the literary riches of the ample libraries—the old gothic archways—the long colonnades—the statues and paintings of the illustrious men whose genius still seems to hover around the scenes which they once frequented—make up an assemblage of objects, alike imposing to the eye and the imagination. No wonder that the organ of veneration is largely developed at Oxford, where the very air is redolent of antiquity; and science, far from noise and strife of the busy world, sits secure in her ancient fastness.

[Charleston Courier.

A WONDERFUL SPRING.

Extract of a letter from Rev. J. T. Headley, now traveling in Germany, to the N. Y. Observer:—

Wiesbaden is the Saratoga of Germany, and the chief town in the Duchy of Nassau. The Duke is the King of this little province containing 355,715 inhabitants, of whom a little over half are Protestants, 5,845 Jews, and the rest Catholics. This small duchy is filled with Brunnens, or bubbling springs—but before I give a description of them, let me sketch a day in Wiesbaden. At 5 o'clock in the morning, the servant, in obedience to my orders, knocked at my door, and with a bright sun just rising over the Taurus mountains to greet me, I threaded my way to the hot springs, a short distance from the village. A crowd had arrived before me, and were scattered around over the open area, or passing up and down the promenades, carrying a glass of the steaming water in their hands, waving it backwards and forwards in the morning air, and blowing upon the surface to cool it for drinking. This water is so hot it cannot be drank for some time after it is dipped up, and the vessel containing it cannot be grasped for a single moment in the hand. A handle, therefore, is attached to all the vessels, in which each invalid receives his portion of the scalding fluid. I stood for a long time convulsed with laughter at the scene that opened before me as I approached this spring, notwithstanding the sobering effects of the early morning air. Now an old man tottered away from the steaming spring, bowing over his glass, which he held with trembling hand close to his face, and blowing with the most imperturbable gravity and dolorous countenance on the scalding fluid. Close behind him shot along a peppery Frenchman, puffing away at his drink, and swinging it backwards and forwards with such velocity and abruptness that a portion of the hot water at length spilled over on his hand, when he dropped the vessel as if he had been bitten by a snake, and, with a dozen *sacrés*, stood scowling over the broken fragments that lay scattered at his feet. Old and young women were walking along the promenades utterly absorbed in their cup of boiling water, which it required the nicest balancing to keep from spilling over. This intense attention of so many people to the single object of keeping their cups right end up, and yet swing them as far and rapid as possible in order to cool the water, was irresistibly comical. Almost every man's character could be discerned in the way he carried his cup, and the success which attended his operations. Your quiet lazy man sat down on a bench, put his vessel beside him, and crossing his legs, waited with the most composed mien the sure operation of the laws of nature to cool his dose, while the ardent impatient personage kept shaking and blowing his tumbler, and sipping every now and then to the no slight burning of his lips.

After having watched for a while this to me a novel spectacle, I stepped up to the spring and received from a young girl my portion of this boiling broth, and commenced my promenade, presenting, probably, to some other traveler, as ridiculous a figure as those who had just excited my mirth had to me.

The *taste* of this water, when partially cooled, is precisely like *chicken broth*. Says a humorous English traveler, of this spring, (Sir Francis Head,) "If I were to say that, while drinking it, one hears in one's ears the cackling hens, and that one sees feathers flying before one's eyes, I should certainly greatly exaggerate, but when I declare that it exactly resembles very hot chicken broth, I only say what Dr. Greenville said, and what, in fact, every body says and must say respecting it, and certainly I do wonder why the common people should be at the inconvenience of making bad soup, when they can get much better from nature's great stock-pot, the Kochbrunnen of Wiesbaen. At all periods of the year, summer and winter, the temperature of this broth remains the same; and when one reflects that it had been bubbling out of the ground, and boiling over, in the very same state, certainly from the time of the Romans, and probably from the time of the flood, it is really astonishing what a most wonderful apparatus there must exist below, what an inexhaustable stock of provisions to ensure such an everlasting supply of broth always formed of the same eight or ten ingredients, always salted to exactly the same degree, and always served up at exactly the same heat. One would think that some of the particles in the receipt would be exhausted; in short, to speak metaphorically, that the chickens would at last be boiled to rags, or that the fire would go out for want of coals; but the more one reflects on this sort of subjects, the more the old fashioned observation forced upon the mind, that let a man go where he will, Omnipotence is never from his view.

The water, like that of Saratoga, is good for every thing; for those too fat and those too lean, for those too hot and those too cold, for all ages and conditions and sexes.

ENTIRE SANCTIFICATION.

Should you ask, how many baptisms, or effusions of the sanctifying Spirit are necessary to cleanse a believer from all sin, and to kindle his soul into perfect love: I reply, that the effect of sanctifying truth depended upon the ardor of faith with which that truth was embraced, and upon the power of the Spirit with which it is applied. I should betray a want of modesty, if I brought the operations of the Holy Ghost and the energy of faith under a rule which is not expressly laid down in the Scriptures. If you ask your physician how many doses of physic you must take before all the crudities of your stomach can be carried off, and your appetite perfectly restored, he would probably answer you that this depends upon the nature of those crudities, the strength of the medicine, and the manner in which your constitution will allow it to operate; and that, in general, you must repeat the dose, as you can bear, till the remedy has fully answered the desired end. I return a similar answer: If one powerful baptism of the Spirit seal you unto the day of redemption, and cleanse you from all (moral) filthiness, so much the better. If two or more be necessary, the Lord can repeat them: his arm is not shortened that it cannot save: nor is his promise of the Spirit stinted: he says in general, Whosoever will, let him come and take of the water of life freely.—If you, being evil, know how to give good gifts unto your children, how much more will your heavenly Father (who is goodness itself) give his holy (sanctifying) Spirit to them that ask him! I may, however, venture to say in general, that before we can rank among perfect Christians, we must receive so much of the truth and Spirit of Christ by faith, as to have the pure love of God and man shed abroad in our hearts by the Holy Ghost given unto us, and to be filled with the meek and lowly mind which was in Christ. And if one outpouring of the Spirit, one bright manifestation of the sanctifying truth, so empties us of self, as to fill us with the mind of Christ, and with pure love, we are undoubtedly Christians in the full sense of the word. From the ground of my soul, I therefore subscribe to the answer which a great divine makes to the following objection.

"But some who are newly justified do come up to this (Christian perfection:)—What then will you say to these?" Mr. Wesley replies with great propriety: "If they really do, I will say, they are sanctified, saved from sin in that moment; and that they never need lose what God has given, or feel sin any more. But certainly this is an exempt case. It is otherwise with the generality of those who are justified. They feel in themselves, more or less, pride, anger, self-will, and a heart bent to backsliding. And till they have gradually mortified these, they are fully renewed in love! God usually gives a considerable time for men to receive light, to grow in grace, to do and suffer his will before they are either justified or sanctified. But he does not invariably adhere to this. Sometimes he cuts short his work. He does the work of many years in a few weeks: perhaps in a week, a day, an hour. He justifies or sanctifies both those who have done or suffered nothing, and who have not had time for a gradual growth either in light or grace. And may he not do what he will with his own? Is thine eye evil because he is good? It need not therefore be proved by forty texts of Scripture, either that most men are perfected in love at last, or that there is a gradual work of God in the soul, and that, generally speaking, it is a long time, even many years, before sin is destroyed. All this we know. But we know likewise, that God may, with man's good leave, cut short his work, in whatever degree he pleases, and do the usual work of many years in a moment. He does so in many instances. And yet there is a gradual work both before and after that moment. So that one may affirm the work is gradual; another, it is instantaneous, without any manner of contradiction." Plain Account, page 115, &c. Page 155, the same eminent divine explains himself more fully, thus: "It (Christian perfection) is constantly preceded and followed by a gradual work. But is it in itself instantaneous or not? In examining this, let us go on step by step. An instantaneous change has been wrought in some believers: none can deny this. Since that change they enjoy perfect love. They feel this, and this alone. They rejoice evermore, pray without ceasing, in every thing give thanks. Now this is all that I mean by perfection. Therefore these are witnesses of the perfection which I preach. 'But in some this change was not instantaneous.' They did not perceive the instant when it was wrought: it is often difficult to perceive the instant when a man dies. Yet there is an instant in which life ceases, there must be a last moment of its existence, and a first moment of our deliverance from it. 'But if they have this love now, they will lose it.' They may; but they need not. And whether they do or no, they have it now: they now experience what we teach. They now are all love. They now rejoice, pray, and praise without ceasing. 'However, sin is only suspended in them; it is not destroyed.' Call it which you please. They are all love to-day, and they take no thought for the morrow." To return:

3. When you firmly assent to the truth of the precepts and promises, on which the doctrine of Christian perfection is founded:—when you understand the meaning of these scriptures, Sanctify them through thy truth, thy word truth.—I will send the Comforter, (the Spirit of truth and holiness) unto you; God hath chosen you to (eternal) salvation through sanctification of the Spirit and belief of the truth:—When you see that the way to Christian perfection is by the word of the Gospel of Christ,—by faith,—and by the Spirit of God: in the next place get tolerably clear ideas of this perfection. This is absolutely necessary. If you will hit a mark, you must know where it is. Some people aim at Christian perfection: but mistaking it for angelic perfection, they shoot above the mark, miss it, and then peevishly give up their hopes. Others place the mark as much too low: hence it is that you hear them profess to have attained Christian perfection, when they have not so much as attained the mental serenity of a philosopher, or the candor of a good natured, conscientious heathen. In the preceding remarks, if I am not mistaken, the mark is fixed according to the rules of scriptural moderation. It is not placed so high, as to make you despair of hitting it, if you do your best in an evangelical manner: nor yet so low, as to allow you to presume, that you can reach it, without exerting all your abilities to the uttermost, in due subordination to the efficacy of Jesus' blood, and the Spirit's sanctifying influences.

[J. Fletcher.

From the True Wesleyan.

Causes of Infidelity.

These are strange times on which we are fallen; infidelity in numerous forms now lifts its hydra head in every direction, and points the finger at the numerous defects and foibles of our once glorious Zion, and says, "How are the mighty fallen!" It is an old adage, and not the worse for being old, that straws show which way the wind blows. What means such a saying as this? While a friend was urging his neighbor to join the church, the reply was, "I am afraid they would find I had religion, and turn me out." Had this man's moral character been defective, then had there been some reply for the church, but here he was invulnerable. But alas, poor Zion! she was bleeding at every pore—her slavery, rum-dealing, war spirit, and the cruel, anti-Christian aristocracy and hatred to color, makes her powerless.

One of our circuit judges, who has been for the last eight or ten years making fruitless efforts to prevent the different courts of ——— from granting licenses for the sale of 'indulgences,' or intoxicating drink, stated that he has had more difficulty with the church than all the rest of the people put together. This man was not a professor of religion, and with this dark picture before him, what must have been his views of the so-called Christian Church?

A letter-writer to one of our city papers, after having been disgusted with the inhuman and anti-Christian conduct of an Episcopal Bishop, freighting on the same steamboat, human beings, with the swine-dealer for a southern market—and then the impiety and barbarity of such a man as Rev. Mr. Thomson, Baptist minister, who refused to let a mother's worse than fatherless children be sold together, because he was interested in the sale—writes thus: "I look upon the Christian church denominations as at this time in a deplorable state. While Christ has many thousands of personal friends who would lay down their lives for the truth, the action of the organizations, as such, is almost wholly based upon the principle, of first securing their own interest and influence with mankind, and then consulting how much truth and goodness they may practice. This, as I understand it, is distinctly abdicating the Christian ground, by placing the Church, its rules, and welfare, before and above Christ—and I am perfectly convinced that there must be a general reform in church action, or a total abandonment and destruction of church organizations."

Some have reached this crisis in their minds already, and the only remedy for these evils is the destruction of the church. Now the true position is, between these extremes—a pure gospel church, in opposition to the no-church system on the one hand, and the non-reformatory measures on the other. Can any with propriety argue from the abuse of the church, to the disuse of it, or the impossibility of its being made a blessing to the world, when conducted on Christian principles. The errors into which many of the inhabitants of Europe fell, and especially France, during the last century, was, that too many of them took religion to be what the church and clergy represented it to be. Instead of going to the Bible for the truth, they stumbled over a false religion.

Mr. Simpson, in speaking of the causes of over-spreading infidelity in France, says—"Who is to blame for the spreading of infidelity? The bishops and clergy, more than any other persons in the kingdom. We, as a body of men, are almost solely and exclusively culpable; our negligence, lukewarmness, worldly-mindedness, and immorality, will ruin the country." And are not these remarks, in a greater or less degree, applicable to our own church and country? If ever there was a time for Church reform, it is now, and reformation must not be partial or superficial; but if that confidence, which every where seems to be lost, be regained, it must be by the church's setting the moral standard as high as truth itself, and with vigilance and unsparing assiduity to bring all to conform to it. For which we labor, suffer, and pray. S. H. Chase.

A Spring Morning.—How cheerfully do these little birds chirp and sing at the approach of the sun, and the return of the spring; as if their life had departed and returned with those glorious and comfortable beams.

Thus the penitent and faithful son is affected towards the true Sun of righteousness, the Father of lights. When he hides his face it is troubled, and silently mourns away that sad winter of affliction. When he returns, in his presence is the fulness of joy; no song is cheerful enough to welcome him. Oh thou who art the God of all consolation, make my heart sensible of the comforts of thy gracious presence, and let my mouth ever show forth thy praise. [Bishop Hall.

A Fugitive.

Once when I was lecturing in Vermont, I fell in with a colored boy, about eighteen or twenty years of age, whose sorrowful and downcast looks, and servile demeanor, led me to suspect he was a refugee from injustice; and on inquiry, I found he was. He secreted himself in a vessel, and was fed by a friend, and landed at Boston. He came from East Florida, where he lived with about 200 other slaves. He said their allowance was a peck of corn and pint of salt per week, and this was the allowance of the surrounding plantations. Their excuse was, it would injure them to eat meat. He could not read, and never saw a Bible till he came away. He had three large scars upon each side of his neck, made with a red hot branding iron when about ten years old, and all his comrades wore the same mark; each plantation has its peculiar brand. I alluded to the ignorance of the slaves, and he quickly replied, they are not so ignorant as you think they are—and so I found it; for although he knew but little of Northern affairs, he understood Southern matters well, and could give much light upon the dark subject of slavery. A man who had been in the South, said in his hearing, "I wish I could be as well off as the slaves, living in parlors, dressed in silk jackets, and fed with rich crumbs from their master's table." This roused the *man* in him, and stepping towards the pale-faced ninny, he said, "If you wish to see slavery, go into the field and the cabins; and as for those in the parlor, perhaps you will hardly get your back turned and out of hearing, before they will hit them a cut with a raw hide. *I know!* You needn't tell *me!*"—And he looked him out of countenance.

He said many of them are whipped most cruelly, and though he generally escaped, his overseer once in a drunken fit, knocked out two of his teeth. When he came away, he had 25 dollars to help him with, which he saved by working on the Sabbath!

[Cor. True Wesleyan.

From the Juvenile Wesleyan.

Volcanoes.

The word volcano is said to be derived from Vulcan, a heathen God. We will not give our readers a particular history of this fabulous deity, but only say that he was the god of fire, and is represented as a great blacksmith, working melted irons. He is said to have manufactured thunder-bolts for Jupiter. Our readers will understand that this is all fiction.

We said the word volcano, was derived from Vulcan, because Vulcan was the god of fire, and a volcano is a burning mountain, which roars like dreadful thunders, and vomits out streams of liquid fire and smoke, withering and destroying all around. It is said that there are about two hundred known volcanoes. They are generally near the sea, but this is not always the case. Jorullo, one of the burning mountains of the Andes, is more than a hundred miles from the sea.

Volcanoes have sometimes been known to throw out water and mud. Sometimes they send up immense volumes of steam, which, as it is condensed or cooled by the surrounding air, falls down in torrents of rain. When fire and lava is vomited out, the scene is dreadful; masses of red hot rocks and stones are thrown several hundreds of feet into the air, presenting an awful aspect in the night.

The eruptions generally take place periodically, or at intervals. Stromboli is said to have burned over two thousand years without intermission, while some others are said to have been dormant from one thousand to seventeen hundred years, and then to have broken out anew. Whole cities have been sometimes destroyed by eruptions.

How wonderful, children, are the works of God! If such dreadful fires burn within the bowels of the earth, how soon would the whole be destroyed, should He who made the world, let loose all the chained agents which are bound together in it by the laws of creation?

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Genesee	4 62½	@	
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Baltimore	4 75	@	4 87½
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Brandywine		@	4 87
Georgetown	—	@	4 87½
Rye flour	3 00	@	3 12½
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Wheat W.	1 05	@	1 12½
Do South new	1 00	@	1 10
Rye, Northern	66	@	
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Southern		@	46
Barley western	55	@	57
Oats, Northern	30	@	
GLASS.			
English Crown 50 feet:			
6x8 to 10x13	3 50	@	4 00
12x18 to 16x26	5 50	@	6 50
Eagle and Columbian:			
6x8 to 8x10	2 10	@	2 30
10x14 to 16x20	2 70	@	3 00
HAY.			
North River, 100lbs.	35	@	45
IRON.			
Pig, Eng. & Sc. ton	50	a	52½
Do Amer	40	a	45
Bar do rolled	90	a	92½
Do Russ PSI	1 05	a	1.10
Do Swedes	90	a	92½
Do Eng com	80	a	85
Do do refined	95	a	
Sheet E & Am lb	7c	a	7½c
Hoop do cwt	5¾	a	7
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Oak, lb	19	@	24
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Do. box	11 00	@	12 00
Do. east. p.	10 00	@	11 00
Do Albany, piece	7	@	17
Plank, Gal [pine, M ft	33 00	@	35 00
Scantling pine	14 00	@	16 00
Do oak	30	@	35
Timber, oak, cu ft	25	@	37
Do Ga yel pine	35	@	40
Shingles, 18in.	1 50	@	2 00
Do. cedar, 3ft.	22 00	@	24 00
Do. do. 2ft.	——	@	17 50
Staves, w o pipe M		@	50 00
Do do bbl	30 00	@	
Do r oak hhd	25 00	@	26 00
Heading, w o		@	45 00
Hoops	25 00	@	30 00
MOLASSES:			
New Orleans, gall	32	@	33
St Croix	34	@	35
Trinidad, Cuba	32	@	33
Cardn's & Mat'nzas	30	@	31
NAILS.			
Cut, 4d a 40d (3d 1c and 2d 2c more)	4½	@	5
Wrought 6d a 20d	10	@	12
Horseshoes No 7a9	18	@	20
PROVISIONS:			
Beef mess bbl	9 00	@	9 50
Do prime	6 00	@	6 50
Pork mess bbl	12 75	@	13 50
Do Ohio prime	9 68¾	@	11 00
Butter, west pme	12	@	14
Do. Orange co.	15	@	17
Do order to good	10	@	12
Hog's lard	7¾	a	8¼
Cheese, Am lb	7	a	8
Hams smoked	8½	a	10
Do. pickled	7	@	7½
Shoulders, smoked	6	@	6½
Do. pickled	5¼	@	5¾
RICE:			
Ordinary 100lbs.	3 12½	a	3 25
Good to prime	3 50	@	3 75
SEEDS:			
Clover lb. new	6	a	7
Timothy, tierce	8 50	a	12 00
Flax, rough	8 50	a	9 00
Do clean			
SUGARS.			
St Croix lb	8¼	a	8½
New Orleans	6	a	7½
Cuba, muscovado		a	
Havana white	9½	a	10
Do Brown	8½	a	9
SALT.			
Turks Isl bush	26	a	27
Bonaire,	28	@	30
Cadiz,	20	@	21
Liverpool, fine	1.35	a	1 45
SHEETING.			
Russia, white, p.	9 50	@	10 00
Do. brown	8 50	@	9 00
SOAP.			
N. York brown lb	4	a	7
Castile	8½	a	9
SPICES.			
Cassia lb	19	a	19½
Cloves	25	a	25½
Ginger, race	½	a	7½
Nutmegs No 1,	1 11	a	1 12½
Pepper, Sumatra	10½	a	10¾
Pimento, Jamaica	11	a	11½
TEAS.			
Imperial lb	40	a	1 00
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Young Hyson	38	a	85
Hyson skin	24	a	65
Souchong	30	a	60
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ON THE CHANGE OF THE SABBATH FROM THE SEVENTH TO THE FIRST DAY OF THE WEEK BY APOSTOLIC EXAMPLE.

By Rev. R. Weiser, [illegible]
Pastor of the Evangelical Lutheran Church of [illegible], Penn.

1. *An Address to the Baptists of the United States, from the General Conference of the Seventh-Day Baptists.* New York: 1843.
2. *Sabbath Tracts, Nos.* 1, 2, 3, 4, *and* 5, *published by the Seventh-Day Baptist Tract Society.* New York: 1843.
3. *The Sabbath Vindicator, Nos.* 1 *and* 2. New York: 1844.
4. *Seventh-Day Baptist Anniversaries, or an Account of their Religious Conference for* 1843. New York: 1844.
5. *Plain Questions. A Christian Caveat to the Old and New Sabbatarians (by E. Fisher, Esq., first published in London,* 1653), *republished by the Sabbath Tract Society.* New York: 1844.

We have placed at the head of our article quite a formidable array of pamphlets. We have done this, in order to show those whose views we may feel it our duty to oppose, that all the arguments and facts which they have been able to compress into some ten or twelve publications, are fully within our reach. That these publications, be they great or small, good or bad, true or false, are the proper and legitimate awards of honest critisms, none can doubt.

The article that stands at the head of the list, is an elaborate and rather spirited appeal to the Baptists in the United States, charging them with a deliberate and habitual violation of the fourth commandment, because they do not keep the seventh day holy. Twenty thousand copies have been ordered for gratuitous distribution! Tracts, proclaiming the same serious charges, are given to the winds, and scattered broad-cast over the land. Missionaries are sent forth to proclaim to the deluded and wicked members and ministers of the "First Day" churches, that all are sinning most grievously against the Lord of heaven, because they do not sabbatize on the seventh day! This, to say the least of it, is a begging of the question. What good can such publications be expected to accomplish? They can only strengthen the hands of infidelity, and remove the restraints of public morality. The great body of the Christian church in this country, of all sects and parties, is now making strong and united efforts to produce a better and more general observance of the Sabbath of the Land, and as they honestly believe, the Sabbath of God. Whilst they are doing all they can to influence mankind to obey the commandments of Jehovah, and especially the fourth command, here we see a body of the professed followers of Jesus Christ, putting forth every effort to convince the world that all or nearly all who do now, or have, for the last eighteen hundred years professed and honored the name and revered the religion of Jesus Christ, have been in error on this subject. They say the law *is*, "The seventh day is the Sabbath of the Lord;" that neither Jesus Christ nor his apostles ever changed, or had a right to change, the time of keeping the Sabbath; that the keeping of the seventh day is a part of the moral law; that the keeping of the first day is anti-Protestant; that it is one of the signs of the beast; that it hinders the progress of true Christianity. The men who utter and propagate such sentiments may be honest in their views, but they are unquestionably doing more harm than good. They may think, like Paul, that they are doing God a service, but, like that once infatuated Jew, they are doing all in their power to injure the cause of religion.

From the Minutes of the last Conference of the Seventh-Day Baptists, held at Hatfield, [Plainfield,] New Jersey, Sept. 1843, we learn that they have in their connection 59 churches, 49 ministers (ordained), 20 licentiates, in all 69, and 6,077 members in the United States. The preachers of this sect seem, at this very time, to be making more systematic and vigorous efforts for the dissemination of their peculiar notions, than have perhaps ever been made in any age or country. Dogmatism and unfounded assertions are palmed upon the public as unanswerable arguments. These circumstances seem to require an impartial examination into the merits of the case. We design merely to throw out a few hints in relation to the most important features of this controversy. Hence we shall endeavor to show:

I. That the apostles of Jesus, Christ did uniformly in their lifetime celebrate the first day of the week as the Sabbath. If we can show that the appostles did celebrate the first day, and not the seventh, and if we believe that they were divinely inspired, then it must follow that the change was made by the sanction of Jesus Christ, either expressed or implied, unless we adopt the absurd position that inspired messengers of heaven, whose express business it was (Matth. 28: 20) to teach the commandments of Jesus Christ to all nations, could err. If God commanded all men, from the giving of the law downwards, to keep holy the Sabbath, and the apostles did not keep that day holy unto the Lord, (and there is no evidence that they did) then it follows that they (although all orthodox Christians admit their inspiration) lived in the habitual violation of the fourth commandment. This is one of the absurdities into which Sabbatarianism drives us!

The Sabbatarians contended that the fourth commandment, not only in its spirit, but also in its letter, is a part of the moral law, and that it cannot be abrogated, and must therefore be binding on us; that *εν μια των σαββατων* does not mean "on the first day of the week," but "on one of the sabbaths." Swedenborg also maintains this translation, although a First Day Christian. The main question in this controversy is this, viz. Is the observance of the fourth commandment in all its circumstantial *exactitude*, a part of the moral law, or is it only in its moral spirit, and ceremonial in its letter? Dr. Gill says, "The law of observing the seventh day Sabbath is not of a moral nature, if it were it would be binding upon all mankind, Jews as well as Gentiles, and could not have been dispensed with, nor abolished." In loco. Dr. Gill's distinction is a very nice one, although he gives no proof in its support. The Seventh-day Baptists are not satisfied with mere human opinions, they want proof from God's word. Nor are they satisfied with our translation; they want a fair translation. They shall have it. Let us examine John 20: 19. *Ουσης ουν οψιας τη ημερα εκεινη τη μια των σαββατων.* Before attempting a fair translation of these words, we shall furnish the reader with a specimen of Sabbatarian philology, from the Sabbath Vindicator, Vol. I, No. 2, August, 1840. Here it is. "From Acts 20: 7, which in our English version reads thus: 'And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them,' it is inferred, that the first day of the week was the day usually devoted to breaking of bread and preaching. But this translation of the text is not authorized by the literal or intended sense of the original, *εν δε τη μια των σαββατων*, to which we object, because its proper and literal signification is, 'and on one of the Sabbaths.'" Now to prove that the man who wrote this criticism either did not understand the Greek, or wickedly endeavored to pervert the word of God, we refer to John 20: 1, *τη δε μια των σαββατων*, "but on one of the Sabbaths." Would not this be as good a translation as the other? And yet would it not destroy the very sense of the passage? Does not the Evangelist intend to convey the idea that Christ arose on the first day of the week, and not on one of the sabbaths? If the learned philologist who wrote such nonsense will look into any lexicon, he will find that *σαββατων*, both in the singular and plural, means, not only a sabbath, and the Sabbath, but also a week or a period of seven days. But then this modern Porson goes on and betrays his ignorance of the Greek still more glaringly: "Thus *δε* answers to the conjunction, and, *εν* to the (not proposition, but) preposition, in, on, or upon; *μια* is the Greek word for one, in the fem. gen., singular num., dative case, and therefore cannot govern *των σαββατων*, which is in the gen. plural, neuter gen. Hence the necessity of supplying the word *ημερα*, a day, with which *μια* agrees; and we shall therefore read 'one of the sabbaths.'" This is certainly a new system of philology! We would merely say "en passant," if those men who are so vigorously pressing the claims of the seventh day upon our attention, wish to make any impression upon us with philological arguments, they must study the Greek grammar more carefully. But to proceed with a translation of John 20: 19. The following, we contend, is a literal, and the only correct translation which can be made. "Now being late in the evening, that first day of the week," or perhaps thus, "Now the evening being far spent on that first day of the week." That the disciples had met on this occasion for religious worship is admitted on all hands. That they met for the same purpose on the following first day, or eight days afterwards, is evident from verse 26. That they met on the seventh day cannot be substantiated any where. That they did not meet on the seventh day is very probable from a number of circumstances connected with the sacred narrative. It appears from the narrative that Thomas was absent on the meeting of the first evening; when those who were present saw him, they informed him of what had occurred, and he seems to have been deeply interested in the facts stated; when they came together again, Thomas was there also. Now it seems very evident that there was no meeting on the seventh day, preceding the second meeting, for if there had been, surely Thomas would have been there! If the disciples did meet on the seventh day it is very certain that the Saviour was not with them; but it is positively certain that he honored them with his presence on the first day of the week. Let this fact go for what it is worth. Now the question very naturally occurs, why did the disciples meet on the first day of the week [and not on the seventh? As Jesus had given his apostles private instructions on many points, may he not have informed them of his will on the subject of the Sabbath? Who dare to affirm that it was the will of Jesus that his disciples should meet for religious worship, and should sabbatize on the seventh day, and that they positively disobeyed him in this respect? But we are told, "The moral law is unchangeable, the keeping of the seventh day is a part of the moral law, and therefore it is binding on all men, and must be observed through all coming time." Let us examine this position. Christ says, Matt. 5: 17, "Think not that I am come to destroy the law; I am not come to destroy, but to fulfil," *πληρωσαι*. Ex. *πληρω*, to complete, to make perfect, to supplying what is wanting, to explain. See Rom. 15: 19, Col. 1: 25. That the meaning is to make the moral law better understood, to set it in a clearer light, to give it a larger and more comprehensible and spiritual meaning, is very evident from Matt. 5: 27 and 28: "Thou shalt not commit adultery; but I say, whosoever looketh on a woman to lust after her hath committed adultery." Here we have an instance of Christ's manner of fulfilling the law: he makes it more general and universal in its application; he explains it in a wider sense. He does not destroy the law, but fulfils it in all its extent. Now as there is nothing in the nature of the seventh day to prevent its being changed to the first, and as the change of time could not in any way affect (so far as we can see) the great moral and natural question of the Sabbath; and there are many strong reasons, aside from the example of the apostles, why the first day of the week should be observed and honored as the Sabbath of the new dispensation; the great probability is that it was changed by the Saviour himself. This position is very much strengthened by what Christ says, in Mark 2: 28, "The Son of man is Lord also of the Sabbath." The meaning of this passage is, that Jesus Christ, to whom all power in heaven and on earth was given, had an absolute right to do, on and with the Sabbath, what he pleased. To say as Seventh-Day Baptists do, that Jesus Christ himself had no right to change the time of keeping the Sabbath, is, to say the least of it, a daring attack upon his divinity, it is treading on dangerous ground, it savors of Arianism! We have seen above, that the change from the seventh to the first day was actually made; now whether it was made by an express command of Jesus Christ, or by the united concurrence of his inspired apostles, does not seem to be very material; for the apostles had the promise of the Holy Ghost who should guide them into all truth. But let us see whether they did invariably meet on the first day. We affirm that they did, as Christians sabbatize on the first day. If they did not hold their religious meetings on the first day, then they had no Sabbath at all, for there is no evidence that they sabbatized on the seventh day. That the Jews, in Judea and in the countries whither they had gone, kept the seventh day, all admit; and that the Jewish converts might have rested on the seventh day in conformity to the usages of their country is very probable. But that the heathen converts ever considered, or were taught to consider the seventh day sacred unto the Lord, either in Jerusalem or out of it, we defy any man to prove, Yet this is the point that must be proved, before we can give up the first-day Sabbath.

In Acts 2: 1, we have another meeting on the first day. That the day of Pentecost was on the first day, or the Christian Sabbath, is proved to demonstration by Doddridge, (Expositio in loco.) Here then we find the apostles of our Lord, in the course of forty-nine days, at three different religious meetings, all on the first day of the week, and no intimation that they met at any time on the seventh day, or that they rested or sabbatized on that day. Does not this seem very remarkable? Why is this? The plain inference is, that the apostles considered resting and attending religious worship on the first day, equivalent to the full observance of the fourth commandment. And is it safe, is it proper, is it wise, in us, to say they were wrong? Let us examine another strong passage in our favor. Acts 20: 7, *εν δε τη μια των σαββατων*, upon the first (day) of the week," for we stated that "*σαββατων*" means the hebdomadal week. In Luke 18: 12, we have, *Νηστευω δις του σαββατου*. "I fast twice in the week. Would it not be nonsense to say, "I fast twice on the Sabbath?" Did not the Saviour know the usus loquendi of *σαββατον*? In this passage nothing can be predicated, but the hebdomadal week. In Mark 16: 9, we have *πρωτη σαββατου*. This, according to the Sabbatarians, should read, "Now when Jesus was risen on the first day of the Sabbath." Would not such a version destroy the very sense of the passage? The Evangelist was just telling us that Jesus did not arise on the Sabbath, but the Seventh-Day Baptist, in order to make out his case, makes the Evangelist swallow his own words, and makes him prove the very thing he is trying to disprove?

We come now to *εις μια σν*. This numeral adjective is one of the strong holds of Sabbatarians. It is used, they say, two hundred and ninety times in the New Testament, and in every case as a cardinal; and is uniformly so translated, only where the attempt is made, to prove the first day of the week the Sabbath of God. That *εις* generally means 'one,' we readily admit, but that it is sometimes used as an ordinal, we will not attempt to prove. Dr. Stockius, one among the most learned lexicographers of the last century, in his "Clavis Linguæ N. T.," says, "*Εις, μια, εν*, unus, una, unum, primus, a, um, quidam. Pro numerali, ordinali, etiom legitur apud Polybium, p. 1401, *εν τη μια και εικοστη βιβλω*. In primo et vicesimo libro." That by *μια των σαββατων* we are to understand the first day of the week, or the Christian Sabbath, seems to be evident. If *εις μια εν των σαββατων* does not mean the first day of the week in the New Testament, then there is no evidence in the New Testament that Jesus rose on that day. Now if Jesus did arise on the first day of the week, as all reasonable men, whether Sabbatarians or anti-Sabbatarians, must admit; then it follows that the apostles met on the same day for religious worship, and they met eight days afterward—and they met on the day of Pentecost—and they met at Troas (Acts 20: 7) on the same day. If this is not a chain of evidence, then there is no such thing to be found in the Bible. Nor will it invalidate the force of this reasoning, to say, as the Sabbatarians do, that from the day of Pentecost to the meeting of Troas, twenty-six years had elapsed; for the length of time between the two points, only shows the uniformity of the practice to greater advantage. Some ten or twelve years after the outpouring of the Spirit at Jerusalem, we are told in Acts 13: 14, that Paul preached at Antioch in the Jewish synagogue on the Sabbath, i. e. on the seventh day. This was quite natural, it is hardly to be expected that a congregation of wicked and prejudiced Jews (such as the last part of the chapter shows those of Antioch to have been) would worship on the Christian Sabbath. Paul availed himself of the opportunity afforded by their coming together on the seventh day, to proclaim Jesus to them. But is there any thing said about the breaking of bread at Antioch? The meeting at Antioch was a Jewish and not a Christian meeting, and as every rational man would suppose, was held on the Jewish Sabbath. The same may be said of the meeting by the river-side at Philippi.

Now let us look at 1 Cor. 16: 2. *Κατα μιαν σαββατων*, Upon the first day of the week, not upon one of the Sabbaths. "That there be no gathering when I come." The Corinthian Christians were in the habit of meeting on the first day of the week. They were heathen converts, and *evidently* kept the first day, and they *must have done* it at the instigation of the apostles, who planted the Christian church among them. Human tradition is here out of the question. If the example and instructions of the inspired apostles are human traditions, then are we guilty of "teaching for doctrines the commandments of men." Dr. Mosheim, Ch. His., vol. i. p. 45, says: "In the first century all Christians were unanimous in setting apart the first day of the week, on which the Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the church of Jerusalem, was founded upon the express appointment of the apostles, who themselves consecrated that day to the same sacred purpose, and was observed universally, as appears from the united testimony of the most credible writers. The seventh day was also observed as a festival, not by the Christians in general, but only by such churches as were principally composed of Jewish converts." This quotation proves the very point we have been endeavoring to establish. Dr. G. F. Seiler, one of the most learned and impartial writers of Germany, says in his Tabellen, Cent. I., "Van feyerte den Sabbath fast an den meisten orten nech mit den Juden wenigsten in Palistina bis auf die Zertorung Jerusalems. An den Tagen des Hern hielten die Christen aber auch feyerliche Zusammen kunfte." This was no doubt the true state of the case. About twenty years after the destruction of Jerusalem, John, in Rev. 1: 10, says, "I was in the spirit on the Lord's day." Every Christian in those days knew what day was intended. It was the holy day on which all Christians worshipped God; it was the day spoken of by David as the "day that God had blessed;" it was the day on which the Lord rose from the dead; the day on which the apostles first met their risen Saviour; the day on which Thomas had thrust his hand into the wounded side of his Lord and his God; the day on which the Holy Ghost was poured out upon the infant church; the day on which the disciples habitually celebrated the Lord's supper; the day on which the Corinthian church regularly met for divine service.

In the apostolic age, the propriety of celebrating the first day was never called in question. Now as other matters of less importance often caused bitter contentions, such as the eating of meats, circumcision, the keeping of Jewish festivals, (Rom. 14: 5,) etc., and as no difficulty ever arose about the Sabbath, the strong presumption is, that this matter was settled by the Lord himself, and the apostles had nothing to do but to keep the first day in honor of Christ's resurrection, and teach all that loved the Saviour to do the same. That the first day was sacredly observed, and observed too as the Sabbath, in the age immediately following that of the apostles, is abundantly proved by the [illegible]. Thus Ignatius, (Epis. ad Magnes.,) about A. D. 100, just six years after the death of St. John, says: "Let every friend of Christ celebrate the Lord's day." He uses the same expression that John had used, *την κυριακην*. This day, i. e. the first day of the week, he calls the Lord's day——the day consecrated to the resurrection—the queen and prince of days." We quote from Prof. Stuart. Caius Plinius Cæcilius Secundus was born 62, A. D. His letter to Trajan was written 107, from Bithynia, just seven years after Ignatius, and eleven after John was in the spirit on the Lord's day. One of the crimes laid to the charge of the Christians in Bithynia and Pontus was, that they were "*wont on a stated day* to meet together before it was light, and to sing a hymn unto Christ, as to God." Now that this stated day was the Lord's day, i. e. the first day of the week, is, we think, conclusively proved above. But it may be asked, what does this prove? Why, it proves that the Christians in Bithynia and Pontus did *not* keep the seventh day. That the Jews, both in Jerusalem and in Pontus, met on the seventh day for divine worship, was well known both to Pliny and Trajan; and if the Christians had met upon the same day, the great probability is, that Pliny would have said so. Justin Martyr, who was born about this time in Neapolis, says, "On the Lord's day all Christians in the city and in the country meet together, because that is the day of our Lord's resurrection; then they who are able and willing give what they think proper for the orphans and widows." This quotation is from Calmet, and throws a flood of light on 1 Cor. 16: 2 and Rev. 1: 10. Irenæus, a disciple of Polycarp, 197, says, "On the Lord's day, every one of us Christians keeps the Sabbath." This is a strong testimony in favor of the change of the Sabbath from the seventh to the first day. The fact is, there is no getting over it. Theophilus of Antioch, 162, says, "Both custom and reason challenge from us that we should honor the Lord's day, seeing on that day that it was our Lord Jesus Christ completed his resurrection from the dead." Dionysius of Corinth, 170, says, "To day we celebrate the Lord's day." Tertullian, 192, says, "The Lord's day is the holy day of the Christian church."

This is enough. We do not wish to come down to a later period. From these quotations, it appears evident that the Christians in the first and second centuries, did invariably observe the first day of the week as the Sabbath. If we, who observe the first day, are wrong, we err in good company. If we are wrong, we have been led into error by the holy apostles and martyrs—by the united testimony of all the best men that ever lived in the Christian church. That we keep the day that meets the approbation of the great Head of the church, may be inferred from the fact that he causes his blessing to rest upon those who most religiously keep it.

These hints are thrown out to induce some of your more learned correspondents to take up the subject, and give it a more thorough examination.

The Saco Baptist Repository, speaking of the 10 or 15000 persons, who within a few years have fled from this country to Canada, says—"They have left a republican country and gone to that, where there is a monarchial form of government, and there they are free. But such republicanism will be the scorn of those who may live in after ages."

From the St. Louis Reveille.

KIND WORDS.

BY SOLTAIRE.

Like gentle rain upon the parched earth;
Like Heaven's sun-light in some deep lone dell;
Like mother's hope at her fair infant's birth;
Like voice of freedom in a prisoner's cell,
Or joyous warbling of a spring-time bird,
Falls on the heart a low ton'd kindly word.

The pent-up fountains of the drooping soul,
Gush forth, like sweetest music, at the sound,
And upward, onward, for the distant goal,
The faltering spirit, now, doth hopeful bound,
Wreathing its magic spell—*a kindly word.*

DEEDS OF OLD MEN.

From the Christian Mirror.

There are some old men who are not to be despised. Some are apt to think that none but young men can do much. I noticed, some years since, an account of a settlement of a minister, where it was observed that the settlement was interesting among this for other reasons, that the preacher was young, and therefore was likely to occupy his post for a long time. I thought this calculation was quite groundless, as it proved to be so, in a few years. Had it been said that the preacher was between forty and fifty, and was likely therefore to last well, it would have been more just. Some indeed shoot up like a rocket, and long retain their eminence; but most commonly they who shoot up like a rocket, go out like a rocket. Others rise slowly, like fixed stars, and, as they are slow to rise, they are slow to set. But whether men get to their zenith slowly or rapidly, they may be very useful, even to old age. Wickliffe, the morning star of the reformation, was most active and useful from 48 to 60 years of age. The martyr Latimer, was, in King Edward's days, a diligent preacher, and a hard student. He was at his studies about two o'clock in the morning, summer and winter, though his body had been bruised by the fall of a tree, and he was about sixty-seven years of age. Cromwell was only a captain when he was 41, and his greatest deeds were performed between 47 and 59, when he died. Young was an old man when he wrote some of his best poetry, and he was sixty when he began his Night Thoughts. Thomas Scott wrote as much at 70, as at any period of his life. What a wonderful old man Talleyrand was! To eighty years of age he stood at the head of affairs in France under Napoleon, and then under the Bourbons, and fight the French before the walls of Moscow; they put old Kutusof at the head of the army in the place of Barclay de Tolley. Old Blucher was 70 when he was defeated at Ligny, and fell under his horse, and the French cavalry rode over him, and yet, a day or two after, he led on the Prussians against Napoleon at Waterloo. After many years of warfare, those old men, Wellington and Soult, stood at the head of the cabinet, one in England, and the other in France, preserving, by their talent, the peace of Europe and the world.

Now go back to ancient times, and see the Apostle John writing his book of Revelation when he was 90 years old. Isaiah, resembling John in his inspired thoughts, prophesied for 60 years. How astonishing was the energy of old Jehoiada in accomplishing a revolution in Judah, when he was 100 years of age! And there is old Moses; he accomplished his amazing labors between 80 and 120. Surely God has honored old men. Men may become superannuated at fifty, but they may, by the grace of God, do their greatest works between fifty and seventy. I may then be humbled for my infirmities of body, mind, and spirit, but not that I am an

OLD MAN.

A SLAVE'S COMMENTARY.

A slave was sent to meeting with a particular charge from his master to remember what the minister said, so as to give an account of it when he returned. The master had a son named Jonathan, to whose orders the slave was also subject. Pomp accordingly went to meeting, and was questioned by his master, on his return.

"Gorry, massa," said he, "minister tell two great lies."

"What! what!" exclaimed the master, "you mustn't talk so about the minister! What do you mean?"

"Why, minister say, 'No man serve two massas,' and I know I serve you and massa Jonathan too."

"Well, what else did he say?"

"Why he say, 'He will love one and hate the other.' Dat am a lie too; for I *hate you both alike!*"

"A SHARE IN THE CONCERN."—One evening, as a little sweep was running along the street, a big sweep met him, and shouted, "Halloo, Jack, where are you going in such a hurry?" Little Jack said, "Don't bother me now; I am going to the missionary meeting. I've got a share in the concern, and I want to see how things are going on." This little sweep was connected with a Sunday-School, and was a contributor to the missionary society; hence he could say, he had a share in the concern. Are there not boys of respectable families, who have *no share* in this concern?

There is, says Prideaux, in the church of St. Dominic, in Bononia, a copy of the Hebrew Scriptures kept with a great deal of care, which they pretend to be the original copy, written by Ezra himself, and therefore, it is there valued at so high a rate that great sums of money have been borrowed by the Bononians upon the pawn of it, and repaid for its redemption. It is written in a very fair character, upon a sort of leather, and made up in a roll, according to the ancient manner, but it having the vowel points annexed, and the writing being very fresh and fair, without any decay, both these particulars prove the novelty of the copy.

The Sabbath Recorder.

New York, July 3, 1845.

ON THE CHANGE OF THE SABBATH FROM THE SEVENTH TO THE FIRST DAY OF THE WEEK BY APOSTOLIC EXAMPLE.

An article with the above heading, from the pen of Rev. Mr. WEISER, will be found on the first page of our paper to-day. We have placed it there that our readers may enjoy the full benefit of whatever light it emits, and may also have it at hand for future reference. Mr. Weiser has expended his strength mainly in criticising the "Address to the Baptists," and an article in the Sabbath Vindicator on the translation of "First Day of the Week." We have no disposition to follow him through his elaborate critique upon those two articles, but prefer leaving that work to be done by the writers of the articles themselves. Indeed, we are half disposed to pass the whole thing in silence, because we are inclined to think that its own groundless assertions, and inconclusive reasonings, and illogical conclusions, will furnish its best refutation. There are, however, several things which seem to us extraordinary, upon which we will venture to say a few words.

Mr. Weiser betrays in the outset the motive which has led him into the discussion. The efforts of Sabbath-keepers have become so formidable that he cannot allow them to go unrebuked. We thank him for the confession, that however much some men may affect to despise their efforts, they nevertheless keenly feel their influence and writhe under it. But it surprises us, that after such a confession he should immediately, even in the same paragraph, inquire, "What good will they do?" What good, Mr. Weiser? Why, just exactly the good they were intended to do, namely, call attention to the subject, and lead persons here and there to practice according to the precepts of Scripture instead of the traditions of men. We own, however, that it is difficult for us to sympathize with that spirit which must be insured that a certain religious truth will be *profitable* before it is willing to investigate it. It seems a little too much like making a gain of godliness. It always reminds us of that man who, on being told that a friend had become pious and commenced studying for the ministry, immediately inquired, What does he expect to make by that? Such questions are in keeping with a kind of Christian philosophy which prevails extensively, and are not therefore to be wondered at.

But does Mr. W. really believe, as he intimates in the same paragraph, that the observers of the first day "are doing all they can to influence mankind to observe *the commandments of Jehovah?*" Perhaps he does; but we are compelled to dissent from such a belief. The *commandment* says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." But *they* teach that the *first* day is the Sabbath, and that men may work as much as they please on the seventh day. The *commandment* gives as a reason for keeping the seventh day, that the Lord "rested the seventh day." But *they* give as a reason for observing the first day, that Christ rose from the dead on that day. Here then they change both the *day* of the Sabbath, and the *reason* for its observance. Is this the way to do all they can to secure obedience to the commandments of Jehovah? Monstrous absurdity! The man who propagates such an opinion may be honest in holding it, but he is certainly in error.

The next paragraph contains a statement which we have read with some surprise. It is this, that in the efforts of Sabbath-keepers for the dissemination of their peculir notions, "Dogmatism and unfounded assertions are palmed upon the public as unanswerable arguments." One would naturally expect, after such a declaration, that the writer of it would give some evidence of its truth, or at least that he would show some of those "unfounded assertions" which are "palmed upon the public as unanswerable arguments." But this he does not attempt; hence we must regard his assertion as another illustration of the old maxim, that men always suspect in others that which they find in themselves.

We hardly know what to say to Mr. Weiser's fourth paragraph. It so mixes up things entirely different from each other, that we find it difficult to separate them. He first tells us that "the main question in this controversy is, Is the observance of the fourth commandment in all its circumstantial exactitude a part of the moral law, or is it only moral in its spirit, and ceremonial in its letter?" Now in order to make the use he designs of this statement of the question, he must reason thus—The fourth commandment requires the observance of the seventh day; but the fourth commandment is only moral in its spirit and ceremonial in its letter; therefore keeping the first day is obedience to the fourth commandment. Just as though, in order to get the spirit of the fourth commandment, it was necessary to depart as far as possible from the letter!

A few sentences farther on comes up the subject of a "fair translation." Mr. Weiser speaks unwittingly, as *we* think, when he says in regard to a new translation of Acts 20: 7, that "the man who wrote this criticism either did not understand the Greek, or wickedly endeavored to pervert the word of God." Mr. W. probably knew that the translation he so boldly condemned corresponds almost exactly with the translation of the Bishops, Coverdale, Cranmer, and William Tyndale—translations against which a wise man, we think, would be slow to bring such a railing accusation. If he did not know it, he will perhaps judge more charitably of the translation hereafter.

Mr. W.'s argument for the first day, in the same paragraph, from the appearances of Christ to his disciples on that day, is not only inconclusive, but requires him studiously to disregard the fact that Christ appeared to his disciples on other than first days. He met them at one time when they were fishing, and was seen of them forty days after his crucifixion. Now if the mere fact of Christ's appearing to his disciples on the first day argues its sabbatic character, why not apply this rule to other days, and so make the fishing day, and indeed the whole forty, to have been Sabbath days? It is in this connection that Mr. W. asserts, without qualification, that "there is no evidence that they [the apostles] sabbatized on the seventh day." We hope he thinks so, but we really do not see how he can, with a Bible before him which plainly records about thirty meetings on the seventh day, and informs us by plication of nearly three hundred more. The whole argument in favor of the first day from the appearances of Christ to his apostles, rests upon an imaginary basis, and is held together by a chain with here and there imagimary or at least invisible links. How any Christian can allow such an argument to weigh against a "thus saith the Lord," we know not.

Mr. Weiser's concluding argument is drawn from the fact that "in the apostolic age, the propriety of celebrating the first day was never called in question." This argument, he thinks, derives additional weight from the fact that no difficulty ever arose about the Sabbath, although "other matters of less importance often caused bitter contentions, such as the eating of meats, circumcision, the keeping of Jewish festivals, etc." This he regards as indicating, that the matter was settled by the Lord himself. Now permit us to frame another supposition: In the apostolic age the propriety of celebrating the seventh day was never called in question; but the Jews of that time were very strict about the Sabbath, ready to contend for circumcision and the Jewish festivals, and would certainly have complained of the Christians if they had neglected the Sabbath; therefore, the Christians must have observed the Sabbath. We leave it with any candid mind to decide, if our supposition is not the more reasonable of the two. But we do not believe that the Sabbath of the Lord needs the support of any such suppositions. These are only needed when a humanly-devised institution is to be supported. This Mr. Weiser evidently felt; hence his effort to make this appear an important argument.

We have already said more than we intended about Mr. Weiser's article—more, we fear, than it really deserved. If the writer had undertaken seriously and fairly to answer the arguments of the Tracts he professes to review, we should have had patience fully to answer him. But instead of doing this, he has contented himself with selecting here and there a mere non-essential statement, and then battling it as though it involved the whole question at issue between those who observe the seventh day and those who observe the first day. In proof of this, notice the fact that his main strength, and the great bulk of his article, is expended upon the question of a "fair translation"—a question which, in the article he was reviewing, is distinctly stated to be not essential to the support of the claims of the seventh day. Then notice also how often he changes and how seldom he meets the true issue. If the Tracts assert that the fourth commandment requires the observance of the seventh day, he replies that the commandment is moral in its spirit but ceremonial in its letter—which is just no answer at all to the position of the Tracts. If they assert that there is not a passage in the Bible to warrant a change of the Sabbath from the seventh to the first day of the week, he replies by attempting to show that Christ met with his disciples several times on the first day! If they prove from Scripture and history that the apostles and early Christians kept the Sabbath, his reply is that Paul broke bread on the first day of the week, and John was in the spirit on the Lord's day! Indeed, though we have twice read Mr. Weiser's article with a good degree of care, we do not remember a single instance in which he has fairly stated and answered a real question at issue between him and the Tracts he is reviewing. He has asserted enough and denied enough in all conscience; but to prove his assertions or make good his denials he seems either unable or indisposed. In such circumstances, we feel free from all necessity or obligation to enter upon a more thorough review of his elaborate and truly extraordinary production.

THE AMERICAN PEACE SOCIETY held its Seventeenth Anniversary in Boston on the 26th of May last. It appears from the Annual Report that a depository has been maintained, several lecturers have been employed, and some millions of tract pages have been distributed. A plan has lately been adopted for securing the influence of the periodical press by furnishing short popular articles on the subject of peace for publication in the papers generally. This plan seems to be well received, and will undoubtedly do much to promote the object for which the Peace Society was organized. From reading the Report before us, as well as from facts which have come under our own notice, we judge that the evils of war and the advantages of general peace are coming to be more justly appreciated. God speed the day when the nations shall learn war no more.

PROGRESS OF MR. NEWMAN AND THE NEWMANIACS.—The English papers received by the last mail, have considerable to say about the Romish tendencies of Puseyism, as illustrated by the course of Rev. Mr. Newman and his followers. It had been currently reported that Mr. Newman, and eleven other members of the Oxford University, had openly embraced the faith and doctrines of the Church of Rome. But it appears from the best authorities, that Mr. Newman has not as ye embraced the Catholic faith, although he no longer makes his intention of doing so a secret. Should he secede from the English and join the Roman Church, it is more than probable that his example will be followed by many over whom he possesses more than ordinary influence. For our own part, we should deem such a result an occasion for rejoicing rather than sorrow. It would remove from the English church a bone of contention, and at the same time prove, what the Dissenters have always maintained, that the doctrines and practices of the English Church are essentially Romanish.

"GATHER UP THE FRAGMENTS."

Some months ago we published, under the above heading, several extracts from an old book on the subject of the Sabbath, entitled "An Answer to Mr. Wadsworth." We did not then know the date of the book or the name of its author, and therefore requested information in regard to both those questions. Mr. JOSEPH TRUMAN, of Preston, N. Y., has kindly furnished us with precisely the information we wanted, for which we thank him, and from which we gather the following facts:—

[illegible] was a New England minister of some notoriety, and the answer to him was written by Mr. SAMUEL BEEBEE 1st, who flourished in the latter part of the sixteenth or beginning of the seventeenth century. It is probable that he lived on Plumb Island, from the fact that his son, Samuel Beebee 2d, afterwards lived upon that Island, and owned the whole of it. Report says, that there were three brothers, of whom Samuel, the oldest, had received a liberal education. Besides his book in answer to Mr. Wadsworth on the subject of the Sabbath, Mr. Beebee wrote a book directed to the Clergy of New England, against the mode of paying ministers by a legal tax. It is said that he had suffered the loss of considerable property in that way, which might have led to his writing on the subject. The sentiments of both his books were so unpopular that he could not get them printed in Connecticut, and hence was compelled to resort to Boston for that purpose. It is not known at what time he died, or where he was buried. But his wife was buried in the old burial ground on Brown's Hill, in Oysterpond, now known as Orient. After an absence from the place for forty years, Mr. Truman visited her grave about three years ago. He found the tombstone much mutilated and defaced, which was done long ago by some evil-minded persons, because she was a Sabbath-keeper, and the wife of a Sabbath-keeper of so much distinction. The corners or ears of the stone are entirely broken off, and some words are nearly obliterated. The inscription was probably written by her husband, Mr. Samuel Beebee, and a part of it reads as follows:—

"Here lies Elizabeth,
One Samuel Beebee's wife,
Who once was made a living soul,
But now's bereft of life."

* * * * *

"Lived five-and-forty years a wife,
Was aged sixty-seven,
Has now laid down her mortal life,
In hopes to live in heaven."

Mr. Beebee's son Samuel, and his four grandsons, Nathan, Silas, Amon, and Thophilus, lived on Plumb Island. Forty-seven years ago, a large number of persons removed from the east end of Long Island, or Oysterpond, to Newport, Herkimer Co., N. Y. Forty of them, of whom Mr. Truman was one, traced their descent from Samuel Beebee. At that time Mr. Truman possessed a perfect copy of the book in reply to Mr. Wadsworth, and also the book addressed to the Clergy of New England. But they both passed from his hands, and have not since been discovered. It is not impossible that they may now be in the possession of some of the descendants of Samuel Beebee, a large number of whom are living in Newport, Russia, and Poland, Herkimer Co., N. Y., under the various names of Beebe, King, and Newbury. The books have long been rare, and highly esteemed among the descendants of the author.

☞ We publish the foregoing account for the double purpose of eliciting farther information in regard to Mr. Beebee's books, and of showing what kind of information we want in regard to all the early Sabbath-keeping authors and preachers. It is exceedingly desirable, that our aged brethren who possess facts and records which may be made of service, should put them in a shape to be used. If once written down, no matter how roughly, they can be preserved and made available at any future time.

HOW TO SEND MONEY TO PUBLISHERS UNDER THE NEW POSTAGE LAW.—The new postage law is now in operation, and under it the Post Master General has adopted the following rule:—

"Money for newspaper subscriptions, not exceeding $10 in each case, may be paid to a postmaster for the purpose of being paid to the publisher of a newspaper at any other office. The postmaster is, in such case, to give to the person paying the money, a receipt therefor, and to advise forthwith the postmaster who is to pay said amount of such deposit. Upon presentation of this receipt the amount is to be paid over. The postmaster receiving the amount is to debit himself therewith in his account, and the postmaster paying that amount is to credit himself therewith in his account of contingent expenses."

Now if you should want to send us money—(as we sincerely hope you will)—all that will be necessary will be, just to deposit the money with your own postmaster; take his receipt for it on a letter sheet; write what you please in the letter, only don't write on the back of the receipt; and send it to "GEO. B. UTTER, No. 9 Spruce St., N. Y." As soon as we receive it, we will call on the postmaster and get the money, and the next mail shall bring you a receipt for it. Isn't that first rate? Just try it and see how it will work.

ADVENTISM.—We find in the "Morning Watch," an account of a Second Advent Conference recently held in Boston. Considerable was said about the necessity of stating distinctly the present belief of the Adventists, in order to protect them against the calumnies heaped upon them. A resolution was passed repudiating many of the conflicting sentiments and practices now taught by some who claim to be Adventists, such as that the door of mercy is closed, that we are now within the vail, that we are under a third covenant, that we are to be baptized into it, that feet-washing is a gospel ordinance, that the salutation kiss is to be practiced in the church, with other kindred teachings. The necessity of supporting the Advent Herald was also much talked of; and resolutions were passed approving the course of Mr. Himes, and condemning those who have labored to destroy his influence and diminish the subscription list of his paper. We do not find in the report any distinct statement of the present expectations of the Adventists. But Mr. Miller stated for himself, that he "leaves the seventh month movement with his Father in heaven; he has nothing to say about it. As respects his future expectations, he could not fix on any day, nor any year—only *to-day*, and TO-DAY."

CONGREGATIONALISM AND PRESBYTERIANISM.

A great Convention of Congregational and Presbyterian ministers and laymen met at Detroit, Mich., on the 19th ult., and continued in session for several days. Among other subjects, the Convention spent much time in discussing the best means of securing tracts and books bearing upon the distinctive doctrines of the Presbyterian and Congregational Churches, especially upon the doctrine of Calvinism. It was maintained in the discussion, that all right practice must be founded on correct doctrinal views; and that while other denominations had been very careful to provide the means of making known and extending their belief, Presbyterians had strangely neglected this important work. Much feeling upon the subject was manifested by the different speakers, and a general determination was expressed to spare no pains in obtaining and publishing treatises to vindicate the "important doctrines of election, depravity, perseverance, &c." Prof. Stowe, of Cincinnati, after urging the measure pretty warmly, seems to have been somewhat troubled with a fear that such efforts might be regarded as sectarian. The following is his vindication of himself against such a charge: "Sound doctrinal views must lie at the basis of our efforts; and while the order to which we belong is deservedly distinguished for its charity and its freedom from sectarianism, for the sake of preserving this very catholicism, we must be careful to preserve the doctrines from which it springs; otherwise, the goose that lays the golden egg will be killed, and other geese, not half so profitable, fill the country."

TEMPERANCE CONVENTION.—A State Temperance Convention was held at Albany, N. Y., on Wednesday, June 25. The delegates in attendance were quite numerous, and included some of the earliest and most distinguished champions of the temperance cause. Resolutions were from time to time reported for the consideration of the Convention; also a brief Address to the people of the State, especially the friends of temperance, urging them to activity and fidelity in the discharge of their duties as citizens and voters in maintaining the ground gained at the last session of the Legislature. Among the speakers were Chief Justice Savage, Hon. E. D. Culver, and Rev. Dr. Nott. But the most forcible and effective speakers, it is said, were taken from the common walks of life, being blacksmiths, shoemakers, woodsawers, &c. They delineated the horrors of intemperance, and their own suffering and misery from it, in a manner altogether inimitable and irresistible.

SCHOOLS FOR COLORED CHILDREN.—Quite a discussion took place in Boston week before last relative to the exclusion of colored children from the public schools. It seems that there are in Boston two schools exclusively for colored children, where they are compelled to attend if they attend at all. A petition was presented to the Primary School Board, praying that those separate schools might be abolished, and that colored children might have the same privileges as other children. The subject was referred to a select committee, a majority of whom reported against the petition, and a minority in favor of it. This led to a warm debate, in which it was shown that the system of separate schools was founded on a wicked prejudice, which it contributed much to increase. The Board, however, adopted the majority report, and the subject will have to be brought up again.

ANTI-SLAVERY CONVENTION.—A very large and spirited Convention of the friends of freedom from the South and West was recently held in Cincinnati, Ohio. Several of the most distinguished anti-slavery men were present, and letters were read from Ex. Gov. Seward, Judge Jay, Cassius M. Clay, Elihu Burritt, and others. The deliberations of the Convention seem to have been very harmonious and interesting.

LIGHT IN DARKNESS.—An uncommon religious dearth has prevailed among the churches of our own country during the past year. It is gratifying to learn, however, that on the ocean and in foreign countries more conversions have taken place within a twelve-month, than were ever known in a single year. Revivals on ship-board have been numerous and powerful, while the labors of foreign missionaries have been attended with great success.

BAPTISTS IN CONNECTICUT.—The Anniversary of the Connecticut State Convention was held in New London, commencing on the 10th ult. It is spoken of as an interesting and refreshing interview. It appeared from the report of the Treasurer, that there had been a gratifying increase of benevolent contributions. For domestic missions within the State, $1,400 had been expended during the year. The amount raised for the various objects of benevolence had exceeded $10,000.

TESTIMONY AGAINST SLAVERY.

The Western Presbyterian and Congregational Convention at Detroit, Mich., adopted unanimously, after a discussion in which Dr. Beman of Troy, Rev. Mr. Blanchard of Cincinnati, Rev. Mr. Beecher, Prof. Stowe and others took part, the following preamble and resolution:

Whereas, the Convention held at Cleveland, June 20, 1844, did with great and most desirable unanimity record their solemn and decided testimony against the system of American Slavery as a great moral, personal and political evil, threatening the best interests and hopes of our beloved country, and declared it to be the duty of all men in all suitable ways to make known their hearty disapprobation of the system, especially by avoiding all such fellowship with those who uphold it as might imply any connivance at its perpetuity or extension; therefore,

Resolved, That the Convention (more numerously attended and covering a still wider field than the one here referred to) feel called upon at the present session, deliberately to adopt and reaffirm this decided declaration of sentiment on this great subject, and at the same time to express their unfeigned gratitude to God, that in every way, by the advances of his providence and the triumphs of his truth, by the more earnest counsels, the deeper toned remonstrances, and the increasingly fervent desires and prayers of the wise and good of all lands, touching the evil in question, he is affording us cheering tokens that he is about to establish the principles here recognized in all hearts, and to work a practical conformity thereto in all benevolent associations and operations throughout the Universal Christian church. In the prospect of such a blessed consumation, this Convention heartily rejoice, and for it as in duty bound, they will unceasingly pray.

From the Advocate of Peace.

EXPLOSION OF A BOMB SHELL.

BY JOHN S. C. ABBOT.

A few weeks ago there was an accidental explosion of a bomb shell in Charlton Street, New York. And as I chanced to be at the spot but a few moments after the explosion, I will give you a description of the terrific scene, as it met my eye. I was sitting in my house, about a quarter of a mile from the place of the explosion, at 4 o'clock, P. M. when the whole house was shaken by the report of apparently the heaviest piece of artillery. I was just preparing to go down town, and taking an omnibus, soon saw a multitude of men and boys running towards Charlton Street. In a moment more a crowd came around the corner of Charlton Street into Hudson Street, bearing the body of a well-dressed man, upon a window shutter. They crossed the street directly by the omnibus, and I observed that the whole back side of the head was blown off, and the blood and brains were dripping down upon the shutter. Perceiving indications of great excitement in the rapidly gathering crowd, and hearing exclamations of 'explosion,' 'terrible explosion,' I left the omnibus to hear the cause of the disaster. Entering Charlton Street, guided by hundreds who were rushing to that point from all quarters, I observed on both sides of the street, for a little distance, that the windows were entirely demolished, the frames in many places blown in, doors shattered, and holes blown actually through the sides of houses. In one place, forty rods, I should judge, from the place where the explosion took place, a hole was blown through the front of a frame house, large enough for a man to enter. Upon the side walk, in front of a shop of old iron, lay in disorder, some thirty or forty bomb shells, about eight inches in diameter. It was said by the crowd that a man had one of these between his knees, endeavoring to loosen the charge with a stick, when it exploded, producing this scene of destruction and carnage. The body of this man was torn to pieces, scattered in fragments through the streets. Observing a crowd gathered around an object in the street at a little distance, I approached it, and saw, apparently, a large piece of butcher's meat, which a boy was pushing about with his foot. On examining it, it proved to be the lower portion of a man's leg, with the crushed bones, and mangled flesh. 'The other leg,' said a by-stander, 'was blown over into Hudson Street.' A crowd was collected round a window-sill gazing at some object. It was a man's hand, the fingers burnt, and crushed, and blackened, having been torn from the body, and thrown with violence against the brick wall. The mangled trunk of the unfortunate man, headless and limbless, had been carried into the house, and the shrieks of his wife were heard over the bloody remains. Upon an iron window frame lay the torn and bloody body of another man. A fragment of the shell had torn away one half of his head. He was dead. His blood and brains were dripping down upon the pavement, and a day laborer had thumb and finger upon his eyes, to close them forever. Two young men who happened to be passing by in the middle of the street were literally blown up into the air, and fell with broken and mangled limbs upon the pavement. They both died, I believe, the next day. In the street lay a horse dead, and it was singular that he also had the whole of the back of his head torn off by a fragment of the shell. A beautiful wagon to which he was attached, was also demolished, the spokes of the wheels broken, and the vehicle almost torn to pieces.

Such was the devastation produced by the explosion of a single shell. And yet this shell did but perform its function. It was made for this very purpose—to destroy property and life. It was made to be thrown into the crowded streets of a city, there to explode, and blow up houses, and tear limb from limb. This was the function of the instrument. And this is war. To throw such missiles as these into the crowded streets of a city, is the business of war. As I looked upon this scene, and witnessed its carnage and woe, and reflected that it was the work of one single shell, and then reflected upon the consternation and horror which must be produced by raining down a shower of these shells upon a city, crushing their way through the roofs of the houses, exploding in the chambers of the dying, or in parlors where mothers, and daughters, and infant children are gathered in terror, never did I so deeply feel before the horrors,—the unmitigated iniquity of war; never before did I so deeply feel that it was the duty of every one who has a voice to speak, or a pen with which to write, to devote all his influence to promote the abolition of this fiend-like work.

When Napoleon, with his blood-stained army, arrived before the wall of Vienna, he planted his batteries, and in less han ten hours three thousand of these bomb shells exploded every hour, five every minute, in the streets and dwellings of this crowded metropolis. Who can imagine the terrors of that dreadful night when, amid the thunders of artillery, the cry and uproar of contending armies, and conflagrations breaking out on every side, these terrible shells, like fiery meteors with portentous glare, were streaking the air, and descending like hail stones upon the doomed city. Crashing through the roofs of the dwellings, they exploded at the fire-side, in the very cradle of the infant, blowing their mangled limbs, with fragments of their demolished homes, far and wide into the air. In this way Napoleon conquered Vienna. In this way England conquered Canton. And in this demoniac work thousands of our countrymen are now ready to engage for the acquisition of Texas and Oregon. The whole city of New York was thrown into excitement by the tale of the explosion of this one shell, and there is scarcely a newspaper in the land which did not record the dreadful story. And yet it is the business of war to cast these shells by thousands among the men and boys who crowd the ships of the navy and the merchant fleet, and among the aged men, the mothers, the maidens, and the children who throng the dwellings and the pavements of the city. O merciful God, save the nations from the horrors of war!

General Intelligence.

RHODE ISLAND.—On Friday last, June 27th, the Assembly of Rhode Island, in session at Newport, passed what is entitled "An Act to pardon certain offences against the sovereign power of this State, and to quiet the minds of the good people thereof." By this act, all persons in prison for the crime of treason may be at once set free, and may be restored to all the privileges of citizenship upon taking oath before a Justice of the Supreme Court "to bear true faith and allegiance to the State, and support the Constitution of the State." In accordance with the provisions of this Act, Thomas W. Dorr left the prison on the afternoon of Friday.

LIFE AND DEATH IN NEW YORK.—In a New York daily paper of Tuesday morning last, we find the following items in the order in which they here appear:—

On Sunday afternoon a drunken man made several attempts to throw himself from one of the Fulton Ferry boats. Some humane persons held him by the skirts of his coat. When we last saw him he was looking for a convenient place to jump from one of the docks.

Mr. L. V. Newkirk, aged about 40, after making some purchases at Washington Market yesterday morning, stepped into his wagon, and almost immediately fell back and expired. Disease of the heart is given as the cause of his death. He kept a store at 111 Suffolk street.

An inquest was held on Sunday at the dead house in the Park, on the body of an unknown man found dead on the dock at the foot of Dey st. He was seen on Saturday helping himself to ardent spirits from divers casks on the warf, by taking from them the bungs. Death caused by intemperance.

A woman named O'Neil, about 25 years of age, died on Saturday evening at No. 2 Leonard street. Cause of her death, drinking ardent spirits.

Yesterday morning about half past ten o'clock, a man named Sidmore, while driving from Greenwich street in a wagon, suddenly fell back and expired.

An unknown person was found drowned yesterday morning in the North River at the foot of Courtland street.

Mary Little, aged 44, died suddenly in 33d street near 8th avenue. Death caused by intemperance.

EXTENSIVE ROBBERY!—A carpet-bag, containing $10,000 in gold, in two bags equally divided, was sent by the American Exchange Bank, of this city, to the Meriden Bank, at Meriden, Conn., and deposited in the mate's state-room, on board the steamer New Champion, on Saturday morning last. During the passage through the Sound to New Haven, some one effected an entrance to the room, forced open the carpet-bag, and stole one of the bags, containing $5,000, with which he managed to escape, leaving the tag of the bag behind him, with the amount marked upon it.—From the fact that the thief left the other bag, as also a package of $2350 in bills for the Phœnix Bank Hartford, undisturbed, it is supposed that the robbery was effected by some green hand at the business—probably by some one employed upon the boat. A special messenger from Hartford met the boat at New Haven and received the carpet-bag, but did not discover his loss till in the cars some twenty miles from New Haven. Information was speedily conveyed to this city, and yesterday two hands on board the Champion were arrested, but as yet no clue has been discovered to the burglary.

EXECUTION OF HENRY MCCURRY.—This unfortunate man, who had offended against the laws of his country by murdering Mr. Paul Roux, at the tavern of Mr. Nolan in Baltimore, in January last, expiated his terrible offence on the gallows. The number of spectators to this scene was unusually large. The surrounding eminences outside of the jail were completely covered with men, women and children, of all ages and colors. Within the jail enclosure were also a large number. There were probably not less than fifteen or twenty thousand persons who made themselves witnesses of this painful event,

[Baltimore Patriot.

SENTENCED.—The Court of Oyer and Terminer of Jefferson County were occupied on the 18th ult., at Watertown, in the trial of George Brown, charged with the murder of Miss Jane Oaks. The prisoner is a young man about 18 years of age, and the shot which killed the young lady was fired from his rifle, according to his own account, for the purpose of merely frightening her. The jury returned a verdict of manslaughter in the third degree, and the prisoner was sentenced to the State Prison in Clinton County for four years—that being the longest period with which the offence is punishable. [Alb. Atlas.

A QUAKER EMBASSY.—Many of our readers are aware that there has been a severe discussion, and finally, a separation, in the Indiana yearly meeting of Friends, on account of Slavery and Abolition. A number of important members became quite zealous in favor of Abolition, while most of the official leaders were opposed to the movement. The division has created great anxiety among Friends, and particularly among those of the London Yearly Meeting: for, being themselves prominent and active Abolitionists, it could not but be grievous to see the ecclesiastical power of the society in this country employed to put down what they were so earnestly laboring to advance. And on the other hand, they were reluctant to countenance what seemed to be a breach of religious order by the Abolition seceders.

This matter has been three or four years under agitation. At length the London Yearly Meeting have resolved to send a deputation of their wisest and best men to the United States, for the purpose of at once endeavoring to heal the division in Indiana, and of stirring up the minds of the body of Friends in this country to more direct and active efforts in the cause of emancipation.

The Boston Transcript mentions a new spinning frame just in operation at Lowell, which is creating quite an excitement among manufacturers. It is said to require but one half the power, and will make more yarn and of more even twist at about two thirds the expense of the other kinds of frames in use.

COLORS OF FLOWERS.—We observe in the Cincinnati Atlas an account of a beautiful experiment to test the dependence of the color of flowers upon the various salts contained in the earth. The stem of a beautiful white rose was placed in a solution of the yellow prussiate of potash for some four or five hours. It was then placed in a solution of sulphate of iron, and upon being examined the next morning the petals were changed to a delicate primrose, the leaves to a dark bluish green, and the wood of stem to a deep blue. The fragrance of the flower remained unchanged. The rationale of these singular changes seems to be as follows:—The prussiate of potash is taken up by a capillary attraction, and distributed through every part of the plant. The same is the case with the sulphate of iron. As the two solutions are brought in contact, the iron acting as a re-agent, revives the prussian blue, which forms the base of potash. This beautiful experiment can be tried by any one, care being taken that the solutions are not too strong.

AN ESCAPE.—A fugitive from the blessings and floggings of the "patriarchal institution," as they are dispensed in the city of Charleston, S. C., passed through town last week. His master, he stated to us, was a Methodist clergyman, who preached on Sunday and raced horses on week days. He had always been treated kindly himself, but last winter his master sold his wife and the mother of his two children to go to New-Orleans, and when in the phrenzy of agony at being thus torn away and separated forever, the poor slave attempted to rescue her from the hands of the purchaser, a bloodhound was set upon him and tore his flesh—for which he could not forgive his master. He leaves his two children and a mother still in bondage, and only desires for himself to labor for a living in the free air and among the free men of the North.—*Springfield Gazette.*

FRANCE.—*Texas.*—The Paris Constitutionel of May 30th says that France joins England in protesting against the annexation of Texas to the United States. It farther asserts that the English and French diplomatic agents in Texas had, in the name of their respective governments, induced the President of Texas not to convoke the Congress before the end of the month of July, or the beginning of August, promising him in the mean time to procure the recognition of Texas by Mexico, and the adoption by England of the debt of Texas, in return for a treaty to be hereafter entered into, favorable to the admission of English manufactures into that country.

To Destroy Flies.—A Correspondent of the Cincinnati Chronicle gives the following:

It is not generally known that black pepper (no-red) is a poison for many insects. The following simple mixture is the destroyer of the common house fly:—Take equal portions of fine black pepper, fresh ground, and sugar; say enough of each to cover a ten cent piece; moisten and mix well with a spoonful of milk, (a little cream is better;) keep that in your room and you will keep down your flies. One advantage over other poisons is that it injures nothing else; and another, that the flies seek the air and never die in the house—the windows being open.

Melancholy Mortality.—The Gloucester (Mass.) Telegraph records the loss of the fishing schr. Paris, which left that port on the 27th of February, and was seen a few days after on George's Bank, since which nothing has been heard of her. Since 1837 seven vessels from Gloucester, with their entire crews, comprising sixty men, have been lost on George's Bank. And these losses have occurred among the most experienced and careful masters, and the best vessels belonging to the port. The crew consisted of eight persons, all but one citizens of Gloucester.

Abduction Frustrated.—On Monday afternoon, a man from Louisville, Ky., whose name we could not learn, while passing up Market street, seized a young colored boy by the throat, and would have taken him off, had it not been for the timely interference of some of the spectators. He claimed the boy as his slave, and said he could produce papers which would prove his legal claim to him; but the crowd did not seem to understand the slaveholder, and in 'double-quick time" carried the boy off out of the reach of his master. The circumstance created a good deal of excitement at the time.

[Pittsburgh Chronicle.

Attempted Riot.—We learn from the Cincinnati Atlas that an attempt was made on the night of the 11th instant, in that city, to break up the sitting of the Abolition Convention. The police officers being present, promptly arrested two of the ring-leaders, and took them to the watch house.

While coming down with their prisoners an unsuccessful attempt was made to rescue them by a mob of persons. In the melee which followed several persons were considerably injured by being hit with brick bats, but no one was seriously hurt.

A Curious Question.—The Louisville Journal asks,—"Will it not be a decidedly curious state of the case if we get into a war with Great Britain for the privilege of promoting the slave trade between this country and Texas, and with Brazil for the purpose of suppressing the Slave Trade?"

SCORNERS.—We never yet knew the man disposed to scorn the humble, who was not himself a fair object of scorn to the humble. A man of liberal mind has a reverence for the little pride that seasons every condition, and would deem it a sacrilege to affront or abate the respect which is maintained with none of the adventitious aids.

SUMMARY.

MR. S. P. LAWTON, of Westerly, R. I., died on Monday last, from having taken a quantity of corrosive sublimate instead of some mild medicine as he intended. He was a much-respected laboring man, and has left a large and dependent family. His death is a warning against leaving vials of poison among others without labels.

A great fire occurred a few days since in West Moriah, N. Y., near Lake Champlain. It burnt several houses and sawmills, together with a large quantity of lumber and timber. The entire loss is estimated at over $300,000.

The President of Texas has issued a Proclamation, setting forth that England and France have undertaken to reconcile matters between Texas and Mexico, on which account he declares and proclaims a cessation of hostilities, by land and by sea, against the Republic of Mexico, or against the citizens and trade thereof, until the whole subject can be referred to the Honorable Congress and Convention of the people.

The Mayor of New York has issued a public notice that the laws forbidding traffic on Sunday, except in specified articles and within specified hours, will be rigidly enforced; and especially that there must be no selling of malt or alcoholic liquors on that day, at any hour.

Notwithstanding the Mayor's efforts to suppress drunkenness and drinking on the Sabbath, there was little if any abatement last Sunday.

On the door of the Lafayette Hall in Broadway on Sunday, we noticed the following inscription: "Closed in consequence of a kick from *heavymare*.

Ninety-three Revolutionary soldiers reside in Cayuga county. In the same county there are the widows of eighteen deceased soldiers of the Revolution, and three soldiers of the late War, who are pensioned on account of the wounds received.

Mr. Tyler and lady have left their retirement on James River and are now at Old Point Comfort. Among the visitors there also, is the Hon. Caleb Cushing.

The lands of the 'Wyandotte Reservation' are to be sold at Upper Sandusky, Ohio, on the 22d of September.

A Tornado swept over London, Ohio, and vicinity, on the 22d ult., carrying almost everything before it; sweeping down houses, timber and fences, and leaving whole fields and farms exposed. Whole trees were carried high in the air, and turned over like little bushes. Nobody was killed.

One of the Rochester editors has received a quantity of cherries, 32 of which, taken indiscriminately from the basket, fill a pint measure, seven weighing 2 ounces, sixty-three weigh a pound, and a great number are 3¼ inches around the middle. The fruit is entirely black and aptly named "Tartarean."

A youth in Washington City was charged with having stolen some letters from the post office, and being arrested, confessed the fact, and returned a part of the letters taken; and yet on his trial for this offence, the Jury fonnd a verdict of not guilty.

The quantities of berries of all sorts consumed every day, during their season, in New York, is almost incredible. We have made as good an estimate as possible, and feel safe in saying that 30,000 to 40,000 baskets are frequently consumed in a day.

Our Revolutionary War drew from the Treasury of Connecticut alone nearly $23,000,000; as much as $100,000,000 would be for that State now, or $200,000,000 for Massachusetts. Our last war, though cheap compared with most wars, cost us nearly $50,000,000 a year. Our Revolutionary War cost England more than $600,000,000, and her wars with Napoleon alone, more than $500,000,000.

If you feel inclined to exercise your vengeance against any one who has deeply injured you, take the first opportunity of doing him a service. If he has any feeling, you will wound him to the quick.

Foster Day, about 65 years old, shot himself with a pistol, at Elizabethtown, N. J., on Wednesday. He has left a wife and several children. Mental derangement is understood to have been the cause of the rash act.

George W. Kline, Esq., of Lebanon, Pa., recently committed suicide by shooting himself. His mind had become melancholy in consequence of the death of an only daughter on whom he doated with parental fondness. He was a distinguished member of the Bar, and greatly beloved in the community where he lived.

Fifty-two persons have been recently added to the Baptist Church in Plainfield, N. J., by baptism—28 to the church in Aurora, O. and 60 to the church in Clarence, N. Y.

The works at Clinton Prison are progressing successfully and rapidly. Since the arrival of 50 prisoners from Sing Sing, 10 more have been added to their number, sentenced from different counties. Mr. Cook, the agent, is now on his way with 50 from the Auburn prison.

It is but three or four weeks since that we gave an account of the extraordinary age of Mr. and Mrs. Plaisance, then living in Redmoor Fen, in the Isle of Ely, the husband of the age of 107, the wife 105!—a case without a parallel perhaps in England, or in the world! On Wednesday, strange to relate, after a short affliction, both expired on the same day; their united ages 212! They have left one daughter, who lived with them, of the age of 84.

Among other specimens of the natural and artificial productions of the celestial empire which Mr. Peters brought with him on his return to the United States, are two intelligent and educated subjects of the "Brother of the Moon." One of these Chinese gentlemen is stated to be a man of letters, and the other a musician. The scholar is said to be preparing a journal of his travels in this country, the publication of which will be looked for with interest.

Pledging each other in drinking is a custom which took its origin from the time when the Danes were in England. Those ferocious barbarians used to stab natives at their festivals, and they invited to their banquets those island chiefs whom they wished to put out of the way either by the dagger or by poison. The consequence was, that no native would drink at a Danish festival unless his entertainers, or one of them, would "pledge" his safety in a cup of wine beforehand, and even among those barbarian invaders this pledge was deemed sacred.

Anthony's Nose, which has so long stood prominent on the Hudson Highlands, has been demolished.

The proprietors of the Picayune have been sued by the owner of a slave, for publishing, and commenting upon, his brutal conduct, in having had him flogged almost to death!

Counterfeit one dollar notes, letter D, on the Mohawk Bank at Schenectady, have made their appearance at Buffalo.

The English tax on bricks produces £250,000 per annum, on paper £660,000 and on soap £85,000.

It is ascertained that no fewer than 60,000 American cheap clocks have been imported and sold in England within one year.

Two hundred and fifty thousand dollars worth of dimes and half dimes have been ordered, by the Secretary of the Treasury, to be coined at the Philadelphia mint, to meet the exigencies of the new postage law.

According to the recent census of the Russian Empire, it appears that the population consists of 62,500,000 souls, of whom 2,000,000 are Tartars (Mahometans) and 182,000 Jews.

There are 1,200,000 female servants in England, of whom 110,000 are in London and its suburbs.

There are comparatively four times as many cattle in England as in France.

Avoid a person that's all jaw. Remember the more a person talks the less he knows. It's your lean geese that's always cackling—not the fat ones. Recollect this, and avoid men that's got the gift of "gab," as you would those that had the gift of measels.

A letter written under date of Philadelphia, June 29, P. M., says, so far as local news is concerned, there is a complete dearth. In marine matters the same. With the exception of several alarms of fire and *one*—only one—firemen's fight, all has passed off peaceably for the Sabbath in the city of Brotherly Love.

Quite a change has taken place in the public opinion, as to the crops, since the latter rains. The papers from every part of the Union now represent the prospects of an abundant crop, and every thing but hay, as being very promising. Corn never looked better, and the wheat, though short in straw, has filled and headed remarkably well. There is also a promise of a fine second crop of grass. Vegetables of every kind—including the forests—never had a more luxuriant appearance than at the present time.

[Cincinnati Atlas, 25th.

From a report in the Ontario Repository, of the causes tried at the recent term of the U. S. Circuit Court for the Northern district, held at Canandaigua, we learn that the Jury, in the case of Babbitt vs. The Buffalo Steam Engine Manufacturing Company, returned a verdict of $4,500 for the infringement of the Plaintiff's patent, relative to the lining of boxes in which gudgeons as axles are to run, and by which the bad effect heretofore experienced from friction and heating are obviated.

The State Agricultureal Society has engaged Hon. Daniel Lee, a member of the Legislature from Erie county, to visit the different counties of the State, and deliver lectures on the subjects most interesting to those engaged in agricultural pursuits. He is a gentleman of extensive knowledge, and uncommonly well qualified to discarge the duties assigned to him in a manner acceptable to the people.

The St. Louis Republican of the 18th, says that the Caspian, which arrived at that city from New Orleans on the 17th, brought up about five hundred emigrants, consisting of English, Scotch, Welsh, Irish and Dutch. On the passage up, two died, a Dutch girl accidently fell into the river and was drowned, and three children were born, and, as the court journals says, are doing remarkably well.

Captain Jonathan Walker is probably ere this out of the Florida jail, and on his way homeward. The Anti-Slavery Standard says the sum required to release him was deposited in the hands of a New York house, subject to Capt. Walker's order, if needed. This generous deed was done by a friend and townsman of Walker's, who, finding that the money was not forthcoming from the public, pledged it himself.

The Legislature of Rhode Island has refused to authorize the appointment of a Chaplain to the State Prison.

The Boston Transcript says that bills of the denomination of fifty dollars, altered from ones, on the Chemical Bank of this city, are in circulation. They are so well executed as to deceive some of the brokers.

Rev Mr. Dean, Baptist missionary, states, that the Chinese are supposed to spend $360,000,000 annually for incense to burn before ther idols! This is one dollar for every inhabitant of the empire, old and young; and it is only for a single item in the support of idolatry.

The captain of a steamboat, on the Mississippi after he had got above Memphis, found a colored man on board who had *no master*. Horrible! The captain questioned him, and the man said his master had brought him on board, but by some mistake had been left at some intermediate port. The captain saw fit not to believe him—(who would believe a negro?)—and put him in irons and flogged him, and finally put him ashore in some by-place.

At the General Sessions of Monroe County, Cromwell Anthony was found guilty of bigamy. He married his first wife in Courtland County in 1826. In February last he came to Ogden, passed himself off as a minister of the gospel, succeeded in gaining the affections of an excellent young girl named Emilie Stevens, and married her. No defence was offered on the part of the prisoner.

JESUITS.—The members of the order now amount to 22,819, of whom 11,413 are priests. At the time of their suppression, in 1773, they had 24 professed houses, 669 colleges, 51 noviciates, 176 seminaries, 335 residences, and 273 missions.

PROMPT.—A Sandwich Island paper says it has but one delinquent subscriber! When we can say the same we will give a hundred dollars to the cause of missions. [Ch. Sec.

MARRIED,

On the 23d ult., by Rev. Stephen P. Hill, WILLIAM M. TOMPSON, of this city, to Miss ELIZABETH JANE BEACH, of Baltimore.

LETTERS.

W. B. Gillett, S. Davison, I. D. Titsworth, Andrew Babcock, H. H. Babcock, Jason B. Wells, J. W. Langworthy, Joseph A. Potter, B. & J. Stelle, J. P. Livermore, S. B. Bowen, Lucius Crandall, Ephraim Maxson.

Postmasters at Reservation, Sackett's Harbor, New Athens, Petersburgh, Scott, Newport, R. I., Gettysburgh, Pa., Ceres, Pa., New London, Ct., Port Jefferson, O.

RECEIPTS.

Adams—Samuel L. Babcock, Sela Burdick, Nathan Saunders, $2 each; Isaac Wright $1; E. Whitford $4, Benj. Coats $2.
Durhamville—Benj. West, Potter & Lawton, $2 each.
Lippitt, R. I.—Wm. C. Ames, Isaac Hall, Thomas P. Lanphear, Edmund D. Randolph, Nathan Babcock, Thomas R. Greene, Lucy Greene, $2 each.
Newport, R. I.—Lucius Crandall, Mrs. Keturah C. Barker, Wm. A. Weeden $2 each.
Hopkinton, R. I.—Joseph Langworthy $4; Josiah W. Langworthy, Rebecca B. Langworthy, Mary Burdick, Wm. M. Greene, Geo. A. Babcock $2 each.
Gettysburgh, Pa.—Samuel Fahnestock, F. E. Vandersloot, $2 each.
Shiloh, N. J.—Wid. Anna Davis, Nathan Tomlinson, Reese Ayars, Reuben J. Ayars, Wm. S. Dunham, David Bishop, $2 each; Ezekiel Thomas, $1.
Scott—Dr. G. W. Maxson, Mrs. M. A. Greene, Henry Lee Burdick, $2 each.
Crossingville, Pa.—Benjamin Stelle $3; James Stelle $2.
Independence—Asa C. Burdick, Barney Crandall $2 each.
New Market, O.—Lewis H. Davis, John Babcock $2 50 each.
Appling—Charles E. Greene $2.
Watson—Daniel P. Williams $2.
Ceres, Pa.—Henry Smith $4.
Brookfield—Clark T. Rogers, $2.
New York—Thomas Ashley $1.
Columbus City, Iowa—Susanna B. Bowen $2.
Sackett's Harbor—Elias Frink $2.
East Winfield—Dr. Nathan Spencer $2.
West Edmeston—Dea. Ephraim Maxson, David Maxson, John Maxson, E. H. Coon, Dea. S. P. Burdick, Benj. Burdick, John S. Coon, Joshua Maxson, $2 each; Barton Brand $2 50.
Edenboro, Pa.—Calvin Waldo $2.
Millington, N.J.—Isaac F. Randolph $2.

NEW SUBSCRIBERS.

Shiloh, N. J.
Joseph Swinney,
Charles Dickason,
J A Ayars & D Campbell,
Eli Davis,
Levi Bonham,
Reuben J. Ayars,
Beulah R. Davis,
Maria Woodruff,
Joseph A. Bowen,
Widow Phebe Davis,
H. B. & C. Davis,
J. Bowen & D Bonham,
Lewis Davis,
A S Tomlinson & JH Fogg
Wm McPherson,
Mordecai Thomas,
C. S. Hall & C. H. Davis,
Nathan Tomlinson,
E. A. Crossley,
Wm. S. Dunham,
David Bishop,
Reuben J. Ayars.
Newport, R. I.
Mrs. Keturah C. Barker.
Hopkinton, R. I.
Horace Potter.
Mystic Bridge.
V. R. Ball,
Charles Saunders,
Russell W. Merritt,
Cyrus H. Maxson.
Woodstown, N. J.
David N. Austin.
New Market, N. J.
Dea. D. W. F. Randolph.
Dennis Creek, N. J.
Reuben Davis, Jr.
Alden.
Mary Potter.
Williamsville.
James S. Young.
Persia.
Dea. Oliver C. Babcock,
Thomas E. Babcock.
New Lebanon Springs.
Lucy Carpenter,
Sylvanus Carpenter 2d.
North Stephentown.
John Simpson.
Adams.
Elihu Cleveland.
Adams Center.
Charles Green,
Job Spencer.
Benjamin Coats.
North Adams.
N. J. Read.
Appling.
Charles E. Green.
Durhamville.
Wm. S. Potter,
Abel G. Burdick.
Pendleton Hill, R. I.
Lucy Greene.
New Market, N. J.
Andrew Drake.
New Brunswick, N. J.
D. C. Runyon.
Lippitt, R. I.
Wm. C. Ames,
Isaac Hall.

BANK NOTE LIST.

☞ The rate of discount affixed to the States, shows the value, in Wall street, of bills of banks in good standing at home; those somewhat depreciated are specified; all others may be considered worthless.

	disc.
New England:	¼
Calais, Me.	10
Lafayette, Me.	–
Portland City, Me.	—
Mercantile, Bangor, Me.	5
St. Croix, Me.	—
Westbrook, Me.	3
Concord, N. H.	5
Grafton, N. H.	—
St. Albans, Vt.	1
Bennington, Vt.	—
Windsor, Vt.	—
Commonwealth, Mass.	—
Middlesex, Mass.	5
Newburyport, Mass.	—
Housatonic R. R. Ct.	par
Pascoag, R I	10
Agricultural, R I	10
Providence Co., R I	5
Freeman's, Bristol, R I	–
New York:	
City & most River bks	par
Clinton Bank, city	50
Washington Bank, city	1
Other Safety Fund	⅛
Do. Red Backs	⅛
Alleghany County	52a30
America, Buffalo	26
Binghamton	23a28
Brockport	25
Cattaraugus County	17a25
Commerce, Buffalo	26
Commercial, Buffalo	25
Commercial, Oswego	35
Clinton County	35
Erie County	30a42
Farmers, Seneca Co	28
Hamilton	25
Lodi	19a5
Lyons	35
Merchants' Ex Buffalo	21a37
Mechanics, Buffalo	39
Millers, Clyde	8
Olean	15a28
Oswego	20
Phenix, Buffalo	29
StateBank N.Y. Buffalo	75
St Lawrence	70a52
Tonawanda	40
U. S. Bank, Buffalo	25
Union, Buffalo	21
Watervliet	36
Western New York	27
New Jersey:	⅛
Small notes West N.J.	⅛
N. Hope Del. Bridge	1
Pennsylvania:	¼ to 1½
Relief notes	4
Berks County	—
Carlisle	1½
Chambersburg	1½
Far. & Drov. Waynesb'g	2½
Franklin, Washington	2
Gettysburg	1½
Girard	2
Harrisburg	1½
Lewiston	2
Lebanon	1½
Lumberman's	90
Miners'	2
Middletown	1½
Monongahela	2½
Susquehanna	50
U. S. Bank	38
Wyoming	2½
West Branch	2
York	1½
Delaware:	½ to 1
Maryland:	to 1½
Baltim. & Ohio R. R. Co.	10
Cumberland	2
Franklin	5
Mineral	2
Salisbury	3
Dist. Columbia:	½ to 1
Virginia:	1 to 1½
N.W. Bank of Virginia	2½
North Carolina:	1½
South Carolina:	1½
Georgia:	1½
Ohio:	3
Com. Bank Lake Erie	10
Farmers, Canton	20
Hamilton	20
Lancaster	20
Miami Exporting Co.	40
Urbana Banking Co.	60
Indiana:	
State Bk & branches	2
Kentucky:	3
Tennessee:	3
Michigan:	3
Michigan & Branch	88
Canada:	3½ to 4

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Miscellany.

MIDNIGHT MUSIC.

BY MRS. SIGOURNEY.

What maketh music when the bird
Doth hush its merry lay,
And the sweet spirit of the flowers
Hath sighed itself away?
What maketh music, when the frost
Doth chain the murmuring rill,
And every song that summer woke,
In winter's trance is still?

What maketh music, when the winds
To hoarse encounter rise,
When Ocean strikes his thunder-gong,
And the rent cloud replies?
When no adventurous planet dares
The midnight arch to deck,
And in its startling dream the babe
Doth clasp its mother's neck?

But when the fiercer storms of life
Do o'er the pilgrim sweep,
And earthquake voices claim the hopes
He treasured long and deep,
When loud the threat'ning passions roar,
Like lions in their den,
And vengeful tempests lash the shore—
What maketh music then?

The deed to humble virtue born,
Which nursing memory taught
To shun the boastful world's applause,
And love the lowly thought—
This builds a cell within the heart,
Amid the weeds of care,
And tuning high its heaven strung harp,
Doth make sweet music there.

From the True Wesleyan.

Church Music.

Says one, whose writings will always be read, "The soul seems formed for music. The savage cannot be found so barbarous as not to have some way by which to create musical sounds; and the savage who, for the first time, hears the notes of a well regulated band, will crouch down upon the ground, entranced by notes so far exceeding any thing of which he has ever before conceived.

The band, in passing through the street, will draw every family to the window; the flute, whose soft notes float over the still waters on the summer's evening, will cause the Indian to lift the paddle from the water, and let his canoe drift noiselessly down the stream. And the proudest monarch on earth will kneel and weep during some of the strains of the mighty organ, and the choir, as they sing the Messiah.

War has pressed music into its service, and made the heart leap, even upon the field of death, by the notes of the bugle, the trumpet, and the clarion. Pleasure has made music her handmaid. The ball, the dance, the theatre, would all expire, were it not that music gives her constant presence, and pleads with a voice so sweet, that the world cannot resist it. Any price will be paid for music, if it shall have the quality of being exquisite. The man is now living who annually receives more for the music which he creates on his violin, than would support eight of our ordained missionaries."—*Todd's Sabbath School Teacher*, pages 283—4.

To the above truthful and beautiful extract, I may add, all animals are pleasantly affected by the sweet sounds of music.—The horse, the elephant, and even the meanest reptiles. The rattlesnake, when coiled to spring at his victim, at the sound of the flute has been disarmed, and followed the wonderful charmer with apparent delight. A gentleman confined in an old prison, used to pass off the tedious hours by playing plaintive airs on his lute, when to his utter astonishment, on one occasion, he saw a large number of mice crawling forth from their retreats, and listening to the sweet sounds. Not highly pleased with his audience, he laid aside his instrument, when his auditory dispersed, and left him once more in solitude; but the sound of his sweet instrument again called them forth. The songsters of the grove take delight in pouring forth their mellow notes upon the morning and evening air.

"Is it for thee the lark ascends and sings?
Joy tunes his voice, joy elevates his wings;
Is it for thee the linnet pours his throat,
Loves of his own, and raptures swell the note."

Music holds over man an influence that nothing else does. The heart that can be melted by no appeal, is touched and softened by the sounds of music. It expels from the mind the demon of passion and revenge, and calls into exercise the tenderest and best feelings of the human heart. It embalms in a sweet perfume the memory of friends that have died "long, long ago."

When set to religious and devotional sentiments, it leads the unthinking almost instinctively to fall down and acknowledge that God is among us of a truth.

So peculiarly ravishing to the mind of man is music, that God, to invest heaven with every possible attraction, has told us that a large part of the exercises of that blessed world, and holy throng, is singing.

It is certainly not too much to say, that the parent who neglects to have his children learn music, has most wofully neglected their education. Music being thus adapted to man's nature, has always been associated with religious worship, both among Jews and Christians, in the great congregation and the social circle. The Puritan Fathers always sung in their family devotions.

DEATH FROM TOBACCO.—We learn from the Dedham Democrat that a little boy of six years old, son of Mr. Lewis Cobbett, of West Dedham, went to the store of Mr. Jason Ellis, Jr., in that place, and asked the clerk, a boy by the name of Hank, for some kind of confectionary—that he was told they had no sugar plums, but he could have some tobacco. The child replied that tobacco would make him sick. The clerk argued that it would not, and took a cracker and put on some butter and molasses and tobacco, and succeeded in some way in getting it down the child. The little fellow was taken with vomiting soon after, and continued to do so for several days, and at length went into fits, and finally died on Thursday, the 5th inst. Mr. E. promptly discharged the clerk, as soon as it was known that he had committed the infamous transaction. Whether any farther notice will be taken of it we know not, but certainly if there is any punishment that can reach him, he should not be permitted to escape "unwhipt of justice."

Murder Prevented by the Bible.

The following anecdote is contained in a letter addressed to the Committee of the British and Foreign Bible Society, by Mr. Jeffrey Hale, Secretary to the Quebec Auxiliary, and containing a large order for Bibles and Testaments. It is dated

"*Quebec, U. C., July 14th*, 1837.

"Some time in the year 1836 there was a country-wedding in the county of ——, at which the usual scenes of riot and drunkenness took place, which ended in a lawsuit, and cost the bride's father a considerable sum. Revenge burned in his breast, and ended in a fixed resolution to murder the person who was the cause of his loss. The bride's father is from old Ireland, and connected with the Roman Catholics. When a boy, he had been taught to read at some of the charitable schools in Ireland, and could read the Scriptures; but he had paid no attention to that important duty from his twelfth year. During the period his mind was considering how to murder the person who he thought had injured him, a New Testament from the Quebec Bible Society was handed into the house where he lived. He took up the New Testament, and turned to 1 John iii. 15, 'Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.' The word took hold of his heart, and he relinquished his diabolical design. He continues to read the New Testament, though he finds much in it which condemns his profession. On being asked what he would do if the Priest were to order him to give up his New Testament; 'No; I will not give it away,' he replied. 'I love it. It has saved two lives already: and what more it may do, I cannot tell.'"

The Head and the Heart.

Here is a beautiful thing from the pen of Mrs. Cornwall Barry Wilson.

'Please my lady, buy a nosegay, or bestow a trifle,' was the address of a pale, emaciated looking woman, holding a few withered flowers in her hand, to a lady who sat on the beach of Brighton, watching the blue waves of the receding tide. 'I have no half-pence, my good woman,' said the lady, looking up from the novel she was perusing, with a listless gaze; if I had, I would give them to you.' 'I am a poor widow, with three helpless children depending on me,—*would* you bestow a small trifle to help us on our way?' 'I have told you I have no half-pence,' reiterated the lady, somewhat pettishly. 'Really,' she added, as the poor applicant turned meekly away, 'this is worse than the streets of London—they should have a police on the shores to prevent such annoyance.' These were the thoughtless dictates of the HEAD. 'Mama,' said a blue-eyed boy, who was laying on the beach, flinging pebbles into the sea, 'I wish you had a penny, for the poor woman does look hungry, and you know we are to have a nice dinner, and you have promised me a glass of wine.'

The HEART of the lady answered the appeal of her child; and with a blush of shame crimsoning her cheek at the tacit reproof his artless words conveyed, she opened her reticule, placed a half-crown in his tiny hands, and in another moment he was bounding along the sands on his errand of mercy. In a few seconds he returned, his eyes sparkling with delight, and his countenance glowing with health and beauty. 'O mama, the poor woman was so thankful; she wanted to turn back, but I would not let her; and she said, "God bless the noble lady, and you too, my pretty lamb; my children will now have bread these two days, and we go on our way rejoicing."'—The eyes of the lady glistened as she heard the recital of her child, and her heart told her that its dictates had bestowed a pleasure the cold reasoning of the head could never bestow.

THE BEST EPITAPH.—Lord Brooks was so charmed with that rare and accomplished personage, Sir Philip Sydney, that he would have no other inscription on his tomb, than this, "Here lies the friend of Sir Philip Sydney." "Ah," says the Christian, "I envy not those whose sepulchre will be adorned with the trophies of war, the pride of heraldry, or the renown of science, if my humble grave can tell, and tell truly, 'Here lies the friend of Christ!'" [Jay.

To an Infant in Heaven.

BY THOMAS WARD.

Thou bright and star-like spirit!
That, in my visions wild,
I see mid heaven's seraphic host—
O! canst thou be my child?

My grief is quench'd in wonder,
And pride arrests my sighs;
A branch from this unworthy stock
Now blossoms in the skies.

Our hopes of thee were lofty,
But have we cause to grieve?
O! could our fondest, proudest wish
A nobler fate conceive?

The little weeper, tearless,
The sinner, snatch'd from sin;
The babe, to more than manhood grown,
Ere childhood did begin.

And I, thy early teacher,
Would blush thy power to see;
Thou art to me a parent now,
And I, a child to thee!

THE WELCOME BACK.

Sweet is the hour that brings us home,
Where all will spring to meet us;
Where hands are striving as we come,
To be the first to greet us.
When the world hath spent its frowns and wrath,
And care had been sorely pressing,
'Tis sweet to turn from our roving path,
And find a fireside blessing.
Oh, joyfully dear is the homeward track,
If we are but sure of a welcome back.

What do we reck on the dreary way,
Though lonely and benighted,
If we know there are lips to chide our stay,
And eyes that will beam love lighted?
What is the worth of a diamond ray,
To the glance that flashes pleasure;
When the winds that welcome back, betray,
We form a heart's chief treasure?
Oh, joyfully dear is our homeward track,
If we are but sure of a welcome back.

The Story Teller.

Peter Parley was a great story teller. This is known to all children who have read his books. One day as he was going by the school, the children came around him, and they all wished him to tell them a new story.

Well, says Peter, I love to please good children, and as you all appear kind and civil, I will tell you a story which you have never heard. But before we begin let us go and sit down in a cool shady place.

A long way from this place, in a land where it is very cold, and where much snow falls, and where the hills are so high that their tops appear to reach the sky, there live some men whose joy it is to help folks who pass by these hills.

These men keep large dogs, which they learn to go out and hunt for persons who may be lost in the snow drifts.

One sad cold night when the snow fell fast, and the wind blew loud and shrill, and it was quite dark, with not a star to be seen in the sky, these good men sent out a dog to hunt for those who might want help.

In an hour or two the dog was heard at the gate; and when they went to look out they saw the dog there, with a boy on his back.

The poor child was stiff with cold, and could but just hold on to the dog's back.

He told the men that he had lain a long time in the snow, and was too ill and weak to walk, and the snow fell fast on him. At length he felt something pull him by the coat, and then he heard the bark of a dog close by him.

The boy then put out his hand, and he felt the hair of the dog; and then the dog gave him one more pull. This gave the boy some hope, and he took hold of the dog, and drew himself out of the snow; but felt sure that he could not stand or walk.

He then got upon the dog's back, and put his arms round the dog's neck, and thus he held on. He felt sure the dog did not mean to hurt him; and thus he rode on the dog's back, all the way to the good men's house, who took care of the boy till the snow was gone, when they sent him to his own home.

The Fruit of Infidelity.

A servant of the late Mr. Mallet, who had made the improvement that might be expected from hearing the irreligious and blasphemous conversation continually passing at the table where it was his place to wait, took an opportunity to rob his master. Being apprehended, and urged to give a reason for his infamous behavior, "Sir," said he, "I had heard you so often talk of the impossibility of a future state, and that after death there was no reward for virtue, nor punishment for vice, that I was tempted to commit the robbery." "Well but," replied the master, "had you no fear of that death which the laws of your country inflict upon the crime?" "Sir," rejoined the servant, looking sternly at his master, "what is that to you, if I had a mind to venture that? You had removed my greatest terror; why should I fear the less?"

Behold the wisdom of propagating infidelity and atheism in a nation!

[Bishop Horne.

GOD IS EVERYWHERE.—A child, six years of age, was asked by a dignified clergyman, "Where God was?" with the offer of an orange. "Tell me," replied the boy, "where he is not, and I will give you two."

Recollect, my dear boys, that God is everywhere present; he sees you by night as well as by day: therefore let all your actions show that you think of the words of the Bible, "Thou, God, seest me."

SAGACITY AND FIDELITY OF A DOG.—An instance of canine sagacity occurred on Monday morning in connection with the fire in Crescent Place, which deserves to be recorded. Mr. H. D. Huston, who resided in a house directly in front of the carpenter's shop in which the fire commenced, was awakened about 3 o'clock by his dog, who jumped upon his master's bed and began to lick his eyes; on opening them, Mr. Huston found the flames bursting from his shop near his room, and had barely time to save himself and family from the devouring element. [Traveler.

A SAGACIOUS DOG.—On Saturday afternoon a large mastiff dog, kept by Mr. William Semmence, at High Lanes, rushed into the dwelling house, barking and howling violently. The inmates thinking this was occasioned by some person passing by, took no notice of it, till the faithful watch-dog caught one of Mr. Semmence's daughters by her clothes, and dragged her outside the house; he then let her go, and began barking and leaping up towards the roof, which the young woman immediately discovered to be on fire. It was soon perceived that there was no possibility of saving the house from destruction; the inmates, therefore, contented themselves with removing the furniture. The fire soon extended to the joining house, occupied by Nicholas Oliver, which was also reduced to ruins, the inmates succeeded in saving their furniture. [Falmouth Packet.

Mouse, Lap-Dog, and Monkey.

A FABLE.

A poor little Mouse, being half-starved, ventured, one day, to steal from behind the ceiling, while the family were at dinner, and, trembling all the while, picked up a few crumbs, which were scattered on the ground. She was soon observed, however, every body was immediately alarmed; some called for the cat, others took up whatever was at hand, and endeavored to crush her to pieces, and the poor, terrified animal was driven round the room in an agony of terror. At length, however, she was fortunate enough to gain her hole, where she sat, panting with fatigue. When the family were again seated, a Lap-dog and a Monkey came into the room. The former jumped into the lap of his mistress, fawned upon every one of the children, and made his court so effectually, that he was rewarded with some of the best morsels of the entertainment. The Monkey, on the other hand, forced himself into notice by his grimaces. He played a thousand little mischievous tricks, and was regaled, at the appearance of the desert, with plenty of nuts and apples. The unfortunate little Mouse, who saw, from her hiding place, every thing that passed, sighed, in anguish of heart, and said to herself, "Alas! how ignorant was I, to imagine that poverty and distress are always sufficient recommendations to the charity of the opulent. I now find, that whoever is not master of fawning and buffoonery, is but ill qualified for a dependant, and will not be suffered even to pick up the crumbs that fall from the table."

AN EXTRAORDINARY DISCOVERY.

A farmer of Howard county, Missouri, whilst quarrying stone on a hill side, accidentally discovered, by striking the earth with a hoe, that a spot on a declivity was hollow. He forthwith commenced digging there, and in a short time came to a regular wall, evidently built by human hands. He tore down a portion, and found that it had blocked the mouth of a cave, which has since been explored a distance of three hundred yards, and a branch from this main passage has been penetrated some two hundred yards. About thirty yards from the entrance is a magnificent room, with a ceiling of a hexagonal form, presenting a shining surface, as if crusted with diamonds. Near the entrance is the statue of a horse, the head, neck, body, and one hind leg finished, the neck formed by three pieces dovetailed together, the rest being solid. In another portion of the cavern, where the walls are smooth, are numerous hyeroglyphics, letters, and figures, which appear rather illegibly, though whether graven or painted we are not told. The figures 1, 2, 6 and 7 are quite plain. Just above these figures the letters D O N and C A R L O are legible. Further on, the letters J H S appear on the wall. Of the arm of the main cavern, which has been discovered and has been explored some two hundred yards, a writer says:

"The walls and ceiling of this extraordinary cave are pretty much the same as in the other rooms. The walls have a peculiar and extraordinary brilliancy, occasioned probably from the fact that, instead of stone, as we first believed, we found them to be of metal very much resembling sulphate of iron, but more of a silvery appearance. We had not proceeded very far before we heard a rumbling noise that ocasionally broke upon our ears, in notes the most thrilling and melodious I ever heard. We stood for a considerable time in breathless silence to catch the most enchanting sounds that ever greeted the ear of man, and it was only after an interval that we could summon courage to explore its source, which we did, and were much surprised to find it proceeded from a gushing spring in the side of the wall. The sounds we heard we found to be produced by the fall of the water, and varied by the current of air before alluded to, which we then found to be very strong. We each took a hearty draught of the limpid water of this spring; and, after surveying the diamond walls of the greatest natural curiosity in the world, we commenced retracing our steps to its mouth, when we found it to be quite dark and 8 o'clock at night." [Missouri Statesman.

'I am rich enough,' says Pope to Swift, 'and can afford to give away a hundred pounds a year. I would not crawl upon the earth without doing a little good. I will enjoy the pleasure of what I give, by giving it alive, and seeing another enjoy it. When I die,' adds the poet, 'I should be ashamed to leave enough for a monument, if there were a wanting friend above ground.'

[Within a stone's throw of the cot where I was born, stands the old church where my fathers worshipped, and back of the church is the grave-yard where I often repair when I visit my native place, to bend over the tombs of those I love, and recall their virtues to my remembrance. The spot is not far from where the Pilgrims first landed. *There*, of all places upon earth, do *I* desire to lay my bones.]

From the Boston Recorder.

O BURY ME NOT.

Carry my bones from hence.—GENESIS 50: 25.

O bury me not in this populous place,
By the busy haunts of the city mart;
'Mid strangers here of every race,
From the graves of my much-loved friends apart.

O bury me not in the desert afar,
Where no tear on my grave shall ever be shed:
But bury me where my kindred are,
That my friends may come and mourn for the dead.

O bury me not in famed Auburn's shade,
For the visitors there will know *me* not:
With the learned, the great *I* would not be laid;
O bury me close by my own native cot.

Those whom I loved will weep o'er me there;
The tear of affection will fall on my tomb:
Then bury me, bury me, bury me where
Some friend, to my resting-place often shall come.

GRACE.

Boston, May 24, 1845.

From the Providence Republican.

Temperance Among Seamen.

Among the many moral projects which have been started in our city, there is no one which commends itself to the interest and good wishes of our citizens more, than that of promoting temperance among our seamen.

Our Father TAYLOR, the benevolent pastor of the Bethel, is the champion for the poor sailor, and right well he performs his duty. We have often had occasion to observe that where a duty was to be done toward the seaman, Father Taylor was ready to perform it. His task is one of labor and perplexity; and many are the impediments which are cast in his way, by the designing rum sellers and others, who would work the sailor's ruin, for the purpose of robbing them of their hard earned money, and making them poorer and more miserable, than when they started upon their voyage!—Thus making them poorer and poorer, and more and more miserable, as they grow into years and feebleness.

Here is an instance of the depravity of somebody, whether a rumseller or not, I leave my readers to judge. A few days since, a large ship arrived in our port—the crew had all signed the pledge with one or two exceptions; and the persons most interested in their earnings, knowing that temperance sailors are not so easily bled as the Jack tars were in former times, consequently had recourse to the following infamous stratagem: A large jug filled with gin was placed by some unknown hands upon the deck of the ship, where any one so disposed could help himself, and be made drunk without hindrance and without charge. But when once drunk then farewell money, farewell happiness! The "landsharks" know full well where to find them, and know, too, well enough how to destroy them. We could not believe that we had a set of men among us who were so depraved—so bad at heart, as to have recourse to such a low and mean stratagem to decoy those who at least must be firm to any resolution of this kind to adhere to it, and to tempt those who are striving to be temperate. But such is the fact; and every one who would promote virtue among this valuable and much abused class of our community, would do well to be on the alert.

THE DEVIL INCARNATE.

From the New Orleans Picayune.

Passing through Baronne street about noon yesterday, a crowd, composed of men, women, and children, attracted our attention. The object of their curiosity, or rather of their pity, we found to be a delicate and debilitated looking mulatto boy, about ten years old. An old negro on the one side, and a stick on the other, supported him, as he endeavored to move along, although it was evident that any motion, however slow, was too much for his prostrated physical powers. We inquired what was the matter with the boy, and were answered by his shirt being raised up off his back, and heavens! how expressive of fiendish cruelty was the spectacle that presented itself! The poor boy's back and body were one mass of raw, trembling, skinless, partiputrid, lacerated flesh! Ravines, as it were, in his carcase, had been cut by the lash, and he appeared, altogether, a victim of the most wanton and heartless cruelty, which it was impossible for any other than a fiend to inflict. All we could learn of this monstrous cruelty we had from the old negro who helped the boy along; we give it for what it is worth, premising that we shall seek for the authentic facts of the case, and lay them before the public.

The old negro said that he and the boy belonged to C. Donnibourg, who lives at the corner of Annunciation and Richard streets—that Donnibourg lost a watch, and charged the boy with stealing it. Some ten or fourteen days since he had him put in the police jail of the first Municipality, and there, by his order, says the old man, was the inhuman punishment inflicted on him. The boy himself says that he received 25 lashes a day from the day that he was imprisoned till Thursday last. The old man, by direction of his master, was taking him home; but two citizens, seeing that he must die by the way, informed Recorder Baldwin of his condition, who promptly had him brought to the police office, where he was examined by Dr. Picton. As the doctor examined the wounds, they were necessarily exposed to the by-standers, who, by an involuntary exclamation expressed their indignation against his torturer. The doctor pronounced the boy in a precarious condition, but said by proper treatment he might recover, and advised that he should be sent to the Charity Hospital. The Recorder ordered that he be at once taken there,—and thither was he carried by the police on a litter, his back upwards.

What follows, will show the reader what the law says.

From the N. O. Tropic, June 10.

The Attorney General has given it as his opinion that there is no law by which the owner of the slave Auguste, or the jailer under whose charge the brutal punishment was inflicted upon him, can be reached.

This is the case of the little mulatto boy who was sent to the police jail of the First Municipality, and there chastised, day after day, until his back was one mass of raw, trembling, and part-putrid flesh.

The Good Little Girl.

A small colored girl, who loved Jesus, and had read her Bible a good deal, one day gave proof that she considered it her duty to obey what the Saviour had said. She ran to her mother one morning, much pleased, showing some plums that a friend had given her. The mother said "she was very kind, and has given you a great many." "Yes," said the child, "very kind indeed; she gave me more than these, but I have given some away." The mother asked to whom she had given them? when the little girl replied, "I gave them to a white girl who pushes me off the sidewalk, and make faces at me." Upon being asked why she gave them to her, she answered, "Because I thought that would make her know that I wished to be kind to her, and she will not perhaps be unkind and rude to me any more."—Juvenile Wesleyan.

PRICE CURRENT

ASHES,			
Pot, first sort		a	4 0
Pearl		a	4 5
CANDLES.			
Mould, tallow lb	9	a	11
Sperm, east and city	27	a	29
Do Patent	—	a	38
COFFEE.			
Java	9	a	10½
Laguira	6½	a	8
Brazil	6½	a	8½
St. Domingo	5½	a	6¼
DOME STICS			
Shirtings brown ¾	5	a	6½
Do do ⅞	6	a	7
Do bleached	7	a	9
Sheetings b'wn 4-4	6½	a	7½
Do do 5-4	10½	a	12½
Do bleached 4-4	7	a	12
Do do 5-4	12	a	15
Calicoes, blue	7	a	12
Do fancy	6	a	14
Drillings, brown	—	a	8½
Kentucky jeans	25	a	50
Satinets	40	a	75
Checks 4-4	8	a	12
Cotton yarn, 5-13	15	a	16
FEATHERS.			
Foreign, lb	12	@	25
American, Live	26	@	3 1
FISH			
Dry Cod, cwt	3 00	@	3 12½
Pickled Cod, bbl	3 25	@	3 50
Pickled Salmon tc	12 50	@	
Mackerel, No. 1 bbl	11 50	@	11 75
No 2 bbl	10 75	@	11 00
No 3 bbl	5 50	@	6 00
FLAX.			
Russia, lb	9	@	11
American	6½	@	7
FLOUR AND MEAL.			
Genesee	4 62½	@	
Michigan	4 62½	a	
Ohio, Hey. & Ven.	5 37½	@	5 50
Pennsylvania		@	
Baltimore	4 75	@	4 87½
Richm'd c mills	6 25	@	6 50
Do. county		@	5 00
Brandywine		@	4 87
Georgetown	—	@	4 87½
Rye flour	3 00	@	3 12½
Indian Meal	2 37½	@	2 56¼
GRAIN.			
Wheat W.	1 05	@	1 12½
Do South new	1 00	@	1 10
Rye, Northern	66	@	
Corn Jersey	47	@	47½
Southern		@	46
Barley western	55	@	57
Oats, Northern	30	@	
GLASS.			
English Crown 50 feet: 6x8 to 10x13	3 50	@	4 00
12x18 to 16x26	5 50	@	6 50
Eagle and Columbian: 6x8 to 8x10	2 10	@	2 30
10x14 to 16x20	2 70	@	3 00
HAY.			
North River, 100lbs.	35	@	45
IRON.			
Pig, Eng. & Sc: ton	50	a	52½
Do Amer	40	a	45
Bar do rolled	90	a	92½
Do Russ PSI	1 05	a	1 10
Do Swedes	90	a	92½
Do Eng com	80	a	85
Do do refined	95	a	
Sheet E & Am lb	7	a	7½
Hoop do cwt	5½	a	7
LEATHER (Soles)			
Oak, lb	19	@	24
Hemlock, light	15	@	15½
Middle	14½	@	15½
Heavy	13½	@	14
LUMBER.			
Boards N R [M ft	30 00	@	35 00
Do. box	11 00	@	12 00
Do. east. p.	10 00	@	11 00
Do Albany, piece	7	@	17
Plank, Gal [pine, M ft	33 00	@	35 00
Scantling pine	14 00	@	16 00
Do oak	30	@	35
Timber, oak, cu ft	25	@	37
Do Ga. yel pine	35	@	40
Shingles, 18in.	1 50	@	2 00
Do. cedar, 3ft.	22 00	@	24 00
Do. do. 2ft.	——	@	17 50
Staves, w o [pipe M		@	50 00
Do do bbl	30 00	@	
Do r oak hhd	25 00	@	26 00
Heading, w o		@	45 00
Hoops	25 00	@	30 00
MOLASSES.			
New Orleans, gall	32	@	33
St Croix	34	@	35
Trinidad, Cuba	32	@	33
Cardn's & Mat'nzas	30	@	31
NAILS.			
Cut, 4d a 40d (3d 1c and 2d 2c more)	4½	@	5
Wrought 6d a 20d	10	@	12
Horseshoes No 7 a 9	18	@	20
PROVISIONS.			
Beef mess bbl	9 00	@	9 50
Do prime	6 00	@	6 50
Pork mess bbl	12 75	@	13 50
Do Ohio prime	9 68½	@	11 00
Butter, west pme	12	@	14
Do. Orange co.	15	@	17
Do order to good	10	@	12
Hog's lard	7½	a	8½
Cheese, Am lb	7	a	8
Hams smoked	8½	a	10
Do. pickled	7	@	7½
Shoulders, smoked	6	@	6½
Do. pickled	5½	@	5¾
RICE.			
Ordinary 100lbs	3 12½	a	3 25
Good to prime	3 50	@	3 75
SEEDS.			
Clover lb. new	6	a	7
Timothy, tierce	8 50	a	12 00
Flax, rough	8 50	a	9 00
Do clean			
SUGARS.			
St Croix lb	8½	a	8½
New Orleans	6	a	7½
Cuba, muscovado		a	
Havana white	9½	a	10
Do Brown	8½	a	9
SALT.			
Turks Isl bush	26	a	27
Bonaire,	28	@	30
Cadiz,	20	@	21
Liverpool, fine	1 35	a	1 45
SHEETING.			
Russia, white, p. 9	50	@	10 00
Do. brown 8	50	@	9 00
SOAP.			
N. York brown lb	4	a	7
Castile	8½	a	9
SPICES.			
Cassia lb	19	a	19½
Cloves	25	a	25½
Ginger, race		a	7½
Nutmegs No 1,	1 11	a	1 12½
Pepper, Sumatra	10½	a	10½
Pimento, Jamaica	11	a	11½
TEAS.			
Imperial lb	40	a	1 00
Hyson	55	a	85
Young Hyson	38	a	85
Hyson skin	24	a	65
Souchong	20	a	60
WOOL.			
Am. Sax. fleece, lb	42	a	43
Do merino	37	a	38
Pulled superfine	31	a	32
S. Am. washed	10	@	12
Do. unwashed	5	@	14
African	8	@	13
Smyrna	10	@	13
Mexican	12	@	14

The Sabbath Recorder.

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The Sabbath Recorder.

For the Sabbath Recorder.

THE WORLD'S ONLY HOPE.

By R. W. CUSHMAN,
Pastor of Bowdoin Square Church, Boston.

Such is the title of a duodecimo of one hundred and fifteen pages, the aim of which is, "to show that the Reformation has needed reforming." Our brethren of the Baptist denomination profess an ardent attachment to the Holy Scriptures as the only rule of faith and practice; and they evince their sincerity in this sentiment, by constantly teaching that all religion, to be acceptable to God or binding upon man, must be sustained by a "thus saith the Lord." "To the law and the testimony; if they speak not according to this word, it is because there is no light in them." This passage, Isaiah 8: 20, has furnished every earnest Baptist with household words, with which to rally his friends, and annoy his opponents. By their writings and other labors, the Baptists have done much to diffuse these sentiments through the United States and the British Empire. And we greatly appreciate their labor in this respect; for it is the most potent antagonistic principle, which at this day is warring against the hierarchial pretensions of other portions of christendom. We do not therefore look upon it as mere denominational self-importance, that led Bro. C. to prefix so high-sounding a title to his book, as "THE WORLD'S ONLY HOPE." Doubtless it was a desire to set this potent principle on high, and attract the attention of his fellow Christians more intently to it, at a time when the hierarchies of the earth are compassing sea and land to turn back those impulses of feeling and sentiment which, demanding a scriptural faith, have been gaining upon the Anglo-Saxon race two centuries past, and more than fifty years lifting their banners to the world. In this Bro. C. deserves commendation.

On the subjects of baptism and church membership, as connected with the fundamental doctrines of the Bible, Baptists have been very generally scriptural, and therefore powerful. When the Lutheran Reformation had dispelled the night of papal darkness, the watchword of the reformers was, "The Bible, the Bible only, is the religion of Protestants." With this on the great doctrines of justification by faith in one crucified and risen Saviour, with holiness of life and heart, they were mighty through God to pull down strong holds. But it was soon seen that these reformers were not disposed to carry out their own professed principles. The pomp and show of human ceremonies had too strong a hold upon the leaders in the church, to be renounced at once for the simplicity of gospel order; these, and the emoluments of the unscriptural alliance of church and state, they could not part with. Their aim was, in leaving Rome, to depart as little as possible from the popular usages of the upper classes of society. Hence dissenters from all the established churches in Europe soon showed themselves, resting their cause upon scriptural truth. As they were chiefly among the plain operative classes of society, it was thought they might soon be put down by fines and imprisonments, with occasionally a more exemplary disposal of the boldest of their leaders. But truth is mighty and will prevail over fines and prisons and illegal executions; and its power to do so has never been more strikingly exemplified than in the history of dissent from the reformed churches of Europe and America. Opposed by all the power of monopolized learning, the emoluments of state establishments, and arbitrary and unjust civil distinctions, they nevertheless multiplied and progressed in moral power, until they now have a stronger hold upon national feelings than the establishments which at first so bitterly opposed them. What gave them this advantage? What, but certain TRUTHS which they kept prominently before the public mind? At first the greater part of these dissenters from the national establishments were Pedobaptists; and so interwoven was this system with all the social influences of religion, that for a time its partisans in the establishments and out them, succeeded in representing those who rejected it, as semi-infidels and infatuated misanthropes, and covering their names and sentiments with so much contumely, that they effectually excluded them from all the high places of society. It was on this account, that for near two centuries after the reformation, the progress of Baptist sentiments was slow and painful. But as they acquaired an educated ministry, and took measures to maintain a number of competent men in important stations, and others in itinerant labors, who were able to give an intelligent account of their sentiments, they acquired an importance, and obtained an influence, which have given them a very rapid increase. Doubtless it is to be accounted for on the same principle; they held up certain great Bible truths, which their opponents, cannot disprove, in a God fearing community.

To this fact Bro. Cushman refers when he says, (page 70,)—"They have ever maintained the sole authority and sufficient light of the Scriptures in matters of religion and morals. They have ever been the earnest advocates of a strictly scriptural Christianity, of a purely spiritual church; of intellectual freedom; of the right of private judgment; and of personal untransferrable accountability." Again, (page 106,)—"It is a fundamental principle of the Baptist faith, that Christianity must achieve her conquests by the might of naked truth. Our missionaries believe that every plant which the FATHER hath not planted, though it may linger out a sickly existence, must eventually be rooted up. They know that the day is coming in which every man's work shall be subjected to a severer ordeal than a gone-by superstition ever employed; and that they alone, whose work shall abide, shall receive the reward of fidelity or success."

In all this we heartily approve of their course; and we would be glad if Bro. C. might stand upon the summit of the Allegany mountains, and in a voice as loud as the archangel's proclaim in the hearing of all who dwell between the Atlantic and Pacific, "The word of God must be restored to its supremacy. The inspired Scriptures must be made the exclusive rule of faith and practice; and all tradition, and conjecture, and convenience, and partiality, and prejudice, and worldly interest must be made to defer to that divine authority. All else, in the guidance of religious duty, must be held as a dream or a fancy. Attempts to control mankind with bulls and decrees of councils, and legends of saints, and traditions received from the fathers, must be met with appeals to the Bible, 'to the law and the testimony;' and mankind must be made to understand, that if religious teachers, 'speak not according to this word, it is because there is no light in them.' The conviction must be wrought in the minds of people and ministry, that to wrest or disguise its meaning, is to incur the frowns of its Author. It must be made 'quick and powerful' to fear, as well as to inspire hope; and conscience must be educated by its commands." (p. 52.)

Who would suppose that a people holding such sentiments, would reject an institution of Jehovah—a law of the Decalogue—to observe an institution supported only by human authority; and would disobey the Lord because it incommodes them to keep a different day from that observed by the nation? From forty years association with them, we know that it has not entered into the hearts of some of them, that they do so. But let them ask themselves, why they keep the first day of the week rather than the seventh? If the readers of the "World's only Hope" were to ask the author the same question, what answer could he give, that, as far as Baptist practice is concerned, would not destroy the world's only hope? What law, precept, or passage of scripture authorizes the observance of the first day of the week in the place of the seventh? What but tradition, conjecture, convenience, prejudice, and worldly interest, induces our Baptist brethren to continue to call the first day of the week the Sabbath, when God says, "the seventh day is the Sabbath?" What scriptural authority do they pretend for this practice, which is less inferential and unsound than that by which their Pedo-baptist brethren plead for infant baptism and church membership.

Let us see which is most valid, the plea for infant baptism, or the plea for the first day:—

Infant Baptism—"Jesus said, Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." Mark 10: 14.

Lord's Day—"Now upon the first day of the week, they came unto the sepulchre, bringing spices which they had prepared." Luke 24: 1

Infant Baptism—"Abraham circumcised his son Isaac, being eight days old, as God had commanded him." Gen. 21: 5.

Lord's Day—"Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Acts 21: 7.

Infant Baptism—"She (i. e. Lydia) was baptized and her household."

Lord's Day—"I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet." Rev. 1: 10.

See further how these parables are answered:

To the first, the Baptist says, Mark tells what Jesus did to these little children: "He put his hands upon them and blessed them"—not baptized them. The Sabbatarian says, Luke tells us what the women came to the sepulcher for; to "bring the spices which they had prepared"—not to sabbatize.

To the second, the Baptist says, "No view of this subject can have the most distant bearing on infant baptism." The Sabbatarian says, "No view we can take of this meeting at Troas can have any bearing on the Sabbath question, because meeting and preaching and breaking bread, were daily employments of the apostles and first Christians, and not unfrequently so among us."

To the third, the Baptist says, You cannot show that Lydia ever had any children. The Sabbatarian says, You cannot show what day of the week John meant.

That Christ did not appoint the first day of the week to be observed in honor of his resurrection, our author appears very well to know, for he says, (p. 61,)—"The primitive church united together for mutual edification—and the extension of the religion of their Saviour—and sought to accomplish these by perpetuating two monumental ordinances; the first of which was to attest to the world a fundamental fact, and the second a fundamental doctrine. The fundamental fact was, that Christ not only died, but rose again from the dead; the fundamental doctrine was, salvation by his death." In this first monumental ordinance, we understand our brother as referring to baptism. If then baptism is the monumental ordinance showing forth the death and resurrection of Christ, the observance of the first day of the week could not have been instituted for the same purpose. God has never instituted two monuments of the same thing.

It is evident, then, that if making "the inspired Scriptures the exclusive rule of faith and practice," is the worlds's only hope, our Baptist brethren must reform *their* faith and practice, or the world's only hope will never be identified with them; for, "they are NOT the only churches in this country which stand strictly on apostolic ground, unencumbered with the errors of the apostacy." (p. 4.) "They retain in their system the great error so fatal to the spirituality of all the churches of the old world," (p. 47,) that of inferential authority in matters of faith and practice, and thus make themselves chargable with a departure from the New Testament model. "Of this departure, the Roman Catholic Church affect no concealment, but claims the power to make these changes." (p. 28.) This departure Baptists cannot conceal so long as the law says, "the seventh day is the Sabbath of the Lord thy God," and they keep the first day, without law, precept, or passage of Scripture, to authorize them; "as though that were an act of obedience to Christ to do one thing when he has commanded another."

Well does Bro. C. caution the churches,—(p. 75,) when he says, "But let us be on our guard against the mistake of supposing that because, in our form of church organization, and our faith, and our administration of the word and ordinances, we stand above all other denominations, on apostolic ground; we must therefore be free from error, and a salt that cannot lose its savor." Now if we mistake not, we see an error, fatal to spirituality, penetrating and infusing itself into their very vitals. We have been surprised to find many of their ministers and other members fallen into the no-Sabbath, no-law system. It may not be very generally or plainly preached; but if you approach them on the Sabbath question, they avow it, to get rid of that troublesome sense of inconsistency, which a conscious departure from the world's hope produces.

A cancerous humor will sometimes lie dormant in a human body, that otherwise enjoys ordinary health, until some extraneous cause calls it into morbid activity. We fear much that this will be the case with our Baptist brethren, and the doctrine of inferential authority, when the Sabbath question comes to be fully discussed among them, as a number of their leading men have taken a hostile attitude toward that subject. The mariner may as well think to stop or disregard the under currents in the ocean, while he shapes his course by the compass alone, as for our Baptist brethren to think of stopping or disregarding the discussions of the Sabbath question. The time has come for that question to be freely and fairly met. There is a concurrence of causes that no man nor any one denomination can control, demanding attention to that matter. It is discussed 1st. The Papal banner floats on the high places of our land, and it says of the first day, that it is not the Sabbath, but a festival of the church, and produces this fact as a triumphant proof that Protestants admit something besides Bible authority.

2d. The high churchman says, The first day is not the Sabbath, but a festival of the church; and repeats it every time he hears the authority of the church called in question.

3d. The no-church, no-ministry, no-ordinance party, are strongly entrenched behind this Sabbath question. They show it up triumphantly that "Sunday is no Bible Sabbath."

4th. There is a widely spread and every where spreading religious libertinism, which exults in being able to show that "Sunday is no Sabbath," because it releases them from a disagreeable responsibility.

5th. The infidel points to the absurdity of a Sunday Sabbath as proof that Christianity is not consistent with itself.

6th. The publications, sermons, and conversation, of the Seventh-day Baptists, are being felt in more than half the States of the Union, and we are not aware that any serious attempt is being made to despoil them of the argument. Indeed, to do so would necessarily lead the assailant where Rome or high-churchism would immediately encircle him within her arms; or subject him to be exhibited as teaching the greatest inconsistencies, by all these other antagonistic parties.

7th. There is a time in human affairs when God mocks all the puny efforts of men to carry their own devices against his own revealed will.

On this subject, Bro. C. well says, (page 50)—"It could not be but that the means which have been resorted to for concealing truth, and for the suppression of its influence where it could not be hid, should have a fatal effect on the interests of vital Christianity. It ought not to be wondered at if, when an appeal is made to authority, and even to pride, against the dictates of conscience in our duty to God, conscience should come at length to have little to do; and *pride and convenience* should supply her place."

We heartily accord to the ministry among our Baptist brethren in this country great purity and devotedness. "Still the system is essentially anti-Christian," which amalgamates Sabbath and Sunday, as is that which says no law, no Sabbath; "and the evil it has wrought in other lands must be expected from it here. Every thing evil, in this country, as well as every thing good, is yet in its beginning. The tiger we caress may seem a kitten because it is young; but we ought not to forget that although it may be harmless now, it is the offspring of a beast that has covered Europe with blood." (pages 53, 54.)

The usages of Protestant communions, which rest on human authority alone, constitute a cord by which they are drawn towards Rome; and unless that cord is severed, just as sure as human nature shall be consistent with its own history, Protestantism will be swallowed up by Popery. As the doctrine of the authority of tradition in matters of religion does of right belong to Rome, consistency requires that they who submit to it should acknowledge its source. And it will come to be so. "From such an issue, nothing can save us but an utter rejection of all authority but that of the New Testament;" and *we* would say, the holy Scriptures. If our Baptist brethren indulge in a foolish fondness for one human institution, which displaces an institution of Heaven, because so many good men observe it and so much good is done upon it and early church history favors it, and they *can* draw some inferences from certain isolated passages of sacred writ, "the day will come when posterity will charge *them* with admitting the authority of tradition in matters of religion." Consistency is a jewel they can ill afford to part with; its appearance has been to them in the baptismal controversy like the towers and bulwarks of Jerusalem. But let it *appear* that that they admit the authority of Sunday-keeping on the same ground that Pedo baptists defend infant baptism, and they will be shorn of their strength.

"The position of the churches of this denomination is one of awful responsibility and surpassing glory. Would to Heaven that they better understood their position and their mission! God has raised them up to be living witnesses for his truth, and to furnish a standing protest against the perversions and corruptions of the religion of Christ. Through them He has already given inestimable blessings to the church catholic and to the world." (page 77.) But if, when the truth which maketh light, shall manifest to the world that they also have symbolized with that abomination spoken of by Daniel the prophet, and received its change of times and laws, they then refuse to take hold of God's holy Sabbath to keep it, to love the Lord their God and serve him; then must they fall from this eminence to which an adherence to other truths has exalted them. But should they speedily "reject" all tradition, and conjecture, and convenience, and partiality, and predjudice, and worldly interest, and defer all their Sabbath-keeping faith and practice to the divine authority of the inspired scriptures; it would bring a crisis in the history of the world more glorious and potent than any that has occurred since the first promulgation of Christianity.

Our notes on this book are more extended than we at first intended, but we must now bring them to a close by adopting as the language of our own hearts, a part of Bro. C.'s excellent preface:—

"It is not a pleasant thing to animanadvert on long-established, religiously-cherished errors. And it could be to no one more unpleasant than to the writer. He can say, sincerely, that he loves the features of the Christian wherever he sees them, and that he recognizes them, to greater or less extent, under every badge of religious profession. His connections, moreover, being almost entirely among the supporters of the sentiments of which he has spoken, every social and worldly consideration pleads with him for silence, where even speaking the truth in love may give pain to dear friends and excellent Christians. But the time, show that the day has come when the corruptions of Christianity must be dealt with faithfully, and Christianity itself must be vindicated from the superstitious institutes and usages which have claimed its authority and assumed its name.

"May God grant to all who love our Lord Jesus Christ in sincerity, the knowledge of his truth; strength to obey his commands; and a willingness to part with a right hand for a pure conscience."

S. D.

ABUSES OF CHURCH INDEPENDENCE.

The following weighty suggestions on a subject of vital importance to the prosperity of Baptist churches, forms a portion of the Circular Letter read at the late session of the Hudson River Association, prepared by Rev. John Dowling, of New York:—

One of the most serious abuses of church independency, and one of the most disastrous in its consequences, is the facility with which some churches introduce persons to the Christian ministry.

There is no prerogative of a church of Christ, that is more solemn than that of granting a license to preach the gospel, and none which should be exercised with greater deliberation, caution, and prayer for divine direction and counsel. It is not at all uncommon for young men as soon as they are converted, in the fervor and warmth of their early religious feelings, to conclude, whether possessing the requisite talents or not, that it is their duty to preach; probably an attentive examination would show that a majority of young men, converted in early life, have these impressions in a greater or less degree.

Now what is the duty of the church in these cases? Evidently to foster and encourage such as give evidence of having been called of God to the work of preaching the gospel; but not to conclude, in every case, that because a young man, in the fervor of his zeal, *thinks* that he is called to preach, or simply because he shows some aptness at picking up a few words of Latin or Greek, that it is, therefore, his duty to enter upon the sacred work of the Christian ministry. No one acquainted with the ministry in our denomination, and in some others, can doubt that there are many, bearing the name of ministers, who might have been more happy, and have done far better service to the cause of Christ, had they pursued some calling to which their talents and capacities were better adapted. It has often been remarked, that many a good deacon has been spoiled to make a poor preacher; and if some, who are compelled to spend nearly or quite half their time traveling in search of a location, had been advised by their brethren to pursue an honorable career in mechanical, agricultural, or mercantile life, instead of being licensed to preach, they might have been an honor, an ornament, and a blessing to the churches, instead of being, as they now too frequently are, a burden to themselves, to their families, and to their brethren.

Sometimes it happens, that where an application for a license is refused, by a church who have had the opportunity for years to judge of the talents and qualifications of the applicant, he will solicit a letter to some small church at a distance, and after the acquaintance of but a few weeks, they will grant him that which had been refused by those who had enjoyed the longest and the best opportunity of forming an accurate judgment. In cases like this, there is an evident abuse of church independency; and without dictating or pretending in the least to interfere with their independence, it is respectfully submitted to the consideration of small and feeble churches, especially where a majority of those members are young and inexperienced, whether it would not be wise, before exercising the responsible prerogative of licensing one of their members as a minister of the everlasting gospel; in every case to seek the advice and counsel, either of some judicious ministers of the gospel, or of some wise and experienced private brethren in the neighboring churches.

DEATH.

BY DR. NOTT.

There is at least one great occasion in the life of every man; there is one decisive act that tries the spirit, and puts the destinies of the soul at issue. Neither the skeptic's wavering confidence, nor the duellist's blind temerity, befits this dread solemnity. The wretch that thrusts himself into his Maker's presence, and the wretch who, being called for, dares, without preparation and without concern, to enter it, deserves alike our reprobation. The one resembles the maniac who leaps the precipice; the other, the sot who staggers off it regardless of its height, and unmindful of the shock that awaits his fall. From such spectacles of self-destruction, the mind turns away with mingled emotions of pity, disgust and horror. How unlike the good man's death. Here there is real majesty. Nothing below exceeds, nothing equals it. To see a human being crowded to the verge of life, and standing on that line that connects and divides eternity and time, excites a solemn interest. But oh! what words can express the grandeur of the death-scene, when the individual about to make the dread experiment, sensible of his condition, and with heaven and hell, judgement and eternity full in view, is calm, collected, confident; and, relying on the merits of his Saviour and the faithfulness of his God, is eager to depart? Perhaps the sainted Stephen here occurs to mind; Stephen, with heaven beaming from his countenance, as, sinking under the pressures of his enemies, he raises his dying eyes to glory, and says, 'Lord Jesus, receive my spirit.' Perhaps the Israelitish prophet, as, dropping his consecrated mantle on his pupil, he mounts the whirlwind from the banks of Jordan; or perhaps fires of martyrdom,—'I am ready to be offered up; I have fought the good fight; I have kept the faith; and there is henceforth laid up for me a crown of righteousness, which the righteous Lord will deliver unto me; and not to me only, but to all those that love his appearing.'

'How our hearts burn within us at the scene!
Whence this brave bound o'er limits set to man!
His God supports him in his final hour,
His final hour brings glory to his God.
We gaze, we weep mix'd tears of grief and joy;
Amazement strikes; devotion burns to flame;
Christians admire, and infidels believe."

DEATH-BEDS OF INFIDELS.

Maupertius, a member of the Academy of Sciences, and a learned astronomer, had in his works favored the senseless belief of materialists. But seeing death advance to gather him to the grave, he began to reflect upon his pride and folly, confessed his sins, and died at Basle, in 1759, in the arms of two Capuchin friars, whose presence he had solicited.

Fontenelle, one of the founders of the philosophic school, died at Paris on the 11th of January, 1757. On the first of that month, finding the symptoms of his disease very threatening, he had sent for a priest, and solicited the sacrament of religion, which he received in his perfect senses.

Boulanger, author of a most dangerous and impious work, entitled "Antiquity Unveiled," (Antiquite devoilee) on his death-bed gave evidence of the most lively remorse. He was visited by Mr. Lambert, canon of St. Honore, with whom he had several conferences on the subject of religion, giving many evidences of sorrow and repentance. He died on the 16th of September, 1759.

Buffon, whose systems have caused him to be ranked among the Philosophers, in his last hours gave evidence of the most religious sentiments. He made his confession to Ignatius Eougault, Capuchin, and having received the sacrament, died in 1788.

"I CANNOT STAND THAT."—And what could not the sailor "stand?" He had stood the beating of many a storm. Often had he mounted up to heaven and gone down again into the depths.—Many a time had his soul been melted because of trouble. Yet he has rode out the storm; trod the billowy deep boldly, and given his troubles to the winds. But now he meets something which he "cannot stand." What is it? He can stand the perils of a shore. He can bear being a night and a day in the deep. He can buffet the hardest gale that ever blew off the "Horn." He can do and endure more severe labor and hardship than any other man; but now he knocks under. It is the picture, on the cover of a tract, of a woman teaching a child. "O," said he, "I cannot stand that; it reminds me of my poor dear mother; it is just the way she used to teach me; but she is gone; and he burst into tears.

Mother! there is no human teachings like your own. Call your boy to your side, and give him instructions warm from a mother's heart. And should that boy break away from his home, and become a rover on the deep, some little incident may recall the scenes of his early years. He, too, may be reminded of his "poor dear mother," who used to call him to her side, and tell him about Jesus Christ and the way to eternal life.

The Sabbath Recorder.

New York, July 10, 1845.

☞ We cheerfully make room for the following report of the proceedings of the Western Association, though we do so at the expense of omitting most of our own editorials. The report is ably written, and we trust will be generally read.

Western Association.

[From our Correspondent, Thomas B. Brown.]

The Western Association of Seventh-day Baptist Churches assembled with the 2d Church in Alfred, Allegany Co., N. Y., on the 25th of June. After an appropriate sermon from Elder Griswold of Independence, from 1 Tim. 1: 11, "*According to the glorious gospel of the blessed God,*" Bro. N. V. HULL was chosen Moderator, and brethren C. D. LANGWORTHY and N. WARDNER, Secretaries.

State of the Churches.

The letters from the churches being read, showed that they had, for the most part, partaken of the apathy which so generally obtains at the present time among all orders of Christians. Only two or three of them had been favored with additions while some had rather diminished, and others remained about the same as last year. There were some things, however, of a pleasing nature, among which was the accession of a new church raised up in Potter Co., Pa., within the year, all of whose members were a short time since in the observance of the first day of the week. This is encouraging, as it adds another to the already numerous proofs that the work of reform is still onward, notwithstanding the mighty and systematic effort to keep the Sabbath of man's device in countenance. Another pleasing circumstance, verbally stated by Bro. Hull, was that our brother Leman Andrus, who labors with the little church in Pendleton, and who was himself not long since a worthy minister of the First-day Baptist connection, is carrying on a war of aggression with great vigor in the region where he lives, having gone to Lockport, and stirred up a great excitement in reference to the Sabbath. Our compliments to the brother who gave us such a scoring in the April No. of the Biblical Repository, hoping that if he cannot be easy under all these evidences that Seventh-day Baptists are "spreading their sentiments with a zeal hitherto unparalleled in any age or country," he will at least be as easy as he can.

Written Articles of Faith.

Upon the Report of the Committee on Petitions, concerning the reception of the Church in Ulysses into the fellowship of the Association, it was ascertained that although that church was founded upon a compact which recognized several of the fundamental principles of the gospel, yet it had no written articles of faith. Upon this some discussion arose, respondent did not hear all of the remarks made on this subject, as he was called out in the commencement. One of the delegates from Ulysses remarked, that so far as the church understood the views of the denomination, it accorded with them, otherwise it would not have applied for admission. Bro. GRISWOLD remarked, that he thought that articles of faith should not extend beyond the discipline of the church. He made a reference to our own denominational Expose, which recognized the imposition of hands upon newly-baptized members as an apostolic practice; nevertheless we tolerated many members, and even whole churches, in the disregard of it.

Bro. HULL remarked that he knew of no reason in his own mind why *this* church, as it now stands, should not be received; but in days to come the church might undergo a great change, and then it would be all-important to have something to appeal to.

Bro. BROWN remarked, that however important written articles might be, yet their benefit rather had respect to the church itself. He would advise the Church, for its own benefit, to have a definite and written expression of its creed. But so far as its connection with this Association was concerned, he saw no necessity for it. We as an Association recognize the Expose of Doctrine given by the General Conference, and if that church is received, it comes in upon that platform, and upon no other. If at any future time it should be found that the Church had rejected this Expose, we could withdraw fellowship from it, so that it should have no farther participation in the privileges of this body. As for any other discipline, it was not in our power to resort to it, the Church being an independent body. It were as rational for a church to require each of its own members to have a written creed as a condition of membership, as for an Association to require of each of its churches written articles. It is enough that the Association itself has such articles.

After some other remarks, the Church was unanimously received, and the right hand of fellowship given to their representative.

Missionary Operations.

Among the reports of committees, that on Missionary Operations was particularly interesting. It recommended that the Seventh-day Baptist Missionary Association be invited to conduct its operations within the territorial limits of this Association upon the following principles:—

1. That all funds raised by this Association shall be scrupulously applied to the object or objects for which they shall be designated.
2. That an Executive Committee shall be appointed, through whom shall pass all funds to the Missionary Association, and who shall have power to apprize the value of clothing, produce, or any other articles that may be contributed for missionary purposes.
3. This Executive Committee to report its doings accurately to this Association.

Upon the foregoing conditions this Association becomes Auxiliary to the Missionary Association. By way of carrying the scheme fully into effect, each church is recommended to raise its missionary funds in such a way as it shall deem best, and to transmit them to the Executive Committee from time to time, whenever practicable. According to this plan, there is in the Western Association a Committee, of which Elder J. H. COCHRAN is Chairman, with whom the Missionary Board can correspond and take advice as to the most suitable fields of labor to be occupied, and upon whose Treasurer orders can be drawn for the payment of Missionaries. Indeed, this Committee can perform whatever business may be entrusted to it, so that all the operations of the Missionary Board in this region can be prompt and efficient.

Legislation in favor of Sabbath-keepers.

We pass over many items of business not particularly interesting to the general reader, in order to notice a few of the resolutions reported by the Business Committee. One of them was substantially the same as that acted upon by the Central Association at its late session, in relation to the case of MAXSON ads. ANNAS. It recommended a memorial to the Legislature for an amenmendment of the laws, so that Seventh-day Baptists might [illegible] with others. BRO. JAMES BAILEY was present as messenger from that Association, and advocated the measure in an able speech. He said that from 1671 there had existed Seventh-day Baptist churches, but until recently no action had been taken to secure to them the same protection of their civil rights and religious privileges, as that enjoyed by other citizens. The consequence was, that many of them had been harrassed in various ways. They were often summoned to attend upon juries, or to perform some town business, or to do military duty, notwithstanding their known religious sentiments. At length it was thought that we had suffered such grievances long enough, and it was high time to move for a remedy. In 1839 the Legislature was memorialized on the subject, and the petition referred to a committee which reported adverse to the prayer of the petitioners. The report, however, was again referred to a committee with instructions to bring in a bill in our favor. The law was accordingly passed, and it was supposed to be all that we wanted. But a case has recently occurred in DeRuyter, which shows that the law is not sufficient for our protection. It is therefore necessary that we ask for an amendment. This resolution looks to that object. We, as good citizens, ought to ask nothing less than what other good citizens enjoy. He thought there were great numbers of first day people, who had such a just sense of what was due to human rights, that they would unite with us in this movement. At all events, it was high time to act, and he hoped our people would feel bound to exert themselves to the utmost. He then adverted to the probable course this business that it might lead to such investigation on the part of the committee to whom it might be referred, and to such a complete report concerning our history as a people and our sentiments, as would bring out an important Sabbath document, and send it to every family in the State—a document worthy of being placed beside Dr. Edwards' Permanent Sab. Documents. We have contributed our share, said Bro. B., to the support of the State and its laws, and are as much entitled to protection as others. We have been doing a little Sabbath business as a denomination, and there never was such an excitement on the subject as at present. It is getting to be in every man's mouth. We can go no where but we hear people talk on the subject. First day people are becoming uneasy, and doing all they can to secure legal enactments in their favor; let us not then sleep over the present crisis.

The resolution was seconded by Bro. HULL, who said he was satisfied not only of the importance of the resolution, but that it was high time for us to act. We must take hold vigorously in the fear of God. He adverted to the defect in the law, upon which he had taken eminent counsel. He said there was as much religious tyranny in America, in proportion to the circumstances which give it advantage to develop itself, as in any other country. To prove this, he referred to a minister who in preaching last Sunday upon the subject of the Sabbath, appeared to be exceedingly vexed at the liberties we enjoy; and after he had got through, called upon one of his brethren to pray. The brother did so, and said, "O Lord God, we thank thee for the liberties we enjoy, but, O Lord, may we be *kept within proper bounds!*"—to which more than half-a-dozen voices immediately responded AMEN. He hoped the resolution would pass, and that we would carry it out to the letter.

The resolution *did* pass unanimously.

Foreign Missions.

Bro. T. B. BROWN presented a resolution approbatory of the course of the Missionary Association in determining to establish a Foreign Mission, and commending it to the liberalities and prayers of the churches. He sustained the resolution with a somewhat lengthy address, which for want of room is omitted here.

Bro. COCHRAN followed, remarking that he felt inadequate to do justice to the subject. It is a subject which, when carried out in vigorous action, has uniformly been productive of greater blessings than any other to which the attention of Christians has been called. He felt the necessity of lifting up fervent prayer to God that he may give us grace to carry this measure into effect. Some years ago action was taken in this very Association in reference to Foreign Missions, and he had never seen more feeling manifested on any subject. But we had suffered that feeling to die away, notwithstanding all the convictions of duty upon which it was founded, and we now stand more guilty before God than before. He feared it was because we had not prayed for God's blessing. He had no expectation of good from this new effort, unless prayer accompanied it. He then alluded to objections that were frequently made to this work. Some said we had heathen enough at home. He believed this objection was put into their hearts by the father of lies. Where would we and all the rest of the Gentile world have been, if Jesus Christ and his apostles had said, 'plenty of heathen at home.' And if Martin Luther and his coadjutors had said so, what would have been the condition of those nations that now enjoy the blessings of the Protestant religion? What would Great Britain have been, if this spirit had governed those who had it in charge to preach truth to the nations? Nothing at all would have been done. If we really feel that there are plenty of heathen at home, how much are we doing for them? Persons who make this objection, are generally the last to labor for the spiritual benefit of their near neighbors. Another objection urged, is that the heathen are as well off without the gospel, as if it were given to them. Some persons really seem to wish that they were heathen, that they may get rid of those responsibilities which grow out of that knowledge of their duty, which revelation has given them. But if the heathen are really as well off without the gospel as with it, why then did Christ command it to be preached? And why such a fearful penalty annexed in case of disobedience to it? Others again said, 'Let us cleanse ourselves before we go to the heathen.' But the apostles might have urged the same objection, when they saw that the great mass of their countrymen were yet under sin. We have been carrying on this cleansing operation, said Bro. C., and what is the result? We are as polluted as ever. The only way to cleanse ourselves is to engage in that work which Christ requires of us. He made many other interesting remarks, and the resolution passed unanimously.

American Sabbath Tract Society.

Presented by Bro. HULL, and seconded by ROWSE BABCOCK—

Resolved, That the American Sabbath Tract Society is viewed by this Association as an institution of great importance, and that it ought to be sustained by our churches in its efforts to diffuse a knowledge of those principles which distinguish us as a denomination.

Bro. HULL said that this resolution was one of a kindred nature with the preceding, inasmuch as it contemplated the spread of divine truth. It is necessary, however, that it should receive special attention, as the Tract Society proposed to disseminate Sabbath doctrine. It is important to disseminate this doctrine, for our views, our motives, and our feelings, are not understood by other Christians. They are known only through the instrumentality of our opposers, and hence appear to the greatest possible disadvantage. We ought to disabuse the public mind. In its efforts to accomplish this object, the Society has thus far been very successful. Many h[illegible] changed, so that they see we are governed by sincere motives, and that the intelligence with which our cause is advocated entitles us to respect. Many have embraced our views. What has already been done affords the promise of an abundant harvest.

Bro. H. adverted to his visit last fall to the Baltimore Convention. During the intermission, on the second day of that Convention, the house was well supplied with our Tracts, Vindicators, and Address to the Baptists. Every seat in the house, both below and in the gallery, was furnished, and many were laid in the windows. On the return of the delegates these tracts we re eagerly seized, and so earnestly engaged were all in reading them, that it was next to impossible to gain their attention to the business of the Convention; nor would they give heed, until the smaller tracts were read, while every now and then one would be calling the attention of his neighbor to something which particularly arrested his mind.

Bro. H. also spoke of a visit which he had made to Chautauque County. During that visit he called on a man, who was a member of the Baptist Convention held at Syracuse a year ago last fall. To that Convention a copy of the Address to the Baptists was forwarded, which was referred to a committee that reported that no notice ought to be taken of it, inasmuch as it did not come within their province. Bro. H. asked the gentleman, if he did not suppose that provided a communication had been sent to the Convention from any Pedobaptist denomination on the subject of Baptism, they would have found it within their province to notice. The answer was, "Most undoubtedly." And why then could they not find a way to notice this subject? "The truth is," said the gentleman, "it is a difficult business."

During the same visit, Bro. H. preached on the subject of the Sabbath to a very large audience. During the delivery of his sermon, a very gifted and intelligent first day brother, was heard to say a number of times in a low tone of voice, "Truth, Lord," and great numbers acknowledged the correctness of the doctrine. Tracts were eagerly sought.

Let us come up to the help of the Tract Society, said Bro. H. God forbid that the spirit of sectarianism should preside over this matter, yet it has its importance, which must not be overlooked. There are brethren who are pouring out their money like dust in this cause, and we must not leave them to do it alone.

Bro. BABCOCK followed with some spirited remarks, and among other things related an account of one of the old Seventh-day Baptist Almanacs, printed in Homer many years ago, falling into the hands of a Deacon of a first-day Baptist church, by reason of which he was excited to some thoughts on the subject. These thoughts at last assumed such an importance in his mind, that he was anxious to read more on the subject. For some time, however, he met with no opportunity to gratify this anxiety. At last, dropping into a store one day, he saw lying on the counter a number of the Sabbath Vindicator. He asked for the loan of it. The merchant told him he was welcome to it, as it was of no use to him. He took it home and read it with avidity, and after some time became firmly convinced of his duty to keep the Sabbath of the Bible. He therefore commenced doing his duty, leaving family, friends, church, and every other hindrance, for the sake of honoring his Lord. Soon the subject began to be agitated in the community. It was talked about, and preached upon, and finally a church of 16 members was raised, that has now been received into this body.

The resolution passed unanimously.

The Sabbath Recorder.

A resolution, the same in substance as that adopted by the Eastern Association, approving the Sabbath Recorder, and recommending it to public patronage, was presented by Eld. Z. CAMPBELL, who sustained it with interesting remarks. He regretted his own past inefficiency as an agent for the paper; he had felt delicate about urging many persons to subscribe for it, fearing their circumstances would not afford it; yet he had afterwards found that those very persons had expended vastly more for extravagances. He hoped the paper would be vigorously sustained. As this is the organ through which the denomination speaks to the world, let us keep its lungs in a healthy, speaking condition.

Bro. RANDOLPH followed in support of the resolution, and spoke of the benefit of the paper to a family. He adverted to his own family. His children would leave their meals for the sake of the paper, and a fresh number coming to hand would always call them from their play. They remembered its contents, and would talk about them. He sometimes thought, that *instead of taking one, he would have to take three or four.*

Education for the Ministry.

Bro. KENYON submitted the following:—

Resolved, That this Association ought to make some provision for the education of pious, talented, but indigent young men, who desire to consecrate themselves exclusively to the gospel ministry.

Br. K. sustained this resolution by an appropriate speech, which we would give in detail, did not our limits forbid. He said that God, for wise reasons, usually chose men who were poor in this world's goods for the great work of the ministry. Hence the church must educate them, as they cannot do it themselves. Those who study medicine, or law, even if they run in debt for it, can in a few years pay their debt, their profession being lucrative. Not so with ministers; they are always kept poor, and especially if one goes to a heathen land, there is not the slightest probability that he will ever be able to pay for his education. BRO. K. said he was in earnest in this matter, and he meant to give proof of it. It will cost something to educate these young men, and it must come from our pockets. I say not from *your*, but from *our* pockets. Our means are such that the tuition of a young man will cost but $15 a year. His board will cost but $45. Now, said he, I hereby pledge myself for the tuition of 10 young men for 10 successive years, provided our brethren will pledge themselves for their board. That is, I will give tuition to the amount of $150 a year for 10 years, provided our brethren will secure board to the amount of $450 a year for the same period.

Brn. Brown, Hull, and others, seconded the resolution with remarks, and it was adopted unanimously. To carry the resolution into effect, a committee was appointed to frame a Constitution for an Education Society. The Committee reported a Constitution, which was adopted, and other measures were taken to promote the object. This Association has therefore an Education Society. May all other Associations imitate their example.

Legislation in Favor of Sunday.

A resolution was then presented, which contemplated the circulation of petitions to our State and National Legislatures, in case any measures should be resorted to by our first day brethren to procure legal enactments in their favor, either by closing the canals, stopping the mails, or any other method. Bro. Griswold sustained the resolutions somewhat at length, and was followed by Bro. Jas. Bailey in a spirited manner. Bro. B. did not know but some might think that work enough had been laid out, without adding this, and that it was therefore best to stop. But this is only the beginning—the mere title page. We have abundance of work to do, and the time has come when we must work, or die. He did not know but the language of Mordecai to Esther was in point. "If thou altogether holdest thy peace at this time, then shall deliverance arise from another quarter; but thou and thy father's house shall be destroyed: and who knows whether thou art come to the kingdom for such a time as this?" Heretofore we have been guilty, as a denomination, in keeping the truth committed to us laid up as it were in a napkin; and he sometimes thought God was preparing a scourge for us. Mighty efforts were in progress to bring about such a state of things, as would bear with unjust severity upon all who refuse to honor the Sunday. He was on some accounts glad of it, and would say, "*Lay on, Macduff.*" In the time of the Revolution, when the British were scouring the Carolinas, burning and pillaging the houses, and committing every manner of depredation, Gen. Marion said he rejoiced in it, because it had a tendency to wake up the people from their lethargy. Bro. B. hoped that these efforts of first day people would be taken as a solemn admonition to labor more earnestly for the truth.

Other brethren followed with pertinent remarks, and the resolution was adopted with entire unanimity.

Many other resolutions of a character somewhat interesting were adopted, and the entire business of the Association was conducted with perfect harmony. The Association meets next year with the church in Clarence, Erie Co., N. Y. It will also be represented in the next Anniversaries of the Missionary Association and Tract Societies, brethren Hull and Cochran having been appointed delegates for that purpose.

Conclusion.

In closing this article, your correspondent cannot forbear remarking, that besides our Anniversaries in Plainfield, he has now attended three Associations in succession, and in every one of them indications of good have been seen. Our brethren all through the denomination seem to be impressed that it is high time for us to awake out of sleep. Those little jealousies, which have formerly disturbed our harmony, seem to be pretty much gone. It is the goodness of God surely, which has brought us into this state; and if we are but faithful to take advantage of it, and immediately betake ourselves to the work which the Lord assigns to us, it cannot be doubted that we shall soon see such changes as will gladden our hearts, and astonish our eyes. Let every man remember what a fearful responsibility he lies under with reference to preserving this state of harmony. Let him fear lest by some misguided movement, or ill advised expression, he should stir up a strife, and throw every thing into disorder. Brethren, if you love the cause of Christ, act vigorously, and be sure to pray before you act.

HOW IT WORKS.

We have often spoken of the palpable inconsistency of quoting those passages of Scripture in which the word Sabbath occurs to support the claims of the first day of the week. We have also shown, that as soon as the different "schools" of first-day keepers get into a dispute with each other on the subject, they refer to this inconsistency as being sufficient to destroy the testimony of those who are guilty of it. Another form in which a similar inconsistency appears, and a similar charge is made, has just fallen under our eye. It occurs in a discussion between Adin Ballou, editor of the Practical Christian, and one of the editors of the Perfectionist. The editor of the Perfectionist asks the question, "where Christ has declared weekly Sabbath-keeping to be appropriate to the Christian dispensation?" Mr. Ballou, in answer, refers to Christ's *custom* of going into the synagogue on the Sabbath, and then quotes what he says about the law and the prophets—"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil; for verily I say unto you, one jot or one tittle shall in no wise pass from the law till all *be fulfilled.*" Now hear what the editor of the Perfectionist says in reply to this quotation, and learn from it how completely a charge of inconsistency will paralize the force of an argument. Here it is:—

"Mr. B. himself will not say that this passage makes the *letter* of the Sabbath statute obligatory; for we presume he does not observe the day of the week which that statute designates. In keeping the first instead of the seventh day, he sacrifices at least 'a jot or tittle' of the verbal command. If then he allows himself to pass from the letter to the spirit of the law so far as to hold that the observance of one day in seven is all that is enjoined, he opens a door through which he must allow us to go a little farther, by asserting, first, that the observance of the seventh part of *every day* is as truly a fulfillment of the law as the observance of one day in seven, if that day is not the one named in the statute; and, secondly, that he who gives his body, from time to time, as much rest as *his* health and spiritual interests require, without any reference to prescribed times and seasons, more faithfully obeys the *spirit* of the fourth commandment than they who regulate their work and rest by the calendar."

SABBATH MOVEMENTS.—Rev. Mr. Powell, Agent of the Philadelphia Sabbath Association, has published an account of two Conventions recently held at Williamsport and Northumberland, Pa., at which the usual subjects were discussed, by the men who usually discuss them, before a "respectable number of delegates." Mr. Powell thinks the cause is progressing in Pennsylvania. He regrets, however, to learn, that the locks on the Tide Water Canal are again opened on the Sabbath. His opinion is, that it arises from "the conduct of the lock-tenders and boatmen during the Sabbath, and that the difficulty might be obviated by increasing the amount of missionary labor." Strange that the boatmen and lock-tenders who have been represented as being so anxious to have the Sabbath given to them, should so abuse it as to make it necessary to take it from them!

CHURCH-BUILDING IN SCOTLAND.—During the past year, *five hundred and thirty* church edifices were erected for the use of the Free Church of Scotland. *Seventy* more are now in progress. The cost of the whole will be about $1,400,000. The Free Church has also raised $390,000 for the support of pastors, and $400,000 for other benevolent purposes. That speaks well for the influence of division in Scotland, and suggests that division might possibly be useful in other places.

THE KIND OF MINISTERS NEEDED.—The Rev. Dr. Beecher, describing in a public address the character of ministers needed at the West, said, When the strong, doctrinal, pungent and discriminating preaching of Baxter and Edwards gives place to moonshine and nocturnal rainbows and mysticism which no human mind can comprehend, delivered by men with rings on their lilly fingers, holding cambric handkerchiefs to eyes that never weep for sin, then farewell to the fire of the altar, farewell to true revivals of religion, farewell to the salvation of the souls of men.

General Intelligence.

IMPORTANT FROM TEXAS.—The U. S. Steamer Princeton arrived at Annapolis, Md., on the 3d inst., bringing Texas dates to the 23d of June. The Texan Congress assembled on the 16th of June, when the President sent in a Message, transmitting to Congress, for such action as they might deem suitable, the proposition of the United States for the annexation of Texas, and its incorporation as a State into the Union. Resolutions *assenting to Annexation* were immediately introduced in both Houses, which were almost unanimously adopted, after a little discussion. A resolution was passed by the Senate of Texas, offering "a nation's gratitude to General Andrew Jackson." A bill was passed setting apart a portion of the public land, lying between the Arkansas and Red rivers, for the payment of the national debt. The propositions of Mexico for a treaty of peace have been rejected. A resolution has been passed inviting the U. S. troops to occupy the Texan posts. A resolution had also been introduced into both Houses of Congress, requiring the Executive to surrender all ports, navy-yards, barracks, &c. to the authorities of the United States.

ANOTHER GREAT FIRE IN QUEBEC.—On Saturday evening, June 28th, just one month after the great fire of May 28, another fire commenced in Quebec near where the former one stopped. The wind was high, and the weather had been very dry. Of course the fire made rapid progress; and it was not checked until it had destroyed about *thirteen hundred buildings*, leaving houseless at least *six thousand persons*, in addition to the numbers deprived of a home by the previous conflagration. By this catastrophe about thirty streets have been laid in ruins, and nearly another third of Quebec destroyed. The total of the fires which have happened in that place during the last seventy years do not equal either one of those which have occurred within a month.

FIFTEEN DAYS LATER FROM EUROPE.

The steamship Acadia reached Boston on the 3d inst., bringing foreign news to June 19.

Trade is flourishing in all its departments. The cotton market has reached its lowest state of depression, and buyers are wary.

The Maynooth bill has passed into a law.

The repeal agitation in Ireland is as great as ever, and the leaders are equally sanguine of success and determined to obtain it.

FRANCE.—M. Guizot has announced that France will not oppose the annexation of Texas if the people of that country desire it, but he admitted he had rather not see it take place.

The project of a line of steamers between France and the United States has been revived.

The carpenters of Paris have struck work for an increase of one franc per day in their wages. Their present pay averages four francs a day and has been the same for nearly twenty years.

RUSSIA.—Preparations for the summer campaign in the Caucasus, this year, are said to be immense: 150,000 men are to be employed. Two ukases for recruiting the army have been published.

In letters from St. Petersburgh it is stated that the Emperor intended to advance near to, if not to the actual scene of the war in Caucasus. The disasters that have befallen the Russian armies in that country have been so terrible, that even if victory should crown their present efforts (which is doubtful) they will not have much to boast of.

The population of Russia consists of upwards of 53,000,000 persons, of whom more than 43,000,000 are serfs. On the estates of the Crown there are about 15,000,000 serfs,—the rest are the property of the nobles.

POLAND.—The object of the visit of the Emperor Nicholas to this city, says a private letter from Warsaw, is believed to have been to arrange the necessary measures for the introduction of the Russian code of laws, and of Russian judges, in place of Polish laws and Polish judges.

The poor people, already cruelly oppressed, view the abolition of the laws under which they have heretofore lived, with dismay; but they can do nothing but submit thereto. The Emperor is also bent upon doing away with the Catholic religion, substituting that of the Greek church; another measure most repugnant to the people.

In some provinces a dreadful famine is raging, and the misery of the people is appalling.

GERMANY.—From Germany alone, during the year 1844, not less than forty-five thousand emigrated to the United States, and this year the number is still greater in proportion. But notwithstanding so extensive a deportation, *Vaterland* is still sufficiently peopled—too thickly peopled perhaps—to afford a comfortable subsistence to all its children.

In every State in Germany railways have been formed; but of the great number of these *eisenbahuen* there are only two that do not pay an excellent interest, whilst in many the shares cannot be purchased at double their original cost.

MISCELLANEOUS ITEMS.

Five Major Generals of the British Army have *died* within a few weeks.

The English fashions are now all the rage in Paris—even to the shaving of beards, although the moustaches and a liberal allowance of whisker are still retained.

The life of the Rev. Sydney Smith is to be written by Thomas Moore.

The heat in France has lately been intense. The Parisians attribute it to the comet.

An electric gun has been exhibited in London which fired one thousand balls a minute. The mode of operation is a secret, but it is supposed to be by an explosion of gases.

According to the last report of the committee on public petitions, it appears that 10,075 petitions, signed by 1,232,201 persons, had been presented to the House of Commons against the Maynooth Bill; 88 petitions, signed by 17,408 persons, had been presented in favor of the bill.

The Coroner's inquest held upon Mr. Seton, killed in a duel, returned a verdict of wilful murder against both principal and seconds.

Mr. John Rusley of Glossop, aged seventy, was recently married to a bride of sixty, was taken suddenly ill the same night, and died in a few hours.

A young man named Henry Warburton was apprehended picking pockets during the execution of Connor the murderer. So much for the gallows instruction and example.

A magnificent Comet visible to the naked eye has been discovered in Europe, nearly due north, in the constellation Auriga, about two degrees eastward of the bright star Capella, and apparently from five to eight degrees above the horizon.

WAR IN SYRIA.

A war of a very sanguinary character, growing out of religious animosities, is now in progress in the mountains of Syria. The following account of it is taken from a private letter dated May 17:—

"A civil war, and one of extermination, reigns at this moment in the mountains, between the Druses and the Christians, and during the last fifteen days the horrors we have seen perpetrated around us are dreadful. On every side the sounds of battle are heard, and nothing is seen but fire and flame—houses, villages, churches and convents being reciprocally a prey to the flames. At the moment I write (May 17) we have before us the appalling spectacle of no less than eleven villages and a number of Maronite churches and convents in flames; and what is worse, when the Christians are victorious, they enter the Druse villages, putting to the sword men, women and children;—the Druses following their example when they are victorious. All the silk-worms of both parties, the sole support of the Syrian populations, have been burned. The convents of the Maronites and Catholics have been burned, and the bodies of their priests, after death, have been burned by the Druses. Every horror is practised on their enemies—for example, to kill by famine, massacre, and a thousand other acts of barbarism are momentarily committed. The Christians at the commencement were victorious over their enemies; but our Pasha, who is out with his regular troops, as soon as he preceives the Christians victorious, points his artillery against them, loaded with grape, and compels this unfortunate sect to take to flight. The Druses immediately enter their villages, sacking them, burning their houses, goods, &c.

"At this moment, with the help of our glasses, we see unfortunate fugitive Christians—women and children, to the number of 6000 or 7000 on the coast. Two ships of war, one French and one Austrian, and 5 or 6 small vessels, chartered by the mercantile body, have sailed, to collect and save them from the dreadful death which awaits them from famine.

VERY HORRIBLE.—A correspondent of the Cincinnati Herald relates the following occurrence. It is said to have occurred near Oakland Cottage, Mississippi: a slaveholder, a short time previous to his death, made provision for the liberation of his slaves. Those who were intrusted with the execution of his designs failing or refusing, to carry out his last will and testament concerning the slaves, the latter became restive, and impatient to enjoy their long looked-for boon. At length, disappointed, expecting to be sold, and incensed at their oppressors, they set fire to the overseer's dwelling and burnt it to the ground. A little child, which they were unable to rescue, was consumed in the flames. The slaves, eight or nine in number, were taken, and two of them hung up on the spot. The others were taken into an old log house, and chained to the floor. The house was then set on fire, and these poor victims, by a slow fire, burned to death in this most shocking manner, while the air was rent with their unavailing shrieks and screams."

NEW LONDON WHALE-FISHERY.—We were somewhat surprised, during our visit to New London, Ct., on learning the extent of its business in the whale fishery. No less than seventy vessels were employed in this business; most, or all of the ships ranging from three hundred to six hundred tons burthen, and some, we believe, measuring more than this. A ship is to sail in the course of the summer, which is capable of containing six or seven thousand barrels, and is said to be the largest whaleman that ever sailed out of the United States. About two millions of dollars are employed in the business, which is rapidly increasing. New London has one of the finest harbors in the world, and with the facilities which she enjoys for supplying herself with the necessary material for 'fitting out,' together with an abundance of wealth for prosecuting the business, there is, probably, no other place in this, or any other country that can rival her.

There is another fact connected with this business which we are happy to learn. The ships are mostly fitted out on the temperance principle; and what is still better, many of the captains, and large numbers of the crews, are pious men. They carry their Bibles with them, and in the midst of dangers that surrounded them, instead of drowning their fears in rum, as the fashion once was, they now have the consolations of religion to cheer and sustain them through their long and dangerous voyages. [Ch. Sec.

CINCINNATI.—The second child born in Cincinnati still lives, and has not seen the middle age of life, while Cincinnati contains 80,000 inhabitants! The Old Pioneer, says the same authority, who first settled where Cincinnati now stands, when Ohio was a wilderness, "walks among us hearty and strong, amid a throng of two millions of souls!" Adds the writer:

"And the first child born of American parents west of the Alleghany mountains, who knew Washington as a surveyor on the banks of the Kanawha, when the whole North-west, with immaterial exceptions, was in possession of the savage, is yet alive, and scarce numbers more than four score years and ten; yet in her day she witnessed the growth of an Empire—the peopling of the mighty valley between the base of the Blue Ridge and the Rocky Mountains!"

INCONGRUITIES OF WAR.—A gentleman who visited the British ship Medway says he was struck with the strange mixture of good and evil presented before him. Bibles and Prayer Books, Pilgrim's Progress, Baxter's Saint's Rest, and other religious works, were located amongst balls and bombshells, muskets, tomahawks and boarding-pikes. Warlike mottoes, such as 'Britons strike home!' confronted 'Always feel for the distresses of others,' painted on the beams. This putting the gospel into the heart through a bullet-hole by the force of powder is an odd proceeding.

A reward of one thousand dollars is offered for the recovery of the $5000 in gold stolen from on board the steamboat New Champion.

AN IMPORTANT LAW-SUIT.

Mr. Webster and Mr. Choate are engaged in an important law suit, about to be tried in Boston, which involves the question whether a transfer of property made by a Millerite during his hallucination, can be deemed legal. The case is as follows, and is very interesting, because there are similarly conditioned. A gentleman in one of the towns in Massachusetts, a manufacturer, engaged in a large and profitable business, became impressed with the conviction that the world was about to come to an end, according to the prediction of Miller. For a time he conducted his business as before, but soon began to see the folly and wickedness of bestowing his time and attention upon worldly affairs, when the end of all things was so near at hand. He wished to divest himself of his property, retaining only enough for his support till the coming of the great day. His family and friends prevented him from throwing away his estate, and at last out of deference, as he said, to their feelings, he disposed of it, much as he would have done by will, in case of his death. To his oldest son he conveyed all his property, binding him to pay to his other children their proportionate shares, and taking for himself one thousand dollars, to defray his expenses for the short time the world had then to endure. The gentleman commenced preaching until the doctrine of Miller exploded, and his zeal then abated and he found out his delusion. He tried in vain to get into business. Not being able to obtain money in this way, he has commenced a suit against his son for the recovery of the whole property. His plea is that at the time he made the sale, he was laboring under a delusion, and was therefore not in a sound state of mind. The case will excite a good deal of interest. Able counsel are employed on both sides.

DESTRUCTIVE FIRE AND NARROW ESCAPES.—The Essex Co. Republican states that a very destructive fire occurred at West Moriah, near Lake Champlain, a few days since. It commenced in a bit of tuft, on the farm of Col. Barnes, and while the men were at dinner, spread through the grass to the woods, and swept over an immense tract with great rapidity. On the road from East to West Moriah it burned down two double saw-mills, a dwelling house, a barn, 17,000 pieces of lumber, and 3,000 logs belonging to Messrs. Barnes & Travis, whose loss is about $10,000; and in a few hours after had traveled eight miles and swept away the saw-mill, dwelling and barn, with 6,000 pieces of lumber and 200 logs of Hon. N. S. Storis, whose loss is $2,000. Thence it extended to the two Mills, dwelling and barn of John Ensign, whose loss is $2,000, and swept away five other mills in West Moriah and Scroon, of which the value is not ascertained. The entire loss is estimated at over $300,000. The swiftness with which the flames swept along [illegible] try, gave rise to some exciting scenes. The Republican says;—

"Ten or twelve men were intensely engaged at what is called 'Ensign's Upper Mill,' and in a few moments the fire had passed them, surrounding them on all sides, so that they could not leave, but being hemmed in, 'they fought like brave men long and well,' and though at times ready to sink from fatigue, the mill and lumber were finally saved. During the hottest of the fire, young Storrs and William Foster left for what is called 'Ensign's Lower Mill,' to cross the hills to the other mills belonging to Judge Storrs. They passed in safety, and with three other men, by dint of hard labor, saved the mills, being so providentially favored by a change of wind."

Leaves carried by the smoke and wind fell at Middlebury, Vt., about twenty miles distant. Near the fire the wind blew a hurricane, and the roaring of the fire is said to have been heard at a distance of several miles. The peculiar situation of the locality where the fire occurred, and the very fortunate change of the wind, saved many other valuable buildings from destruction.

Signs from the South.—A Cincinnati friend writes to us that a man has lately arrived in Cincinnati, bringing four slaves from Mississippi, whom he intends to set free, educate, and settle on a farm. He states that there is a strong and growing sentiment against slavery, in the portion of Mississippi where he resided, and he has no doubt that many of his neighbors will follow his example, by emancipating and educating their slaves. Our friend also mentions the recent arrival of thirty emancipated slaves from South Carolina.

Series of Casualities.—Mr. Samuel H. Rand, of Rye, is now 70 years of age, and somewhat corpulent. Two years since, he fell and broke one of his thighs, from which, after much pain and distress, he recovered. In February last, he fell again on the ice, and broke the other thigh. He had so far passed again through this severe visitation, as to permit him to venture abroad on crutches, when last week he fell again and broke his arm! Job's afflictions were of a different kind, but certainly could not have been more painful to the body.

[Portsmouth (N. H.) Jour.

The Burnt District.—The Pittsburg Chronicle states that about *fifteen hundred* buildings are in the course of erection in the "burnt district." The number already completed is supposed to be something over one hundred. By next autumn the greater portion of the "burnt district" will be rebuilt, and in most cases with good and substantial brick buildings.

Marshall Burnham, of Williamstown, Vt., has just been arrested, and is now in jail at Chelsea, under suspicion of being the murderer of Mr. Parker, who was murdered a short time since at Manchester, N. H. There are strong circumstantial evidences against Mr. B. We have not yet ascertained the particulars. [G. M. Freeman.

SUMMARY.

Gov. Hammond, of the *independent nation of South Carolina*, has recently written two long letters to Mr. Clarkson of England, defending American slavery. He endorses the sentiment expressed by Mr. McDuffie, (who preferred the prosperity of Manchester, England, to Boston.) He says—"I endorse, without reserve, the much abused sentiment of Gov. McDuffie, that slavery is the corner stone of our republican edifice; and I repudiate, as ridiculously absurd, the much-lauded but nowhere accredited dogma of Mr. Jefferson, that 'all' men are born free and equal."

James Slaight, an old citizen of Dayton, O., visited Harrison county, Ky. last May, to attend the trial of his son arraigned for man-slaughter. While there, he was indicted for tampering with one or two slaves, and informing them how to escape from bondage; and thrown into prison. The lawyers employed by him for himself and his son, taking advantage of his condition, exacted from him, by way of fees, notes to the amount of fifteen or seventeen hundred dollars! He is now lying in jail, awaiting his trial, and will probably be sentenced to the penitentiary. Whether he is guilty of the offence charged upon him, or whether the whole thing was a trick to deprive his son of the advantage of his testimony, is not known.

At Berne, N. Y. a few days since, a little girl twelve years old, daughter of John Banner, was hung to death by a school-house window falling on her neck. She had forgotten and left a new book in the school-house, and fearing that some of the children would get hold of and tear it, she returned, lifted a window, entered, got the book, and was making her egress by the same means, when the window fell upon her neck, and she perished. All school-house windows, to prevent the recurrence of such disasters, should move up and down with weights.

On Saturday evening, at Woonsocket Falls, R. I., in firing cannon, in commemoration of the release of Thomas W. Dorr, by mismanagement in loading, a discharge took place before the ramrod was withdrawn, by which two men were seriously injured—one of them, a young man by the name of Briggs, died on Sunday morning.

The deaths week before last in New York were 202, which for midsummer, is not considered very fatal. Of small pox there were 19 deaths; consumption, 26; dropsy, 11; convulsions, 11; but the largest number consisted of children under two years of age, of whom 93 had died during the week.

A slip from the office of the Schoharie Patriot, dated Monday morning, states that the Court House and Jail of that county were burnt on Saturday last. The building was set on fire by a prisoner named William Burton. He attempted to effect his escape by burning a hole through the door.

On the trial of a new locomotive made by the Long Island Railroad, it was ascertained that she went 97 miles in two hours and a half! This locomotive has eight wheels in all.

It is said that [illegible] of 70,000 cubic feet of timber, and 180,000 lbs. of hemp are used in cordage. It is estimated that the extent of ground on which the timber for a ninety gun ship would grow, would be fifty acres.

We notice that in Nantucket they make known the *publishments* through the newspapers. A very good idea. It saves the ladies much time formerly spent in gossiping the news about. Now, every body knows "who's going to be married." Newspapers are the proper vehicles of information.

Samuel Appleton, of Boston has given ten thousand dollars to Dartmouth College, to be invested as a permanent fund for the establishment of a Professorship of Natural Philosophy.

The Long Island Railroad Company have started a line to Newport and Providence at the low fare of $1. The trains leave Whitehall at a quarter past 8 in the morning, and arrive at Newport between 5 and 6, and Providence 7 or 8.

The Roman Catholic Bishop of New Orleans refused to allow prayers to be offered in the Cathedral for the repose of Gen. Jackson's soul.

The Pottsville Journal makes the whole quantity of coal sent down from the Schuylkill and Lehigh regions this season, 501,469 tons, against 270,031 tons last year.

Recently, a person in the book trade had occasion to travel extensively in the South, and on his return, stated the remarkable fact, that of four hundred teachers with whom he had interviews, three hundred and ninety-five were from the New England States.

A New Jerusalem, or Swedenborgian Church was consecrated in Boston on Wednesday; about 1,500 persons were present.

A sad accident occurred at Ithaca on the 4th of July from the bursting of a cannon, by which three valuable citizens lost their lives, viz: General Boyd, Professor S. Quimby, and John Nix, Esq.

Wm. C. Bell, Esq., of Kentucky, is no more. He died suddenly at the house of Mr. Bass, in Schuylkill Haven, near Pottsville, on the 1st inst.

THE CHRISTIAN'S ECONOMY OF HUMAN LIFE. By Thomas Dolby, New York: Published by Wm. H. Graham, Tribune buildings: 1845.

A choice manual, full of home truths, suited to all classes, rich and poor, old and young. The duties that relate to man as an individual, and to man as a social being, in all the varied relations he sustains, are clearly defined. The style is graphic, pleasing and instructive.

NEW YORK MARKET.

The following are the prices of some of the common household articles in the N. Y. Market on Monday, July 7:—

New Potatoes are now ripe and mealy. They bring $1 per bushel—the best ones.

Tomatoes are still scarce and high—bringing readily $4 and 4 25 per bushel.

Peas and Beans are plenty and good, at 88 cents and $1 per bushel.

Beef is rather scarce and of not the best quality. It is quoted as usual at $6 50, although good Cattle would bring readily $7.

There is plenty of excellent Mutton in market, at 6 cents per lb.

Good Lambs are scarce, and bring readily $3 a piece.

Calves are scarce, and are worth 7 and 8 cents per lb.

Fresh Goshen Butter is in demand at 16 and 18 cents. Some lots will not bring more than 15.

New Cheese is plenty at 6 and 6½ cents.

Eggs are worth $1 per 100.

☞ ELD. JAMES R. IRISH, being about to remove to West Genesee, Allegany Co., N. Y., requests his correspondents to address him accordingly.

DIED,

In Friendship, Allegany Co., N. Y., June 24th, SARAH A., wife of John Van Slyke, and daughter of Samuel Lanphear, aged 21 years and 10 months.

LETTERS.

Thomas B. Brown, S. P. Stillman, Aaron Angier, Asa West (thank you—we will write,) James R. Irish (S. R. S. is credited for vol. 1, no more,) Andrew Babcock, Geo. I. Lewis, L. P. Babcock, George Greenman, H. W. Stillman, T. Edwards.

Postmasters at Scott, Great Valley, East Solon Leonardsville.

RECEIPTS.

New London, Ct.—Eld. Lester T. Rogers, Lester T. Rogers 2d, Oliver Maxson, Oliver Maxson Jr., Joshua C. Maxson, W. B. Haynes, Thomas Rogers, Wm. Maxson, Daniel B. Rogers, David Rogers, Richard Jerome, Peleg L. Berry, Geo. C. Stillman, Jonathan K. Rogers, $2 each; Wm. Berry, Ezekiel Beebe $1 each.

Westerly, R. I.—Daniel Chipman, John H. Burdick, Clark T. Champlin, Jesse Maxson, Clark Saunders, Peleg Saunders, Henry Saunders, Silas Maxson, Wm. E. Maxson, Charles Maxson, Jonathan Maxson Jr., Jonathan P. Stillman, Welcome Stillman, Geo. W. Noyes $2 each: Denison Rathbone, Wm. Stillman Jr. $1 each.

Providence, R. I.—Charles Saunders $2.

Plainfield, N. J.—Randolph Dunham, Nathaniel Drake, Rudolph M. Titsworth, Sarah P. Randolph, Wm. Dunn, $2 each; Voorhees F. Randolph $1.

New Market, N. J.—Martin Dunn $2; Eld. W. B. Gillet $1 for paper sent to Rutger's College.

Scott—Alonzo D. C Barber, Daniel Babcock, $2 each; Eld. Russell G. Burdick $1.

Alfred—Albert Smith $2; S. N. Stillman, C. H. Green, $1 each.

Leonardsville—Sarah Burdick $1.

Brookfield—Rhuhama Lewis, Hial Williams, $2 each.

Somerville, N. J.—Peter I. DeCampt $2.

New York—Benedict W. Rogers $2.

Westerly, R. I.—Bathsheba Lanphear $2.

Fall River, Mass.—Benjamin F. Clarke $2.

Mystic, Ct.—Fanny Avery, Barton Saunders, $1 each.

Portersville, Ct.—Dr. E. F. Coates, Dr. B. F. Stoddard, Capt. Jesse Crary, Lyman Dudley, Simeon Fish, $2 each.

Westerly, R. I.—John Crandall, Joseph Bliven, $2 each.

Mystic Bridge, Ct.—A. & S. H. Fish, Cyrus Noyes, Chas. Mallory, J. & W. Batty, Joseph Cottrell, Wm. Keeney, James Daniels, $2 each; Dexter Irons, E. Murphy, $1 each.

NEW SUBSCRIBERS.

New London, Ct.
Wm. Berry,
Ezekiel Beebe,
Matthew Saunders.
Brookfield,
Hiel Williams,
Rhuhama Lewis.
New Market, N. J.
Manning Dunn.
Newport, R. I.
Geo. Holloway.
Friendship,
Ethan Lanphear,
Abraham Standard,
Gideon C. Green,
Ezekiel W. Johnson.
Alfred.
L. V. Crandall.
Leonardsville.
Sarah Burdick.
Westerly, R. I.
Bathsheba Lanphear.
Fall River, Mass.
Benj. F. Clarke.
Mystic, Ct.
Fanny Avery.
Portersville, Ct.
Dr. E. F. Coates,
Dr. B. F. Stoddard,
Capt. Jesse Crary,
Lyman Dudley.
Mystic Bridge, Ct.
James Daniels.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Law vindicated. 36 pages. Price [illegible]

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

BANK NOTE LIST.

☞ The rate of discount affixed to the States, shows the value, in Wall street, of bills of banks in good standing at home; those somewhat depreciated are specified; all others may be considered worthless.

	disc.
New England:	¼
Calais, Me.	10
Lafayette, Me.	—
Portland City, Me.	—
Mercantile, Bangor, Me.	5
St. Croix, Me.	—
Westbrook, Me.	3
Concord, N. H.	5
Grafton, N. H.	—
St. Albans, Vt.	1
Bennington, Vt.	—
Windsor, Vt.	—
Commonwealth, Mass.	—
Middlesex, Mass.	5
Newburyport, Mass.	—
Housatonic R. R. Ct.	par
Pascoag, R I	10
Agricultural, R I	10
Providence Co., R I	5
Freeman's, Bristol, R I	—
New York:	
City & most River bks	par
Clinton Bank, city	50
Washington Bank, city	1
Other Safety Fund	½
Do. Red Backs	½
Alleghany County	52a30
America, Buffalo	26
Binghamton	23a28
Brockport	25
Cattaraugus County	17a25
Commerce, Buffalo	26
Commercial, Buffalo	25
Commercial, Oswego	35
Clinton County	35
Erie County	30a42
Farmers, Seneca Co	28
Hamilton	25
Lodi	19a5
Lyons	35
Merchants' Ex Buffalo	21a37
Mechanics, Buffalo	39
Millers, Clyde	8
Olean	15a28
Oswego	20
Phenix, Buffalo	29
State Bank N. Y. Buffalo	75
St Lawrence	70a52
Tonawanda	40
U. S. Bank, Buffalo	25
Union, Buffalo	21
Watervliet	36
Western New York	27
New Jersey:	
Small notes West N.J.	½
N. Hope Del. Bridge	1
Pennsylvania:	¼ to 1½
Relief notes	4
Berks County	—
Carlisle	1½
Chambersburg	1½
Far. & Drov. Wayneb'g	2½
Franklin, Washington	2
Gettysburg	1½
Girard	2
Harrisburg	1½
Lewiston	2
Lebanon	1½
Lumberman's	90
Miners'	2
Middletown	1½
Monongahela	2½
Susquehanna	50
U. S. Bank	38
Wyoming	2½
West Branch	2
York	1½
Delaware:	½ to 1
Maryland:	to 1½
Baltim. & Ohio R. R. Co.	10
Cumberland	2
Franklin	5
Mineral	2
Salisbury	3
Dist. Columbia:	½ to 1
Virginia:	1 to 1½
N.W. Bank of Virginia	2½
North Carolina:	1½
South Carolina:	1½
Georgia:	1½
Ohio:	3
Com. Bank Lake Erie	10
Farmers, Canton	20
Hamilton	20
Lancaster	20
Miami Exporting Co.	40
Urbana Banking Co.	60
Indiana:	
State Bk & branches	2
Kentucky:	3
Tennesse:	3
Michigan	3
Michigan & Branch	88
Canada:	3½ to 4

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TERMS.

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Miscellany.

EXTRACT FROM COWPER.

The admirers of Cowper will probably feel, on reading the following lines, that Anti-slavery was not a new invention.

My God! what wish can prosper, or what prayer,
For those who deal in cargoes of despair,
Who drive a loathsome traffic, gauge and span,
And buy the muscles and the bones of man?

The tender ties of husband, father, friend,
All bonds of nature in that moment end;
And each endures, while yet he draws his breath,
A stroke as fatal as the scythe of death.

The sable warrior, frantic with regret
Of her he loved and never can forget,
Loses in sight the far receding shore,
But not the thought that they shall meet no more.

He, to dull sadness sullenly resigned,
Now feels his body's bondage in the mind.
Puts off his generous nature to suit
His manners with his fate, puts on the brute.

They found them slaves—but who that title gave?
THE GOD OF NATURE NEVER FORMED A SLAVE!
Though fraud and force acquire a master's name,
Nature and justice must remain the same.

Nature imprints upon whate'er we see,
That has a heart and life in it, BE FREE!
The beasts are chartered, neither age nor force
Can quell the love of freedom in a horse.

Canst thou, then, honored with a Christian name,
Buy what is WOMAN-BORN, and feel no shame?
Wade in the blood of innocence, and plead
EXPEDIENCY as a warrant for the deed?

So may the wolf, that famine has made bold
To quit the forest and invade the fold:
So may the ruffian, who, with ghostly glide,
Dagger in hand, steals close to the bedside.

Not he, but his emergence forced the door,
He found it inconvenient to be poor.
Has God then given its sweetness to the cane,
Unless his laws be trampled on—in vain?

FORMATION OF CHARACTER.

To the acquisition of extensive knowledge, *incessant application and industry* are necessary. Nothing great or good has been achieved without them. Be willing then to labor—be not satisfied with superficial attainments, but accustom yourselves to habits of accurate and thorough investigation. Explore the foundations and first principles of every science. It is observed by Locke, that "there are fundamental truths that lie at the bottom—the basis upon which a great many others rest—and in which they have their consistency; there are teeming truths rich in stores, with which they furnish the mind; and like the lights of heaven, are not only beautiful and interesting in themselves, but give light and evidence to other things, that, without them, could not be seen or known." These are the truths with which we should endeavor to enrich our minds with the writings of the great master spirits of the world, who will enrich your minds with profound, enlarged and exalted views; and who, while they form you to habits of just and noble thinking, will also teach you to cherish pure and generous feelings. If you would make these thorough acquisitions, you must guard against the immoderate indulgence of your passions, and the seductions of evil companions. A life of dissipation and pleasure is death to superior excellence. A body invigorated by habits of temperance and self-denial, and a mind undisturbed by unholy passions, serene and cheerful in conscious rectitude, are most powerful auxiliaries in the pursuit of science.

It is equally important for you to guard against self-sufficiency and vanity. This temper is an effectual barrier to high intellectual improvements. Frequently reflect upon the small extent and imperfection of your attainments—on the vast regions of science that are yet unexplored by you—on the hidden stores of learning which are contained in the ten thousand books that you have never read or seen, or of which, perhaps, you have not even heard. Remember, too, the lofty attainments that have been made by some profound scholars both of ancient and modern days. I would recommend you to read, in early life, a few well selected biographies of men who were distinguished for their general knowledge. Read the lives of Demosthenes, of Erasmus, of Newton, of Locke, of Hale, of Haller, of Doddridge, of Johnson, and of such accomplished and illustrious scholars. Observe the ardent attachment and intense industry with which they cultivated science, and the astonishing acquirements which they made,—their high valuation of time and careful improvement of it—compare your attainments and habits with theirs—not to repose in sluggish despondency, but to rouse yourself from apathy and sloth to a noble emulation of rising to an eqality with them.

It was by no secret magic that these mighty scholars attained to distinction and fame—it was by *patient, persevering, untiring industry*. If the eloquence of Demosthenes shook, with its thunder, the throne of a Philip, and ruled the fierce democracy of Athens, and if the vehement denunciations and powerful appeals of Cicero drove Cataline from the senate house, and made Cæsar tremble, it was by the private studies and profound meditations of the closet, their minds having been invigorated and expanded, and enriched, and ennobled with diversified knowledge, lofty sentiment and generous feeling. If Newton, with a flight adventurous as the eagle's, soaring to the very boundaries of creation—if he explained the laws that govern the universe, and let in a new flood of light upon the world—it was ardent attachment to science; it was, intense, patient, untiring industry, that gave to the pinions of his mind that vigor which elevated and sustained him at so lofty a height. If Locke and Reed have dispelled the darkness that has for ages settled on the human intellect, and have freed the sciences of the mind from the intricacies and subtleties of the schools, it was not merely by the force of their own genius, but by deep, patient and repeated meditation and study. If Burke charmed listening senates by the masculine strength and brilliancy of his thoughts; if Mansfield and our own Hamilton illumined the age by the splendor of their learning and eloquence; if Hall and Chalmers proclaimed from the pulpit immortal strains, it was not only because they ranked among the first scholars, but also among the most laborious men of their age. Contemplate the character of these illustrious men, imitate their industry, their eager love of learning, and the zeal with which they pursued it, and you may equal them.

[Literary Emporium.

THE RESURRECTION.

The following beautiful and striking thoughts are from the pen of the late Dr. Mason:—

Whatever have been the disputes about other doctrines of Christianity, no man can deny that it teaches the resurrection of the body. The very gates of hell, in the shape of that unhallowed philosophy, which fritters away its most precious truths into Eastern metaphors and Jewish allegories, have not ventured to tamper with the faith of the resurrection. This stands confessed a Christian peculiarity.

This clay which we commit to the grave, under that universal sentence, Dust thou art, and unto dust thou shalt return, will be quickened again, and resume, even after the slumber of ages, the organization, the lineaments, the expression of that self-same being with whom we were conversant upon earth; otherwise it were a new creation, and not a resurrection; and will be reanimated by that self-same spirit which forsook it at death; otherwise it were a different being altogether, and not the one with whom, under the form, we held sweet communion in this life, and walked to the house of God in company.

The body will be raised under circumstances and with properties suited to the new state of being and action on which the saints shall enter. God shall bring them with the Lord Christ. They shall be found in Christ's train. They shall be adorned with Christ's likeness. "Beloved, it does not yet appear what we shall be, but we know that when He shall appear we shall be like him, for we shall see him as he is." The change requisite for this exaltation shall pass upon their body without destroying its sameness; as flesh and blood, it cannot inherit the kingdom of God. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory, it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body;" fit for the occupations and enjoyments of the heavenly world.

But how are these transformations to be effected? How? By that same power which calleth things that be not, as though they were. God shall bring his risen ones with Jesus Christ. This is our answer to all objections of unbelief. We are upon too high ground to stoop to the cavalier who marshals his ignorance and imbecility against the knowledge and might of God. Let him puzzle himself with his theories about personal identity; let him talk about one part of the body interred in Asia, another in Africa, and a third in Europe, let him ask as many questions as he can devise about limbs devoured by ravenous animals, and become by nutrition, part of their bodies; which bodies again have passed, by the same process, into the flesh of other animals; and these, in their turn, consumed by man, and incorporated with the substance of a new human body; let him ask such questions, and ten thousand like them. Has he done? "Dost thou not therefore err, not knowing the scriptures, nor the power of God?" It will be time enough to plead thy difficulties when God shall commit to thee the raising of the dead. For as it is, it is sufficient that he who rears up the living blade from the rotten grain will be at no loss to rear up an incorruptible from a corrupted body, through what forms and varieties soever it may have passed.

The main question, however, is not what Omnipotence can, but what it will perform. That God should raise the dead, if it so please him, will not appear incredible to any sober man. But what proof have we that our faith on this head is not fancy, and that our hope shall not perish? The best of all possible proof. We have, in the first place, the divine promise. God has engaged to raise his people up by Jesus, and to present them together with him. Jesus himself has said, "I am the resurrection and the life; he that believeth on me, tho' he were dead, yet shall he live: and he that liveth and believeth on me, shall never die." A thousand scientific demonstrations are not equivalent, as the ground of our confidence, to one word of him who cannot lie. And so shall we find it in our last extremity.

FEMALE PIETY.

The gem of all others which enriches the coronet of a ladies' character is unaffected piety. Nature may lavish much on her person—the enchantment of her countenance—the grace of her mein, or the strength of her intellect, yet her loveliness is uncrowned, till piety throws around the whole, the sweetness and power of her charms. She then becomes unearthly in desires and associations. The spell which bound her affections to the things below is broken, and she mounts on the silent wings of her fancy and hope to the habitation of God, where it is her delight to hold communication with the spirits that have been ransomed from the thraldom of earth and wreathed with a garland of glory.

Her beauty may throw a magical charm over many; princes and conquerors may bow with admiration at the shrine of her love, the sons of science and poetry may embalm her memory in history and song—yet her piety must be her ornament; her pearl. Her name must be written in the "book of life," that when the mountains fade away, and every memento of earthly greatness is lost in the general wreck of nature, it may remain and swell the list of that mighty throng, which have been clothed with the mantle of righteousness, and their voice attuned to the melody of heaven.

With such a treasure every lofty gratification on earth may be purchased; friendship will be doubly sweet, pain and sorrow shall lose their sting, and the character will possess a price far "above riches," life will be but a pleasant visit to earth, and death the entrance upon a joyful and perpetual home. And when the notes of the last trumpet shall be heard, and sleeping millions awake to judgment, its possessor shall be presented "faultless before the throne of God, with exceeding joy, and a crown of glory that shall never wear away."

Such is piety. Like a tender flower, planted in the fertile soil of woman's heart, it grows, expanding its foliage and imparting its fragrance to all around, till transplanted it is set to bloom in perpetual vigor and unfading beauty in the paradise of God.

Follow this star, it will light you through every labyrinth in the wilderness of life—gild the gloom which will gather around you in a dying hour, and bring you safely over the tempestuous Jordan of death, into the heaven of promised and settled rest.

Selected.

NIGHT.

BY H. C. HENRY.

Let the Gheber kneel, in the deep idolatry of his heart, and pour out his prayers to the sun; aye, let him term it his God—his life—his all—while kindles his eye with rapture as it drinks in its glorious beams,—but for myself, I must confess, that night, calm, silent night, with its radiant sabbaoth glowing burningly above me, has a charm, a silent, yet holy eloquence, which we find not, we feel not, in the bustle and glare of the day. I love the golden sun-light; it thrills my very soul with joy, and I have gazed upon the splendors it creates, hour after hour, forgetful of myself, almost lost in admiration.

I have seen this king, this god of day, when he came forth from the portals of the east, flinging abroad his golden rays, first on the over-arching sky, then on the earth; and the hill-tops caught his glance, and smiled, and almost seemed to glow with life as well as beauty; and soon the glad rays came down upon the valley, and the streamlets ran, and leaped, and sparkled, as if rejoicing in his gorgeous beams; and the mists began to rise from the margin of river, brook, and sheeted lake, and climb up to mantle the brow of hill and mount, or float away, in purple glory, to the unseen gates of paradise; and as I watched them steadily, intently, until the curtain of distance hid them from my view, I have felt something within me, as it were, struggling like them to flee away from the shadows and storms of earth, to a brighter and happier home.

I have seen the beauties of a summer's sunset, and have felt that they were ravishing. My eye would never weary of drinking in the glories which such a scene presents. To see clouds, deep, massy, gorgeous, piled upon each other in beautiful magnificence, seeming the "pillared props of heaven," the thousand colors of the sunbeam painted upon their fleecy folds; to see them rolling away, slowly and heavily, as if the shoulder of some unseen giant were applied to the whole mass, and, as they roll, continually changing their appearance—now white as the plume of the plover, just wetted in the salt sea foam, now dark and threatening, as if pregnant with wrath to man, and again glowing in all the colors of the radiant bow, limned on the retreating cloud—and thus to see them pass, till all have gone, except, perchance, a lingerer here and there, that seems loth to go from the cheering ray of the sun, while yet a single ray is left to gild and beautify earth, ocean, or sky—to gaze upon such a scene, I say, is indeed delightful, and will and must draw forth the admiration, if not the adoration, of every intelligent existence.—Here is an exhaustless field for admiration, something that will never tire—always beautiful, always new.

"Parting day
Dies like the dolphin, whom each pang imbues
With a new color, till it graps away,
The last still loveliest."

But I digress. After all my admiration of the thousand scenes of beauty that day presents, still can I turn with the sincerity of early love, and in the fullness of my heart exclaim, with one of our own sweet poets,

"Most beautiful, ecstatic, holy night!
How I do love thee!"

A veil seems drawn over the cares and sorrows of earth for a brief period, and, as the last dim light of day is fading from our view, and the shadows of night are deepening around us, we are reminded that even thus is passing the brief day of life—thus, soon will the shadows of the tomb shut from our vision the blessed light of the rejoicing sun.

Whispers, as of unseen spirits, are ever floating around us, at this calm and holy hour—and is it not soothing to think, that, perchance, the spirits of departed friends—those dear ones to whom our hearts so fondly clung—are hovering around us, like guardian angels, to shield us from danger, to whisper to us of their radiant home, and raise our aspirations to the God of all! We seem enveloped by an atmosphere of holiness—the very air is redolent with music, falling upon the spirit like a spell, and we seem, as it were, raised nearer heaven, and more lost to earth, than we can feel in the hurry and bustle of the day. We look up to the illimitable sky, studded with innumerable stars, and we feel our spirits yearning, aye, panting within us, to hold communion with those worlds of light. In every gentle spirit lives a tone that echoes back the sweet and simple language of the poet:

"If those bright orbs that gem the night
Be each a blissful dwelling sphere,
Where kindred spirits reunite,
Whom fate hath torn asunder here—
How sweet it were at once to die,
And leave this dreary world afar,
Meet soul and soul, and cleave the sky,
And soar away from star to star."

Let us not, who enjoy the clear light of revelation, judge those with too much severity, who, in olden time, bowed down in worship to the stars of heaven. Theirs was an idolatry that degraded not. And did not the quiet heaven, with its myriad eyes, look down approvingly on worship and on worshipers? O, heard they not a voice in every star, that spoke to them of Deity? Theirs was a worship that chastened, and purified, and exalted the soul; and though they erred, who shall say that they erred fatally? Not we, who kneel on velvet cushions in the magnificent temples which our pride, and not our love to God, has piled; uttering the prayer which our hearts feel not, pouring forth burning words with our lips, while our spirits are lifeless within us. Their temple was the earth, curtained by sky and cloud; their altars were the flinty rock, cushioned alone by moss; their songs were echoed by mountain and hill, and the voice of many waters gave the solemn response. They worshiped in spirit and in truth, ignorantly, it is true, but not the less fervently. And who, I had almost asked, who can refrain from worshiping this burning record of the Universal Mind, this

"Beautiful image of the unseen God!"

Can a being, fashioned by an almighty hand, endowed with deathless energies, go forth alone at the still, calm, holy hour of midnight, and gaze on the mysterious beauty, the silent magnificence, of the starry worlds, nor feel a thrill, a struggle within him, as if his soul had caught a glance of the high land of its birth, and was panting to go home to the bosom of its Father and its God. Who can feel, as his eye is lifted, and the starlight rests on the uncovered brow, that he is to sink, in a little while, into a sleep that shall never know of waking? Surely, something must whisper to the soul of an immortality—an immortality the very consciousness of which lifts the proud spirit above its clog of clay, and places man upon a glorious height, an elevation which is, in truth, but a little lower than the angels.

Those blessed stars, those radiant characters of light, have been beautifully termed, by a popular author, "the poetry of heaven." Yes, they are indeed poetry, written by the finger of Jehovah upon the eternal sky, and he who cons it well may learn full many a high and holy lesson. He will feel the rust that hath gathered around his spirit from the chilling mists of earth, wearing away, and his soul resuming more and more of its original brightness, and thus preparing to join, ere long, the chorus of those 'eternal harmonies above,' those never-fading stars, which are

"For ever singing, as they shine,
The hand that made us is divine."

KINDNESS TO AGED WOMEN.

Reader, ask thyself if thou hast not sinned against the aged. If the aged one is not your mother, another one perhaps is. As you would have your mother treated, treat the aged around you. Pride may make temptations for you, but to obey the dictates of kindness toward the aged, especially to your own parents, will satisfy your conscience, and entitle you to respect.

If she is a mother, one of those fond mothers who expect that mere indulgence is to win the lasting regard of their children, what sad thoughts must crowd upon her at every fresh instance of unkindness, and every additional proof that she has fallen away from what she was, both in her own and other's estimation.

Over the brow that frowns upon her, she has, perhaps, watched with unutterable tenderness through the long night, when every eye but hers was sleeping. The lips that now speak to her coldly, or answer her with silence when she speaks, she has bathed with the welcome draught when they were parched and burning with contagious fever. The scorn with which her humble pretensions are looked down upon, rises in the hearts of those for whose higher intellectual attainments she has made every sacrifice and exerted every faculty. And what if she be unlearned in the literature of modern times, she understands deeply and feelingly the springs of affection, and tenderness and sorrow. She knows from what source flow the bitterest tears—a thankless child.

She sees the young creatures of another generation sporting around her, and her thoughts go back to the playmates of her childhood, some reduced to the lowest state of helplessness or suffering, some dead, and some forgotten. She hears the reluctant answer when she asks a kindness of one of the merry group, and she thinks of the time when kindness was more freely granted her though far less needed than now. She starts at the loud laugh, but cannot understand the jest, and no one explains it to her listening ear. She loses the thread of earnest conversation, and no one restores the clue. She sits within the social circle, but forms no link in the chain of social union. Her thoughts and feelings cannot harmonize with those of her juvenile companions, and she feels, in all its bitterness, that least tolerable portion of human experience, what it is to be desolate in the midst of society—surrounded by kindred and friends, and yet alone.

Let the aged woman no longer be an object of contempt. She is helpless as a child, and as a child she may be learning the last awful lesson of her heavenly Father. Her feeble step is trembling on the brink of the grave, but her hope may be planted on the better shore which lies beyond. Her eye is dim with suffering and tears, but her spiritual vision may be contemplating the gradual unfolding of the gates of eternal rest. Beauty has faded from her form, but angels in the world of light may be weaving a wreath of glory for her brow. Her lip is silent, but it may be waiting only to pour forth celestial strains of gratitude and praise. Lowly, and fallen, and sad, she sits among the living, but exalted, purified, and happy, she may arise from the dead.

Then turn, if thou wilt, from the aged woman in her loneliness, but remember she is not forsaken of her God.

[Lady's Magazine.

KINDNESS.

Kindness will always do good. It makes others happy—and that is doing good. It prompts us to seek to benefit others—and that is doing good. It makes others gentle, and benignant—and that is doing good.

Let it be remembered, also, that it is by the temper, and by the spirit that we manifest, that the world forms its opinion of the nature of religion. It is not by great deeds in trying circumstances that men will judge of the nature of the gospel. The world at large cares little how Ignatius and Polycarp felt, or how they died. Perhaps the mass of those around you never heard their names. They are little impressed by the virtues which Latimer, and Ridley, and Crammer evinced when at the stake. But that unbelieving husband cares much for the gentle and kind spirit of his wife—for all his happiness depends on it; that brother is interested much in the conversation and the spirit of his sister—for he daily observes her temper, and is forming his views of religion from what he sees in her; that child is constantly marking the temper of his father and the mother, and is forming views of religion not so much from what he hears in the pulpit, or in the Sabbath school, as from the temper which you evince from one day to another. In these fields—humble though they may seem, and little as they appear to furnish a theatre for the display of eminent virtues—your usefulness lies. There, with the "gentleness" that was in Christ, you cannot but be useful; and exhibiting such a spirit you will not live in vain.

[Barnes.

THE BIRDS.

The New Haven Courier relates the following interesting incident, which occurred a few years since in one of the villages of Connecticut:—

A young lady, confined to the house by protracted indisposition, was in the habit of feeding a sparrow, which had a nest on a tree near the door, with crumbs of bread. The little creature had a warm heart under her homely dress, and soon learned to love her patron, became exceedingly tame, and would hop about the table while the family were at their meals. This was repeated whenever the door was open, till, at last, her mate was induced to accompany her, and both would pick up the scraps which their fair entertainer, as she lay upon a sofa, scattered near her upon the carpet. In the fall, one of them flew against the window, and tried to get in, but the lady was too feeble to expose herself to the air, and so could not admit her visitor to a farewell interview. Next spring, they both came again, as docile as ever. In the course of a few weeks, as the lady lay upon the sofa, on a Sunday morning, being too unwell to go to Church, the house perfectly still, and the door open, she heard a great twittering and chirping on the steps, Looking about for the cause, she espied her tame sparrow entering the apartment, followed by several of her progeny, and the partner of her toils bringing up the rear. They all remained with her for half an hour, perfectly fearless and at home, till having satisfied their appetites with the morsels which were strewn for them, and expressed their obligations with sweet, wild music, they retired to the shrubbery."

ESCAPE FROM SLAVERY.—A few months ago, while there was an abolition meeting at Worcester, a fugitive slave arrived in that town. It was soon ascertained that the slave's master was in town, and had engaged officers to arrest him. He was then taken privately to the house of a friend, placed in a hogshead in the cellar, and covered with charcoal. The officers came to search the house, which they did thoroughly, beating the charcoal hogshead among other things, but made no discovery. The slave was then taken out almost suffocated—dressed in female apparel, with a thick veil, and taking the arm of his friend, was walking toward the railroad depot, when they were by one of the officers, who made many inquiries, but no discovery. One of the railroad conductors being an abolitionist, was informed who the *lady* was that wanted a passage to Pittsfield. He found a secure and comfortable place in a baggage car, in which the slave safely arrived in Pittsfield was committed to the care of another "friend of the slave," about the dusk of the evening. Another friend then joined them, and they set off in an open wagon for Williamstown, in a dark and rainy night. Arriving there about two o'clock on Monday morning, they knocked at the door of a gentleman, and when he appeared, they inquired: "Are you an abolitionist?" "Yes, I profess to be." "Here is a poor slave, whom his master is in hot pursuit of—will you let us warm ourselves, and give us something to eat?" "Come in, and welcome," was the answer. A good breakfast was quickly provided—and after their clothes were dried and their hunger satisfied, they started again, and were in Vermont on their way to Canada, before daylight.—*Bost. Recorder.*

Another Great Haul of Fish.—At New Haven, yesterday morning, from 1,000,000 to 1,500,000 white fish, as nearly as could be estimated, were hauled ashore by Mr. Davidson & Russell's seine, on the West side of the harbor. These fish weigh about three quarters of a pound each, and are used for manure by the farmers of the adjacent towns, who pay from 50 to 75 cents a thousand. The haul of yesterday morning was worth from $500 to $750. The weight of the fish was from 375 to 500 tons: sufficient to freight a large ship. Of course they could not be drawn out *en masse*, but being hauled in at high tide, and the net made fast to a windlass, the receding tide left them high and dry. Seen at a distance, thus exposed on the shore, they looked like a snow bank, or an extensive deposit of salt.

[N. Y. Jour. Commerce.

PRICE CURRENT

ASHES.			
Pot, first sort			
Pearl			
CANDLES.			
Mould, tallow lb	9	a	11
Sperm, east and city	27	a	29
Do. Patent	—	a	38
COFFEE.			
Java	9	a	10¼
Laguira	6¼	a	8
Brazil	6¼	a	8¼
St. Domingo	5¼	a	6¼
DOME STICS			
Shirtings brown ¾	5	a	6½
Do do ⅞	6	a	7
Do bleached	7	a	9
Sheetings b'wn 4-4	6¼	a	7½
Do do 5-4	10¼	a	12½
Do bleached 4-4	7	a	12
Do do 5-4	12	a	15
Calicoes, blue	7	a	12
Do fancy	6	a	14
Drillings, brown	—	a	8¾
Kentucky jeans	25	a	50
Satinets	40	a	75
Checks 4-4	8	a	12
Cotton yarn, 5-13	15	a	16
FEATHERS.			
Foreign, lb	12	@	25
American, Live	26	@	3 ½
FISH			
Dry Cod, cwt	3 00	@	3 12½
Pickled Cod, bbl	3 25	@	3 50
Pickled Salmon tc	12 50	@	
Mackerel, No. 1 bbl	11 50	@	11 75
No 2 bbl	10 75	@	11 00
No 3 bbl	5 50	@	6 00
FLAX			
Russia, lb	9	@	11
American	6½	@	7
FLOUR AND MEAL.			
Genesee	4 62½	@	
Michigan	4 62½	a	
Ohio, Hey. & Ven.	5 37½	@	5 50
Pennsylvania		@	
Baltimore	4 75	@	4 87½
Richm'd c mills	6 25	@	6 50
Do. county		@	5 00
Brandywine		@	4 87
Georgetown	—	@	4 87½
Rye flour	3 00	@	3 12½
Indian Meal	2 37½	@	2 56¼
GRAIN.			
Wheat W.	1 05	@	1 12½
Do South new	1 00	@	1 10
Rye, Northern	66	@	
Corn Jersey	47	@	47½
Southern		@	46
Barley western	55	@	57
Oats, Northern	30	@	
GLASS.			
English Crown 50 feet: 6x8 to 10x13	3 50	@	4 00
12x18 to 16x26	5 50	@	6 50
Eagle and Columbian: 6x8 to 8x10	2 10	@	2 30
10x14 to 16x20	2 70	@	3 00
HAY.			
North River, 100lbs.	35	@	45
IRON.			
Pig, Eng. & Sc: ton	50	a	52½
Do Amer	40	a	45
Bar do rolled	90	a	92½
Do Russ PSI	1 05	a	1 10
Do Swedes	90	a	92½
Do Eng com	80	a	85
Do do refined	95	a	
Sheet E & Am lb	7ca		7½c
Hoop do cwt	5¼	a	7
LEATHER (Sole.)			
Oak, lb	19	@	24
Hemlock, light	15	@	15½
Middle	14½	@	15½
Heavy	13½	@	14
LUMBER.			
Boards N R [M ft	30 00	@	35 00
Do. box	11 00	@	12 00
Do. east. p.	10 00	@	11 00
Do Albany, piece	7	@	17
Plank, Gal [pine, M ft	33 00	@	35 00
Scantling pine	14 00	@	16 00
Do oak	30	@	35
Timber, oak, cu ft	25	@	37
Do Ga yel pine	35	@	40
Shingles, 18in. 1	50	@	2 00
Do. cedar, 3ft.	22 00	@	24 00
Do. do. 2ft.	——	@	17 50
Staves, w o pipe M		@	50 00
Do do bbl	30 00	@	
Do r oak hhd	25 00	@	26 00
Heading, w o		@	45 00
Hoops	25 00	@	30 00
MOLASSES.			
New Orleans, gall	32	@	33
St Croix	34	@	35
Trinidad, Cuba	32	@	33
Cardn's & Mat'nzas	30	@	31
NAILS.			
Cut, 4d a 40d (3d 1c and 2d 2c more)	4½	@	5
Wrought 6d a 20d	10	@	1 2
Horseshoes No 7 a 9	18	@	20
PROVISIONS.			
Beef mess bbl	9 00	@	9 50
Do prime	6 00	@	6 50
Pork mess bbl	12 75	@	13 50
Do Ohio prime	9 68¾	@	11 00
Butter, west pme	12	@	14
Do. Orange co.	15	@	17
Do order to good	10	@	12
Hog's lard	7¾	a	8½
Cheese, Am lb	7	a	8
Hams smoked	8¼	a	10
Do. pickled	7	@	7½
Shoulders, smoked	6	@	6½
Do. pickled	5¼	@	5⅝
RICE.			
Ordinary 100lbs	3 12½	a	3 25
Good to prime	3 50	@	3 75
SEEDS.			
Clover lb. new	6	a	7
Timothy, tierce	8 50	a	12 00
Flax, rough	8 50	a	9 00
Do clean			
SUGARS.			
St Croix lb	8¼	a	8½
New Orleans	6	a	7½
Cuba, muscovado		a	
Havana white	9¼	a	10
Do Brown	8¼	a	9
SALT.			
Turks Isl bush	26	a	27
Bonaire,	28	@	30
Cadiz,	20	@	21
Liverpool, fine	1 35	a	1 45
SHEETING.			
Russia, white, p. 9	50	@	10 00
Do. brown 8	50	@	9 00
SOAP.			
N. York brown lb	4	a	7
Castile	8¼	a	9
SPICES.			
Cassia lb	19	a	19½
Cloves	25	a	25½
Ginger, race		a	7½
Nutmegs No 1,	1 11	a	1 12½
Pepper, Sumatra	10¼	a	10½
Pimento, Jamaica	11	a	11½
TEAS.			
Imperial lb	40	a	1 00
Hyson	55	a	85
Young Hyson	38	a	85
Hyson skin	24	a	65
Souchong	20	a	60
WOOL.			
Am. Sax. fleece, lb	42	a	43
Do merino	37	a	38
Pulled superfine	31	a	32
S. Am. washed	10	@	12
Do. unwashed	5	@	14
African	8	@	13
Smyrna	10	@	14
Mexican	12	@	13

IMPERFECT IN ORIGINAL

The Sabbath Recorder.

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The Sabbath Recorder.

For the Recorder.

LINES,

Addressed to Mrs. Emma A. Langworthy, of Genesee.

Suggested on viewing a Daguereotype Portrait of her deceased husband, ASA A. LANGWORTHY, taken after death by Rev. J. L. Scott, in which truly the deceased appears as though he had lain down to "pleasent dreams." The drapery that the artist has thrown around him is of a beautiful silvery hue. We confidently believe, that he is now wearing in his Heavenly Father's palace, immortal robes of unchanging beauty.

He is gone, he is gone, to the joyous land
Of hallowed harp and song;
Look up, look up, and see him stand
Among life's glittering throng.

His brow supports a glorious crown,
Inset with gems that far outshine
Th' most gorgeous one that e'er was found
In India's radiant mine.

His robes, his robes, how white they are,
Hung o'er with wreaths of living light;
More brilliant far than any star
That dazzles on the robe of night.

Lo he tunes an angel's lyre,
Of most exquisite mould,
Wrought by the hand of his heavenly Sire,
From brightly-burnished gold.

Look up, look up, let sorrow's pearls
No more thy cheek bedew;
Though happy in that beauteous world,
He still has thoughts of you;

And oft those radiant groups he leaves—
The thought hath soothing power—
And round thee the air of heaven breathes
At twilight's holy hour.

Then upward look—let sorrow's mists
From off thy mind be driven;
He is hymning now the peans of bliss
In his shining home in heaven.

'Twas a beautiful seraph that came down
And sever'd his bands by right,
And placed on his brow that glorious crown,
And round him threw those robes of light:

More beautiful far than the doubting say,
For he came on a blessed mission,
And bore him up to the courts of day,
Where the Lord of life is risen;

Where immortal lyrists touch their strings,
And lift life's sweetest lays;
Where angels clap their silvery wings,
And hymn their anthems of praise.

Then, Emma, check the silent tear,
Bid faith its pinions wide unfurl,
That beautiful seraph may soon appear
To bear thee too to the angel world.

Let every sorrowing thought be still'd,
Let peace, instead of grief, have place;
It was thy Heavenly Father's will
That Albert celestial joys should taste.

And when thou too hast passed time's sands,
And from earth's scenes hast gone,
May you with him clasp joyous hands,
In that fair land of love and song.

Bolivar, N. Y., 1845. SYMPATHY.

MISSIONARY REPORT.

The following report was sent us by one of the Secretaries of the Central Association, with a notice that its publication was requested by a vote of the Association. The Report shows well to what expedients men will resort to sustain error.

To the Executive Board of the Central Association:

DEAR BRETHREN:—In compliance with my appointment, I left home for Richland, January 23. When I arrived there, I learned that Rev. Mr. Hapgood, of the Methodist Church, and Principal of Mexicoville Academy, was about to make his second reply to the lectures delivered there on the subject of the Sabbath. Accompanied by several brethren I attended his lecture. When it was ascertained that I was present, there was an effort made to induce Mr. Hapgood to defer his lecture. When this effort failed, he was informed that the house would be open for a reply. But to prevent a reply, an appointment was made for Methodist preaching in the evening; but was not announced to the congregation until I was requested to occupy the evening in reply. Mr. H. spoke about two hours and a half. The principal drift of his discourse was, in the first place, to establish the fact that in all ages of the church the first day had been observed. For this purpose numerous quotations were made from Moshiem, Eusebius, Justin Martyr, Pliny, Irenæus, and others, the purport of which was, that meetings were held on the first day to celebrate the resurrection, and that the first day was observed as a festival. His second labor was, by Greek and Hebrew criticisms, to sustain the present translation of μια των σαββατων. In these criticisms, he stated that there was no Greek word that meant first, and then read from a Hebrew grammar to prove it. In this and other criticisms he seemed not to care so much for truth as for his argument. He also quoted the proof texts usually brought to sustain Sunday-keeping. He closed his remarks with saying, that he knew that the first day was the true Sabbath.

At the close of his lecture I was requested to speak on the same subject in reply. In three quarters of an hour I commenced a review of Mr. M.'s lecture, and showed from the histories quoted by him, that the first day was observed, not as a Sabbath, but as a festival; and from other histories, that the Sabbath had been observed nearly all the time since the commencement of the Christian era. After I had spoken three quarters of an hour, Mr. H. came in, and commenced interrupting. I requested and urged, as far as decency would permit, that he should wait until I closed, and then he might reply. Several of the congregation united in the request that he would desist. But he continued about one hour and occupied one third of it in interruptions. He then requested leave to speak ten minutes. I declined, but offered to meet him in Mexicoville or any other place and discuss the question as long as he pleased. He did not accept the offer, and left for home. I continued about an hour longer to expose the fallacy of his arguments, and dismissed the congregation.

Mr. Hapgood had before been notified by Eld. E. S. B., that if he replied he would be present if he could be informed. To prevent his attendance and a response, the notice of his lecture was not given out until about four or five days beforehand. There was also a manifest effort to prevent attendance to my reply. I however had a good congregation that seemed interested. All the efforts that have been made to quell the excitement have been unavailing, and there are those that are investigating the question.

I received a line from a Mr. Wade, in which he stated that God had promised to change the ten commandments, and desired to know when they were changed, or, if they had not been, when they would be; to which I made reply, that I was not aware that God had made such a promise, and that the ten commandments had not been and never would be changed.

A very worthy member of the Baptist congregation at Mexicoville requested me to lecture on the subject of the Sabbath there. Being anxious to meet Mr. Hapgood in his own village, I consented if he would provide a house. He made application to the Baptist Church for the use of their house and was denied by a decision of the Church. It was supposed the Methodist house could not be obtained, and it was finally determined to wait until summer and occupy a grove if a house could not be obtained.

To aid in quelling the excitement, Eld, Morgan of Adams, was obtained to lecture at Holmesville. It was understood that he would take the ordinary Sabbath ground. The day of his appointment was so stormy that the lecture was deferred for one week. Before that time I returned home, feeling confident that Eld. Burdick was fully qualified to meet and answer him. Twenty adults in all, had embraced the Sabbath in that neighborhood from the beginning of the discussion up to the time I left.

Respectfully yours, JAMES BAILEY.

THE TOMB OF WHITEFIELD.

[The following is from an account of the editor of the Congregational Journal, who recently visited Newburyport:—

Following the leading of the obliging sexton, we left by a door opening into the entry of a chapel joined to the rear of the church, in which the weekly meetings of the society are held. In this entry a little trap door is constructed just in the rear of the pulpit, which flew up to the touch of the sexton. It was past sunset: and even at midday a light would be needed in visiting the tomb below. The sexton touching his lamp with a lucifer, descended on a frail and tottering ladder, and bid us follow. The space between the ground and the floor is so narrow, that one is obliged to stoop or crawl to make his way. A contracted door was opened through what seemed to be the foundation stones of the church into the adjoining tomb; the sexton again went before; he lifted up the coffin lid, and by the light of his feeble lamp we saw before us all that remains of George Whitefield. Three tenants only occupy this dark and narrow dwelling; Prince, the blind man, Whitefield, whose coffin rests on that of Prince, and Parsons, the pastor of the church, at whose house and in whose arms Whitefield expired. The coffin of each had been once renewed, but the remains had been preserved with sacred care. The flesh of Whitefield had turned to a black mould, and fallen to the bottom of the coffin; but the bones remained entire and in the natural position. There are the ribs, beneath which beat so big and generous a heart, filled with the love of God and man; the arms so often raised and swung in the vehemence of argument and persuasion; the skull once containing so noble an intellect, as perfect as though death had been but yesterday; the jaws, the teeth, the frame of the nose, all were there and entire; but the eye that flashed the fire, was quenched; the lips on which hung congregations of twenty or thirty thousands, were silent; and the soul which had animated and directed this form in deeds of glorious accomplishment, had returned to God who gave it.

THE FACE AND THE HEART.—Smiles may play on the countenance, while Hope and Joy lie mouldering in the heart beneath, like the moonbeams shining over a grave. When the mind is in a certain stage of progression, it turns for enjoyment, in a great degree, to the past, as presenting what is most fixed, or exempt from fluctuation. In its ultimate or mature state, however, it builds its chief pleasures on what is to come. Its ordinary aspirations, or those relating to selfish inferior objects, are dispelled; but nobler anticipations replenish the vacancy. Yet in the interval that passes before this re-occupation of the fancy with brighter images and prospects, the intellectual resources sometimes threaten to fail, and melancholy spreads her wings over the soul.

STRIKING HISTORICAL FACT.

The destruction of the French armament under the Duke D'Anville, in the year 1746, should be remembered with gratitude and admiration by every inhabitant of America. This fleet, consisting of forty ships of war, was destined for the destruction of New England. It sailed from Chebucto, in Nova Scotia, for this purpose. In the mean time, the pious people appraised of their danger, had appointed a season of fasting and prayer, to be observed in all their churches. While Mr. Prince was officiating in Old South Church, Boston, on this fast day, and praying most fervently that the dreaded calamity might be averted, a sudden gust of wind arose (the day till then had been perfectly clear and calm) so violent as to cause a loud clattering of the windows. The minister paused in his prayer, and looking around upon the congregation with a countenance of hope, he again commenced, and with great devotional ardor, supplicated the Almighty to cause that wind to frustrate the object of their enemies. A tempest ensued, in which the greater part of the French fleet was wrecked. The Duke D'Anville, the principal General, and the second in command, both committed suicide. Many died with disease, and thousands were consigned to a watery grave. The small number who remained alive returned to France without health and without spirits; and the enterprise was abandoned and never again resumed.

With reference to this and other instances, the late President Dwight remarks, in a discourse on answers to prayer: "I am bound, as an inhabitant of New England, to declare that, were there no other instances to be found in any other country, the blessings communicated to this world would furnish ample satisfaction concerning this subject to every sober, much more to every pious man."

CONFESSIONS OF A NOVEL READER.

——"Productive was the world
In many things, but most in books, like swarms
Of locusts, which God sent to vex the world
Rebellious long, admonished long in vain."

POLLOK.

A trite subject this; so I am afraid some will say when they notice the caption, and see that it relates to novel reading. But no truth, however trite, is too threadbare to be illustrated and enforced, which is not universally perceived, or if perceived, is not reduced to practice. Our novels really seem to grow worse and worse. One is sometimes almost tempted to employ the reasoning in respect to these moral plagues, which the wounded fox in one of Æsop's fables makes use of to the swallow, when she offered to drive away a swarm of flies that were surfeiting themselves with his blood.

So that, if novel reading is in the present. The better age, it is certain it is in the present. The better part of professing Christians, and many virtuous people who make no such professions, look with increasing alarm upon the rising popularity among all ranks and conditions, of works of fiction calculated to injure the mind not only, but to corrupt and poison the heart. If this fondness for an impure light literature were confined to unprincipled men of the world, we might be silent comparatively, how much soever we should deplore the taste and fear the consequences. But it is not thus confined. Hundreds and thousands of men and women, upon whose reputation for virtue there lies not a stain, and many who wear the badge of Jesus of Nazareth, seek for these vicious publications, read them with greediness, and allow their families to do the same.

The prevalence of this taste, in high places as well as in low places, is notorious. And the least that the child of God can do, who has the interests of religion and virtue at heart, is deeply to deplore it, and fervently to pray that a purer literature may take its place.

But, dear reader, I am not about to inflict upon you, as you doubtless have feared, a dry, abstract, philosophical dissertation upon the evil influence of novel reading. I intend in this article to take a very different course. I have theories enough on the subject; but I shall not trouble you with them, except as they are connected with, generally deductions from, authentic facts. Theories are good things in their place; but I know they are weak and inefficient without facts. Indeed they are not worth a straw if they are not built upon facts. So that when a man begins to theorise with me, I usually cut him short by telling him if he will let me hear his facts, I will form my own theories.

My design in occupying a few moments of the reader's time is not to dogmatise or theorise. It is not so much to tell what the fashionable, popular novels of the day are adapted to do, as what they have done and are doing.

I beg leave to state to you my own case. "And so *you* have been a novel-reader, too?" Ay, that I have; a most devoted, constant, obstinate novel reader. "But is it consistent for you, then, to attempt to remove literary motes from the eyes of your erring brethren?" I see not why, provided I have taken out the beam from my own eye. "But can the correctness of such a person's views upon this point be credited? Will there not be more or less probability of the influence of prejudice about them?" Possibly there may; I do not claim to be destitute entirely of prejudice. But why should a man who thinks he has experimental evidence of the vicious effects of this species of literature, and consequently is opposed to the whole slaterhood—why should such a man be suspected of a prejudice unfriendly to truth, while another man, who happens to be favorably disposed, and who has no such experience, is allowed, in this particular, to be immaculate?

If a soldier has been in actual service, if he has heard the whistling of the balls about his ears, if he has had an arm shot off, or a leg, must he be set down as a prejudiced witness in a case respecting the effects of gunpowder? If a lady has been bitten by a venomous serpent, and as she writhes with the pain, attempts to give her opinion about the fraternity of snakes, do you stop her, on the ground that she is laboring under a strong prejudice, which must essentially warp her judgment? And must the poor wretch who has taken arsenic or nux vomica, say nothing about the effect of such agents on the system, because of a necessary bias unfriendly to truth? Away with such nonsense!

I regard the habitual novel reader as a person who has taken poison. More or less of it may have been incorporated with the moral constitution, according to the virulence of the poison, and his power of resisting its influence. But he is a poisoned man; and if his veracity and judgment are to be impeached in the case, I would like to know whose are to be received. The poor drunkard also has spent the best portion of his life as a slave to a habit which ruins the body and the soul,—he is, the best witness we can have in the matter of the evils of intemperance. And I hope my readers will give a man equal credit for candor, when he proposes to show the effects of a habit often more fatal, upon his own mind and heart.

I proceed, then, if the coast is clear, something after the manner of the Washingtonians, to "tell my experience:"

I think I could not have been more than twelve years of age, when I was removed from the kindly influence of a mother now in heaven, and placed under the care of an aunt, who cared nothing for religion, and whose guide in the selection of works of taste for her family, was mainly the popular voice. In her library were a large number of the then fashionable novels. No restriction was placed upon my reading, and I soon formed a taste for the novels in this library, which increased with every new volume I read, until it became at length almost unconquerable, and I read all the novels I could obtain, far and near. By the way, there were not as many in those days in circulation as there are at present; so that one then went much sooner through the catalogue. Their name now is legion. They are as abundant as the frogs were in Egypt on a memorable occasion, and are much more mischievous.

Now then, as to the influence of this heterogenous compound upon my intellectual and moral character and habits. This is a tender point, as my readers can easily perceive; but if the public want facts, (and many say they do,) they shall have them, though at the sacrifice of some personal feelings of delicacy.

I could not have read above half a dozen volumes, before my relish for other and more solid reading began to decline. Presently almost every thing in the shape of literature which bore not the seal of high-wrought fiction, became stale and uninteresting. The appetite for romance had been formed and strengthened, precisely in the same way that the appetite is created for alcoholic stimulants, until the relish for a plain, simple, natural, wholesome beverage, was lost. Thus I remained for several years. Who will say that novels did me no harm?

Another obvious effect of novel-reading upon me, was, for the time, to weaken the powers of the mind. I am not certain that I know the reason for this; nor does it much matter if I can show no good reason for it. My business, as I said before, is with facts rather than theories. But this I know, that the mental effort necessary in reading and digesting a novel, is very trifling; it is not so with history, biography, and books in the department of natural science. The former seem to contract the mind, so to speak; while the latter expand it. Still, I leave the philosophy of the thing to others. I am confident that the reading of these works had this influence upon my mind; for I can conceive of no other agent which should at this interesting period of life produce an effect apparent to all—and I suppose the fact at present will suffice.

This species of reading had another effect. It induced extravagant, unnatural and unreal ideas of human life, and especially as connected with the social affections. I frankly confess that, though I have, as far as in my power, escaped from the evils of the hydra, I feel the unhappy effects of these insidious, powerful sentiments, so early engrafted upon the tender scions of the soul, to this day. At the time I was more entirely under their influence, they imparted a tone to all my plans and purposes. They lent a coloring to the moral sentiments, and injured what they could not utterly blight and destroy.

Novel reading did more in my case. It had the effect of blunting the moral sensibility. Let me be understood. It rendered me less sensible to any rational moral impression. The advocates of this class of reading seem to me to have embraced a radical error on this point. They plead for the introduction of an occasional novel in the education of youth, on the ground that it tends to make them more susceptible to good emotions and affections. Not so. At least it was not so in my case. The more I read, the more callous became my heart to any thing good. I could feel, I could weep, weep profusely over the woes of the heroine of a romance; but I had little feeling, few tears, for *real* suffering. I could sigh over the disappointment of a devoted lover in story; but I had little sympathy for the poor blind beggar at my aunt's door. I could scarcely find it in my heart to pity at all the sorrows of living, breathing, jacting humanity, around me. How could I? The best emotions of my heart—those which God designed should tend to alleviate the suffering and allay the pain of my fellow men, were all expended upon other and imaginary objects. Thus thus few

This influence goes deeper into the heart than many suppose. It actually takes fast hold of the affections, and guides them away from virtue, and holiness, and heaven. Where is virtue; where are the secret springs of all that is noble, and pure, and godlike; where is religion, living, vital, fruit-bearing religion, but in the affections? If you poison the affections, then, if you school them to pour out their streams of refreshing for imaginary and unreal rather than genuine objects of sympathy, you crowd the soul downward towards the pit. The youth that is much given to the reading of romances—I make the assertion not without much observation and reflection—is seldom affected under the preaching of the gospel. Even the sufferings of the Son of God, in the garden and on the cross, can be portrayed without producing any emotion in such a mind. So was it with me; so is it with thousands who hear the gospel.

But I must bring this narrative to a close, at least for the present. My young readers, may I not venture, in view of these facts, to urge you to shun the novel, as you would a viper? If you do not, beware lest it sting your soul to death. I tremble when I think of my past history. Nothing, I am sure, but the Spirit of God saved me from the cruel embraces of the destroyer. THEOPHILUS.

[Adv. Moral Reform.

A SHIPWRECK SCENE ON BOARD THE SHEFFIELD.

Many of our readers are acquainted with the Rev. Dr. Cutler, of Brooklyn, New York, who with Mrs. Cutler, spent several months in England last summer and autumn, on a visit for his health. They were on their voyage homeward exposed to severe tempests; but at length, after many sufferings, the vessel, the Sheffield, of Liverpool, arrived within sight of land, and the passengers expected speedily to reach their homes, when it struck, with one hundred and thirty persons on board, upon a shoal amidst furious breakers, and during eleven hours death seemed impending without any hope of escape. The water was rising; the ship was filling, and was gradually settling in the sea and sand: and the passengers and crew were crowded together, driven at first from the ladies' cabin: then from the aft cabin; and at length retreating to the round house and deck; and seeing the sea every moment gaining on them. The boats would not hold half the persons on board; nor were they launched, as the captain whisperingly told Dr. Cutler, the rush of the mass of the steerage passengers would create dreadful confusion, and probably cause all of them to be swamped. A steamboat was in search of them, but could not see them; night came on; the vessel was beating fearfully; the blue lights and signal rockets were expended all but one; and that was seen by the people in the steamer; who, at great risk to themselves, dashed forward and brought deliverance; so that not one perished.

It does not fall within our ordinary province to notice the events of this nature; which, alas! are numerous, and oftentimes most awful; but the circumstances which occurred in this case, during the solemn suspense between life and death, are so remarkable, that we think our readers will feel much interested in the following account of them, as related in a letter by our reverend friend before mentioned. The captain (C. W. Popham) appears to have been a devoutly religious man, as well as an able officer. He had public worship twice on Sunday, and daily morning and evening in the ladies' cabin. The following is Dr. Cutler's account of the occurrence after the ship struck.

[London Christ. Obs.

I was on deck when the ship struck. I immediately went down to my wife to afford her consolation. In a few moments all the cabin passengers came in a body to the ladies' cabin, and one of them called for prayer to Almighty God. The ship was then striking with great violence, and threatened almost instant destruction. Kneeling round the table, we poured out our hearts to God. When this prayer was offered, another was put up, and another. By this time the minds of all seemed more calm. We sat down, and some endeavored to encourage others with the hope of being rescued from the wreck. But most of the passengers were silent—revolving over the event which in the short space of an hour had taken place. Prayer was soon again called for, by some of the passengers, and it was offered with a fervency and with responses from many present which it would be well to continue at all times. An hour had now elapsed. It was proposed by our commander that we should take some refreshments; this at first was declined—many exclaiming that they had no appetite for food. Some joints of meat were placed upon the table—but none, I think, partook of them, the agitation of the ship requiring all our attention in order to keep our seats. We then arranged ourselves, the ladies on the sofas, and the gentlemen on the floor—and remained like persons awaiting the summons to ascend the scaffold. It should be remarked, that after the first mental shock was passed, a great degree of calmness was acquired by all in the cabin—and soon by all in the ship. Great pains had been taken from the commencement of the voyage to furnish every person who was destitute, with a Bible, and every copy of a grant from the British and Foreign Bible Society in London, brought on board by the writer, was given away. Many tracts were also given, and distributed throughout the ship. Divine service had been performed regularly in the cabin and in the steerage, the captain himself being the priest in his own house.

Again, there was among the passengers every form of religious profession; there were Churchmen, Presbyterians, Papists, Baptists, and Methodists. But from the first to last, not a note of controversy had been heard. And I verily believe that this absence of contentions, this unity, peace and concord had great weight with the careless men in inducing a belief in the truth of that religion which, under some form or other, all of us maintained. What a delightful prayer was that of our Saviour! 'That they may all be prayers were offered. It will not appear strange that after this, even cheerfulness was in some measure acquired. It was now near midnight; previous to this, however, while the moments were slowly departing with a leaden step, one of the clergymen present selected from the Bible a text, and delivered a short but appropriate discourse, mingling the most pointed and personal application to his hearers, especially to all who had not yet publicly decided to be on the Lord's side. The text was, 'As Moses lifted up the serpent in the wilderness, (surely we were in a waste howling wilderness, then,) even so must the Son of man be lifted up, that whosoever believeth in Him, should not perish, but have everlasting life.' John iii.

It was now drawing towards midnight, and we had all been driven from below to the upper deck. We sat in a dense mass looking at each other and at death, which was staring us in the face. Our captain was standing half way down the companion ladder, that he might converse with one and another, whose sorrows found vent in words.

It was about this time that the captain invited the writer to go out with him and see the beauty of the night; and such a scene of sublimity and desolation I never beheld. The ship, stripped of its masts, lay weltering in the sea and the sand, and appeared like the top of a long black tomb.

On our right (the night had cleared, and the moon was bright) appeared the shore of Long Island, about eight miles distant; in front, those of Staten Island; and here we were in solitary possession of an immense shoal covered with waves, in which a boat could not live, and with no appearance of help. The moon was, indeed bright; but it seemed only a torch to light us to the grave. Light-houses were sparkling at different points; the heavens were glittering over our heads; but its cold wind compelled us to retire to the round house for shelter, and for fellowship in affliction. It was now that the writer gave up all hope for life; and taking his seat beside one from whom he did not expect to be separated for a moment, even in death, (O, what a bond is Christian affection between man and wife!) he endeavored to reconcile himself and others to the will of God.

The first hour on the wreck was one of excitement, agitation, lamentation, and visible and audible suffering. The last hour was one of silent and heart-rending, but smothered one, that the world may believe that thou hast sent me.' To these two causes I am inclined to attribute the comparative tranquility which for ten hours out of twelve was visible.

But oh! who can reveal what was working under this visible composure? Resolved in order to accommodate the soul to existing circumstances! Much was perceptible in the expression of the countenance, and in the tones of the voice; and the results of spiritual habits long formed were not illegible. From what sprang that ability to seize upon the consolations of religion, and to impart them to others, even while the very flesh was trembling on their bones? Whence sprang that female fortitude, which seemed hardly to desire the sympathy which was uttered or evinced? The previous life, the avowed principles and plain practice of every person now brought forth its proper harvest. How true is it that 'whatsoever a man soweth that shall he also reap.' But whatever were their thoughts, I shall retain a high respect for all my fellow passengers, on account of their self-possession throughout the whole of this awful night. I saw a gentleman return to the ladies' cabin, after all were driven out of it by the water, to recover some article of clothing for the servant of another passenger who in the hurry had nothing on her head. And at the last moment of agony, when the captain came to take in his arms a lady to carry her on the deck, I saw her insist upon his taking another lady, who, although unattended by any relative, was entitled to every respect. Indeed, it required sufferings like these to touch the deepest strings in the bosom of refined, cultivated minds.

During the night our excellent commander urged us to take refreshment. Bread and wine and water were handed round twice or three times at intervals; and oh! how solemn, and to some of us, how sacramental the refreshment.

But previous to our removal to the upper deck, in order to prepare us all, especially the ladies, for the exposure, the captain came down, and recommended that tea and bread should be prepared for us;—'and then,' said he, turning to me, 'and then, sir, let us have prayers.'

After partaking of this 'last supper,' as we supposed, the 46th Psalm, the 130th and the 107th Psalm, and the 27th chapter of the Acts, were read; a hymn was sung, and agony. All had made up their minds; all had acquired fortitude; perhaps from different sources; all were subdued, affectionate and respectful to each other. Social prayer, which had been resorted to again and again below deck, seemed now to be a dispensation which had passed away, and given place to that individual application to the Saviour of souls which immediately precedes death. Every soul seemed wrapped in its own meditations.

Our watches now told us that midnight was past, and the tide, which the captain had said would go down and leave the ship dry in the cabin, continued to rise within, while by the almanac it had been falling for two hours or more on the outside of the ship. Alas! some of us knew that it was a tide, which so far as we were concerned, would never go down. One gentleman observing his watch to have run down, took his key to wind it up, but suddenly stopped, and said, 'I shall have no further use for time,' and replaced it in his pocket in its silent and death-like sleep.

It was about this time that a steerage passenger on the deck gave notice that an object in the distance appeared to be approaching. There was a rush to that side of the ship, but nothing could be seen. The officers of the ship looked but gave no encouragement. Shortly, this person again made the same remark; all eyes were again employed, but in vain. A third exclamation was then uttered; and now the captain placed himself where the best sight could be obtained, and after looking through his glass, expressed hope, and then confidence. A few sparks were emitted from the dark mass, and a shout pealed from the deck, 'A steamer has arrived!' Who can tell what was felt at this moment? God grant that none of the readers of this may ever know the transition which was then experienced.

Parents and children embraced; husbands and wives, nay, strangers were seen clasping each other, and expressing and uttering their awful joy. A young man burst into the centre of the crowd, and said to the writer, 'Now let us praise God.' He rose and repeated the doxology, 'Praise God from whom all blessings flow;' and then arose a hymn of praise from one hundred voices on that dark deck, accompanied by the deep bass of the surrounding billows,—which bore upwards the gushing emotions of our hearts, and rendered to Him to whom it was due the whole praise of our deliverance. In six hours afterwards, we were at home.

No blame attached to the captain, who had taken a pilot on board, and acted throughout the trying scene, in the most firm, judicious and exemplary manner. In acknowledging the gift of a Family Bible presented by several of the passengers, after their landing, in testimony of their gratitude, he says:—'This holy book, as it is the most appropriate testimony which you, gentlemen, could have given of your approbation of my conduct, so, I assure you, it is the most acceptable which I could have received. From early infancy I have been taught to love, esteem and reverence it as the polar star of my course through life, and the sheet anchor of my hopes hereafter.'

The Sabbath Recorder.

New York, July 17, 1845.

PROTESTANTISM AGAINST ROMANISM.

We have been much interested in the perusal of an old book by EDWARD BRERWOOD, Professor of Astronomy in Gresham College, London, entitled, "Enquiries concerning the diversity of Languages and Religions through the chief parts of the World; printed in 1614." The writer was a man of great learning, and undertook this work by advice of the Lord Archbishop of Canterbury, for the express purpose of refuting the claim of the Roman Church, that its members extend over the whole world. This he does by stating distinctly the doctrines of the Roman Church, and then trying the creeds of all the various religious sects by that standard, and setting down the points of difference. In carrying out his plan, he has made some statements respecting the comparative estimation in which the Sabbath and the Lord's Day were held among the Eastern Nations two hundred and fifty years ago, which deserve a notice, because they exactly correspond with the positions which we have taken, and abundantly prove that the observance of the first day of the week, and the neglect of the Sabbath, are strictly Romish practices.

Mr. Brerewood treats the religious world of his time under four leading divisions—Christianity, Mahommedanism, Idolatry, Judaism. Christians he supposes to possess about one sixth part of the inhabited earth; Mahommedans about one fifth; and Idolaters nearly two thirds. Mahommedans, as every body knows, have never kept the first day of the week, or Lord's day. They always have, and do now, observe the sixth day, or Friday, on account of an important event which they suppose to have happened to their leader on that day. Among idolaters there has been a great diversity—some keeping the third day, others no day at all, and others *Dies Solis*, the day of the Sun, or Sunday. Of course, then, the Romish Church at that time could not argue in favor of her universal prevalence from the regard which idolaters and Mahommedans paid to her principal holiday. She must look to nominally Christian countries for facts upon which to base this argument. Let us see how much assistance she has found there.

It is well known, that at a very early period considerable difficulty arose between the Eastern Church around Constantinople, and the Western Church around Rome, concerning the time of observing Easter and certain other holidays. This difficulty extended to the time and manner of keeping the Sabbath, as well as the first day of the week, or Lord's Day. At Rome the Sabbath was made a fast day, while the Lord's day was regarded as a most joyful festival. But in the East it was not so. The Sabbath was honored as much as ever, and no duties were required upon it calculated to bring it into disrepute. This is abundantly proved by the facts of history.

The Christians of the GREEK communion, who at that time acknowledged obedience to the patriarch of Constantinople, were more numerous than those who acknowledged the authority of Rome. Now concerning their practice, Mr. Brerewood, in enumerating the points in which they differed from Rome, says:—"They solemnize Saturday (the old Sabbath) festivally, and eat therein flesh, forbidding as unlawful to fast any Saturday in the year, except Easter eve." This shows clearly enough, that the great body of Christians of the Greek communion two hundred and fifty years ago did not acknowledge at all the right of Rome either to forbid the keeping of the Sabbath, or to command that it should be made a fast day.

Now turn to the SYRIANS, and hear what Mr. Brerewood has to say about them. These are his words:—"The Syrians are the same that in some histories are termed Melchites, being esteemed for their great numbers the greatest sect of Christians in the Orient. . . . . They agree nearly with the Grecians. . . . . They celebrate divine service as solemnly on the Sabbath as on the Lord's day. . . . . They keep that day festival, eating therein flesh; and fast no Saturday in the year but Easter eve."

Again, in speaking of the Cophti, who are no other than the Christians of Egypt, he says:—"They observe not the Lord's days, nor other feasts, except in the cities."

His testimony concerning the Habassines, or Midland Æthiopians, is equally decided, and tends to the same conclusion:—"They reverence the Sabbath (Saturday,) keeping it solemn equal with the Lord's day. . . . . They eat flesh every Friday (as on other days) betwixt Easter and Whitsunday; as on every Satuday also through the whole year, except in Lent."

The above quotations are important, because they prove two things which have often been denied. In the first place, they prove that for a long period, if not indeed up to the present time, the Sabbath has been strictly observed in the best portion of the Eastern Churches. In the second place, they prove that the observance of the first day of the week, to the neglect of the Sabbath, has been encouraged mainly by the Romish Church, and that it has prevailed extensively only in those regions where Romish authority has been fully acknowledged. With these facts before us, what Protestant can any longer give his support to Popery by practicing one of its ordinances? We hear much in these days about the great battle which is taking place in the world—a battle of the word of God against the word of man—a battle between forms and life—between error and truth—between Romanism and Protestantism. But, if we mistake not, the worst antagonist which Protestantism will have to meet in that battle is created by the inconsistency of denying the authority of Rome, and at the same time holding on to her practices. If Protestants would but cut themselves clear from this inconsistency, their attacks would be irresistible, and the battle would soon be decided in their favor.

CHURCH DEBTS.

A notion prevails in many places, that it is a good thing for a church to be somewhat in debt, because debts serve as a *bond of union*, and produce a *spirit of activity*. But it needs only an eye half open upon the practical workings of this system, to see the exceeding folly of such a notion. When a church is in debt, of course, some one holds a pecuniary claim upon it; and that person is not unfrequently the very one who cares least about the objects for which the church was established. Yet his feelings must be consulted, and his claims promptly met, or the church may be thrown at any time into confusion and turmoil. Now see to what practical effects this leads. In the first place, a preacher must be sought who gives promise of building up the church and enabling it to meet these pecuniary obligations by his *talents* and *address*, whatever may be his religious character or influence. In many cases a preacher chosen for this object becomes as much a caterer for the public taste as ever did an actor upon a theatrical stage. It is perfect folly to expect, that such a man will do any thing valuable and lasting towards advancing the true interests of the church. Again, the members of the church, who are already under the burden, are set upon seeking the companionship of those who will be able to help them to bear their burdens. The old doctrine, that a common man is more precious than fine gold, and a great man than the gold of Ophir, is at once exploded. A man is esteemed valuable according to the gold he can command. Hence, not unfrequently, a man with much gold and no religion, is prized above a man with much religion and no gold. The consequences need not be named. The church becomes formal and useless, the demand for filthy lucre becomes greater than the demand for broken and contrite hearts, and the vital element of religion withers and dies. The truth of these assertions has been too often illustrated to be denied; and the facts ought to be a warning to every community against unnecessarily incurring church debts.

INDIGENT STUDENTS FOR THE MINISTRY.

We are glad to learn, as we do from the proceedings of the Western Association which we published last week, that attention is again directed to the necessity and policy of rendering pecuniary aid to such indigent young men as give promise of usefulness in the ministry. There can be but little doubt, we think, that at the present time we are in the greatest need of well-qualified and resolute young men to fill important and responsible stations which Divine Providence is opening among us. The only sure way to secure them, is by marking who are the persons apparently called of God to the work, and then extending to them the helping hand as far as they may need it. It is through the instrumentality of the poor of this world, that God's plans of mercy have generally been promoted. The apostles were most of them poor men so far as this world's goods were concerned. Among those who were called in their days were not many of the noble and wealthy; but God saw fit to choose quite different men to confound his adversaries. Thus it has always been, and thus we have reason to expect it always will be. Hence the necessity of assisting the indigent to prepare for their responsible and arduous work, if we wish to see them enter upon it with a good prospect of success.

Many are the influences of poverty favorable to the preparation of men to labor in the ministry. It qualifies them, in the first place, to sympathize with those who most need the minister's sympathy. A very large portion of the human family first look out upon life from squalid hovels, where they are compelled to become familiar with difficulty and want. It is the business of the preacher of the gospel to labor to enlighten the minds of these men, to smooth their path through this life, and awaken within them the consciousness of a higher life. For this work he can never be qualified by mere speculations about the condition and wants of the poor. He must himself know something of the depths of their wretchedness, before the fountains of sympathy for them will be stirred within him, and he prepared to labor and die on their behalf.

Again, the influence of poverty in fitting men to meet the flatteries or the frowns of a deceiving world, is invaluable. It is not uncommon, when a religious teacher shows signs of a disposition to reform old abuses or enforce new duties, for the adversary of all good to endeavor to turn him from his purpose by threats or promises. And if he can succeed in intimidating him, or filling his mind with a love of ease and emolument, his object is accomplished, and the good man is undone. He is a rare man indeed who has not his price. Yet such there are. And no man is more likely to be of the number than he whose experience has made him familiar with the difficulties attendant upon poverty.

Indeed, in whatever light we think of this matter, we dare not despise a man for his poverty, or neglect to aid such an one in his preparation for any post of usefulness to which he gives evidence of having been called. We remember that the Gospel itself was founded upon poverty, crucifixion, and every species of worldly distress. We remember also that its Pauls and Luthers, who have risen from time to time to bless the world, have been poor, though educated men. We cannot therefore fail to look to that class for aid in the future, and to cherish the liveliest interest in whatever is designed to assist them.

PROTESTANT UNION.—The late movement of the English Government in endowing Maynooth College, has excited not a little anti-Catholic feeling. Among its results we notice that a committee has been appointed in England to make inquiries, and to open a correspondence with the three kingdoms, the Continent, and America, on the subject of a great Protestant Union for the recognition and promotion of the common principles and intesests of Protestantism, irrespective of the views which the various religious bodies may take of ecclesiastical polity. Such a union is undoubtedly very desirable, but we think there would be difficulty in drawing the line between Catholics and Protestants with sufficient distinctness to enable all to decide on which side they ought to stand. There is the spirit of popery among Protestants as well as Catholics. The Bible must be made, in fact as well as in name, the only rule of faith, before there can be a permanent union.

FOREIGN MISSIONS.

To the Members and Patrons of the Seventh-day Baptist Missionary Association:

DEAR BRETHREN,—Within a few days past I have received a letter from our friend WARDER CRESSON, formerly of Byberry, Bucks Co., Pa., and now United States Consul at Jerusalem. The letter is postmarked May 4th, 1845, and is in answer to one addressed by me to him, soliciting information on some matters connected with a foreign mission, which Bro. Cresson assures me he shall be happy to serve. The letter, although not exactly adapted for publication as a whole, contains some interesting intelligence.

He informs me that Christians from Abyssinia yet annually come up to Jerusalem to worship; that about forty, with one of their priests, were at that time in Jerusalem, from Abyssynia and the neighborhood of the Kingdom of Shoa; that in a conversation with their priest, he learned that it is the seventh-day Sabbath that is observed in their country, which owns no subjection to Rome.—They believe that their forefathers received their religious faith from the Apostle Philip, who preached it first to the Ethiopian Eunuch, treasurer to Queen Candace. These Christians appeared pacific and friendly, and assured him that traveling was so safe in their country, that persons may travel with a wedge of gold upon their heads without danger, if provided with a passport from their king. They likewise said, that the king of Shoa is a Christian.

From the same source it appears that considerable efforts are being made to promote political and commercial objects among the Abyssinians, by the English, Prussians, and French; but that the French are obtaining the most influence.

Bro. Cresson has likewise communicated much important information respecting the cost of living, and traveling, and hiring interpreters, in the country adjacent to the Red Sea, which is quite favorable to the prosecution of the missionary enterprise on which we resolved at the last Anniversary.

He also informs me of a Baptist brother, formerly from England, who has resided for some years in Jerusalem, and is in the strict observance of the seventh day, the Sabbath of the Lord; and also of a Jewish Rabbi, a convert to Christianity, who holds fast his attachment to God's holy Sabbath. He gives it as his opinion, that we ought to have a mission supported in Jerusalem itself.

Bro. Cresson has been holding a written argument upon the truth or falsity of the seventh-day Sabbath, with the Rev. Mr. VEITCH, Chaplain to the Bishop of Jerusalem, (Episcopalian,) which they have just closed, and which Mr. Cresson informed Mr. Veitch he should publish, but against which Mr. V. objected.

On the whole, this information affords increasing encouragement to prosecute the work on which we have entered, and to call upon the name of the Lord that he would "prosper the work of our hands, and let his work appear unto his servants, and his glory unto their children." Let all remember this work in their prayers.

Yours affectionately,

SAMUEL DAVISON, Cor. Sec.

P. S. Mr. Cresson wishes to express his love to the brethren of our denomination with whom he formed an acquaintance. S. D.

A DARK PICTURE.—Rev. Henry Hughes, who officiates in the parish of St. Pancras, London, has lately published a statement of the religious condition of that parish, which shows it to be in a deplorable state of ignorance and spiritual destitution. He says the population of the parish is estimated at 140,000, for whose accommodation there are only fourteen churches and chapels, being sufficient room for about 17,000 people. The number of attendants upon day schools of the establishment he sets down at 4000, making the number of boys and girls receiving instruction to be about one thirty-fifth part of the population. The consequence of this state of things, according to Mr. Hughes, is most lamentable. There is no bond of union between the clergy and the people. The great mass of the laboring population have altogether abandoned attendance upon public worship. Parents feel little or no interest in the moral and religious improvement of their children. In short, every thing which ought to characterize a Christian community is almost wholly obliterated. If things are permitted to exist in such a state in the metropolis itself, and under the eye of the dignitaries of the established church, how can we expect that church to continue long to maintain a hold upon the hearts of the people?

JUDICIAL DECISION.—A curious law case was recently decided by Judge Keith of Ohio. It seems that a difficulty arose in a colored Baptist church in Chilicothe, and that one party filed a bill in Chancery against the other party, charging them with having deserted the principles and doctrines of the Baptist denomination by furthering the cause of missions and other benevolent institutions. The Judge decided against the applicants, thus settling the question, that the advocacy of the cause of missions is no abandonment of the cardinal principles of the Baptist church. We should recommend filing a bill against the anti-mission party, charging them with having abandoned the cardinal duty [of Christianity, by refusing to "go into all the world, and preach the gospel to every creature."

JEWISH INTELLIGENCE.

As an illustration of the charitable feelings of the Jews, the fact is worthy of notice, that at Gibraltar, on Purim day, no less than $4000 was collected for distribution among poor families resident in the garrison, besides large gifts to more than a hundred poor persons who were present from various parts of Barbary, and whose passage to their homes was paid by the congregation. Such a charity, among any people, is munificent and praiseworthy.

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Another Ukase has appeared requiring the Russo-Polish Jews to exchange their peculiar costume for that worn by all other classes of the people. They may continue to wear their peculiar costume up to 1850 on the payment of a certain fine; but after that period there is no alternative. Probably most of the Jews will at once comply with the Ukase.

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The Occident and Jewish Advocate informs us that efforts are now making among the Jews, to establish schools for religious instruction in Baltimore, New Orleans, and Montreal. It is an encouraging circumstance, which we are glad to learn.

SABBATH TRACTS.—The American Sabbath Tract Society has recently added two new Tracts to its series. One is entitled, "*Sabbath Controversy—the True Issue*," and is designed to show exactly what is and what is not relevant matter in discussing the Sabbath question. The other is entitled, "*The Fourth Commandment—False Exposition and its Consequences*," showing what absurdities result from representing that the Fourth Commandment requires only the observance of *a* Sabbath and *a* Seventh Day, instead of the *the* Sabbath and *the* Seventh Day. The Society has also issued a cheap edition of the Address to the Baptists, with an introduction and a new title page, making a pamphlet of twenty-four pages, well adapted to circulation through the Post Office. The series of Tracts is now very complete, and is got up in a style which deserves great credit.

"A TREATISE ON THE SABBATH, addressed to the Pious of Every Denomination. By a Friend of Truth. Chambersburg, Pa., 1842."

Such is the title of a pamphlet of eighty large octavo pages which has lately come in our way, advocating the claims of the original Sabbath. It is written with a good deal of spirit, and seems well adapted to do good. The author, we understand, is EDWIN KONIGMACKER, of Ephrata, Pa., whom we welcome to the field of controvesy in behalf of long-neglected truth.

THE UNION THEOLOGICAL SEMINARY of the city of New York held its Anniversary Exercises during the last week in June. The orations on the occasion were of a superior order. Twenty-six young men received their diplomas of having honorably completed a three years' course of theological study, and were commended to the fellowship and confidence of the churches.

THE GENERAL THEOLOGICAL SEMINARY (Episcopal,) likewise held its Anniversary in New York during the last week in June. The graduating class was small in consequence of its ranks having been thinned by the dismissal of four students on account of the Romish sentiments they were supposed to cherish, and also by the apostacy of another, a son of Chancellor Walworth, who has joined the Roman Catholic Church. At the election of Trustees which took place at the same time, the high-church party triumphed.

A SEMI-CENTENNIAL ANNIVERSARY of the founding of Union College is to be celebrated at Schenectady, on Tuesday, the 22d inst. The graduates are to assemble in the largest church in the place, where the roll of fifty classes will be called in order. An address is to be delivered by one of the graduates of the oldest class, and also by Dr. Alonzo Potter, the newly elected bishop of Pennsylvania, who graduated in 1818. After the exercises in the church the graduates are to dine on College Hill, under a pavilion which will accommodate one thousand persons. That will be a day of touching and stirring recollections to the many able men who have gone forth from Union College.

DOCTORS OF DIVINITY AND LAW.—The time for College Commencements has come again, and we begin to read as usual about the titles of D. D. and L. L. D. conferred upon this man and that. From the example set by the Colleges which have already held their Anniversaries, we judge that the crop for the present year will equal that of any preceding year. If so, it is quite possible that before long the highest honor of a truly deserving man will be that he has no title.

UNIVERSALIST MISSIONARY MOVEMENT.—We learn from the last number of the Christian Messenger, that the N. Y. Universalist Missionary Society is anxious to do something, and has employed a man to visit the villages in the vicinity of New York, to preach on the subject of Universalism, and collect together the believers in that doctrine who are scattered here and there. The missionary's report is published, and is spoken of by the editor of the Messenger as an evidence that the prospects are encouraging.

THE MAYNOOTH BILL.—By the last arrival from England, news was received of the passage of this much talked of bill, by which the English Government makes an appropriation to support a Catholic College in Ireland. This result is regarded, by a certain class of religionists, as a most happy triumph of the golden rule of doing to others as one would be done by. But by another and very large class it is regarded as a surrender to Rome, rather than conferring a boon on Ireland. Of course in such circumstances, the discussions upon the subject are numerous and warm. One article closes with the following paragraph, in which are thoughts deserving of consideration:—

"The present Government has struck a formidable blow at popular prejudice in this Maynooth measure, and the recoil has been terrible; but still no advance has been made towards the permanent pacification of the country for which the sacrifice was made. There never will be peace in Ireland—it is folly to expect it—while the Anglican church in that country exists in its present sumptuous indolence, in its enormous wealth—a living mockery and a libel on the misery of the people. The richest church existing amongst the poorest people in Christendom—and that church not their own—must always be an eye-sore, a cancer, a never ceasing cause of irritation. The knife sooner or later, must be applied to cut out his unsightly excrescence."

IN EARNEST.—The friends of temperance in Lynn, Mass., have adopted what must prove an effective mode of putting down groggeries. They hold a meeting each Sunday in front of some hotel or store where rum is sold, at some of which meetings as many as fifteen hundred persons have been present. Here is one of their notices, which must give an unenviable notoriety to the persons named:—

"The next meeting will be held on Sunday afternoon, the 6th of July, in front of Breed's slaughter-house, and in the pestilent vicinity of Caleb Wiley's and George Lummus'—and near by the grave yard which they have done so much to populate."

THE NEW POST OFFICE LAW.—A large number of Postmasters have sent in their resignations on account of the small compensation allowed them under the new law. By this means it was apprehended that the public service would be greatly injured unless some farther compensation could be given them. The Postmaster General has therefore consulted with the Attorney General as to whether he had any authority to apply a portion of the funds appropriated by Congress to meet the deficiencies of the department, to the payment of such Postmasters as are not adequately compensated under the new law. His opinion is in favor of exercising the authority alluded to, and the Postmaster General has therefore issued the following order:—

Ordered, That, from and after the 1st day of July, 1845, every deputy postmaster whose commission on the postages of letters at 30 per cent., and of newspapers at 50 per cent., under the act of 3d March, 1845, shall fall short of the sum of $6 25 for any one quarter, or of the proportional part of that sum for any fraction of a quarter, be authorized to credit himself, in a separate item in his account current, for extra commission on the postage of letters at 20 per cent., under the act of 3d March, 1845.

FIGHT WITH RUNAWAY NEGROES.—On Monday night, July 7, sixty or seventy runaway negroes passed through Washington City on their way to Pennsylvania. They had eloped according to a pre-concerted arrangement, from the counties of Prince George, Clarks, and St. Mary's, in Maryland, and were armed with scythes, bludgeons, and some guns. They were pursued by a large body of citizens from Washington and the adjacent towns, and overtaken at a place called Logtown, where a desperate fight ensued. The negroes defended themselves with clubs and stones until they were fired upon by the citizens. By this means eight were wounded, two severely; twenty-two were led to surrender; and the remainder were compelled to flee to the woods. The woods in the vicinity were immediately surrounded, and probably most of the negroes were taken. This shows how contented and happy the negroes are, and how much the patriotic inhabitants of the nation's "ten miles square" will do to extend the benefits of universal liberty.

THE FOURTH OF JULY.—In a late number of Cassius M. Clay's "True American" is an article on this subject, so full of wholesome truth that it ought to be extensively read:—

"Some of the Southern people seem to wonder that this once glorious day has begun to be neglected by our people—in many places 'not celebrated at all.' Why should it be otherwise? Are we not, in the face of all men, a living lie—shall we be so silly, as yearly to proclaim our own abandonment? We cannot lift up our hearts to God, in holy aspirations of gratitude and expectancy, because we have been *partial* in the appropriation of his mercies—we cannot come together and exchange joyous congratulations, because selfishness is solitary in its manifestations. The Fourth of July, 1776, saw us proclaiming liberty to all mankind—the Fourth of July, 1845, will look down upon the American people as the *sole propagandists of slavery among men*. Henceforth, till the rights of men be vindicated, let the fife be mute—the drum be muffled—the American Eagle wear mourning—let Christians pray that our holy religion be restored to its life-giving purity—our statesmen re-baptize themselves in the exalted spirit of the patriotism of Washington, Adams and Jefferson—let the people mourn their apostacy—let the Fourth of July be a day of fasting and prayer, that the Nation be lustrated of its great and self-destroying sin."

General Intelligence.

Capt. JONATHAN WALKER, of Harwich, Mass., the history of whose imprisonment at Pensacola, for aiding in the escape of slaves is well known to our readers, arrived in this city on the 11th inst. in the brig Lowder. He was liberated from prison on the 16th of June, after a confinement of 11 months. He was also punished by sitting in the pillory and being branded with the letters S. S. (slave stealer.) He was tried and found guilty on seven indictments, and fined $165. The whole amount of fine and costs which he has paid is about $700. He freely admits that he attempted to carry seven slaves, at their request, from Pensacola to Nassau. The voyage was undertaken in an open boat, and they had been fourteen days at sea when they were taken up near Cape Florida by a wrecker from Key West! Capt. Walker states that John M. Blunt, the lawyer sent to Pensacola to defend him, turned out a miserable swindler, pocketing about $700 without even appearing in his behalf, although he was within a few miles of the place while the trial was going on.

Capt. Walker sustains a high character for integrity and piety among those who know him in Massachusetts, and has a wife and eight children from whom he has been separated now nearly two years, during which time they have felt the deepest anxiety for his fate. The brand on his right hand he styles the coat of arms of the United States! If the slaves had been white, and Capt. Walker had endangered his life in taking them away from the Arabs, the brand would have been deemed a mark of honor in every part of the country, and Congress would have hastened to testify the respect and gratitude of the nation for his services. But the slaves were black and held in bondage under the authority of U. S. law, and we suppose there can be no doubt that he was a rogue! Hail Columbia! [Tribune.

FROM SANDWICH ISLANDS.—By the *brig* Delaware, at Fall River, we have later dates from the Sandwich Islands:

His Excellency Gov. John Adams Kukaini, died at Kailua, Hawaii, on the 9th ult. For many years he has been Governor of Hawaii, the *largest Islands* of the group. On Sunday afternoon, the 15th ult., Rev. Mr. Armstrong preached a funeral sermon at the same chapel, and read also a letter from David Malo, who was present at the Governor's decease.

A British vessel arrived early in December with the Rt. Rev. Mr. Blanchet, Bishop of Philadelphia, who has sailed for London. On board the same vessel, Dr. Babcock, lady and two children. Rev. Mr. Perkins, lady and three children. They have been connected with the Methodist Missions in Oregon, and are now returning to the *United States*.

October 16, arrived ship Stonington, Hamley, N. London, last from Lahaina.

FROM CHINA.—The ship Henry Pratt, Captain King, has arrived here with advices to April 4th. The British Government at Hong Kong has established houses for smoking opium, under certain *regulations*—the houses to be open from daylight until 10 o'clock at night, to be closed on Sunday; and the introduction into such houses of weapons, fire arms, or instruments of any kind by which death *might* be produced, is absolutely prohibited under severe penalties, as is the sale of opium by retail in other houses. The China market is overstocked with American beef, pork, hams, cheese, butter, tobacco, varnish, pitch, tar, paints, oil, sardines, anchovies, brandy, fruits, and spars.

SINGULAR AND MELANCHOLY RESULT OF A RACE.—The horse named by Mr. Conover, in the Hurdle Race on Monday, belonged to Mr. John Van Sicklen of Long Island; the first rider of the horse, Mr. *Mason*, was thrown and is not expected to live; the second rider of the same horse was also thrown and badly injured; the horse lost the race and was distanced; and Mr. Van Sicklen in going home from the race on Monday night was throw from his wagon in the streets of Brooklyn, the wagon wheels passed over his neck, and he died in great agony the next morning about 11 o'clock. The horse was called Snaky Hissey.

RURAL CEMETERY AT PROVIDENCE.—We learn from the Providence Journal that the good people of that city are contemplating the laying out of a lot of ground suited to the wealth of the place and the liberality of the citizens, as a rural resting-place for the departed. We understand that proposals have been issued for converting a lot of thirty-six acres, on the Moshassuc River, into a Cemetery, to be laid out in appropriate and elegant style. It is proposed to erect a substantial fence around it, with an appropriate entrance, to build a receiving tomb, and to put up a cottage for the undertaker who will have charge of the Cemetery. Also, to raise the sum of eleven thousand dollars by the sale of lots, and to expend the same in laying out and embellishing the Cemetery.

MARRIAGES IN FRANCE.—In France, marriages, for the most part, take place more from interest, or to use the French expression, *convenance*, than affection. M. So-and-so tells his friends, M. Such-a-one, that he wants to marry his son, and M. Such-a-one offers his daughter; the two old gentlemen then talk over the fortune they can give, and if they agree on that momentous point, the young people are presented to each other, and shortly after married. There are, of course, exceptions, but that is the general way of proceeding. A young French girl has no more idea of choosing her own husband than she has of flying—nay, there is not one in five hundred who ventures to hint that she would prefer another to the individual chosen by her parents for her hand. Much unhappiness and great immorality are the results of this system, but upon the whole, it works better than one would expect. Another objectionable thing in the French system of marrying, is that old men of sixty or seventy often wed young girls of sixteen and seventeen. Indeed, Frenchmen, for the most part, don't dream of marrying until they have attained the age of between thirty-five and forty. I have been led into these observations by an advertisement in a newspaper, in which a "young man, aged 22, six feet high and remarkably handsome," modestly expresses his desire to "espouse any lady of high rank, maid or widow, possessing a good fortune." Advertisements for wives are quite a matter of course here, and many marriages take place through them. Such, in fact, is the business-like manner in which marriages are arranged, that there are several agency-offices that occupy themselves with nothing else; and these offices, from time to time, advertise "rich widows" to marry, with as much off-hand coolness as you would announce a horse to sell.

BALTIMORE.—A correspondent of the Christian Reflector writes, June 9th:

The truth is—and I write it with a glow of hallowed gratitude to God—slavery is dying in Maryland. It may linger, like a serpent with a wounded head, but it must die. I had a conversation yesterday with a Connecticut farmer who has moved into this region, and is cultivating his lands by free labor. The effect of his single effort is already felt for miles around him. Other farmers, natives of the soil, are beginning to profit by his example. In this quiet way, with the eloquence of industry, his arguments being those of the plough and the harrow, he is pleading the cause of emancipation, and winning his countrymen to her peaceful standard. Heaven speed such toils!

NEW ENGLAND SCHOOLS.—A writer in a Southern paper thus describes the Free Schools of New England: "The poorest boy in the free schools feels as high and as proud as the son of the richest." "You do not mean," said Governor Barbour of Virginia, after visiting the superb free schools in Boston, which he admired very much, "that those schools are free?" "Indeed I do," said the committee-man. "You remember the boy that got the medal in the class we have just examined, and the boy that lost it? The first is the son of that wood-sawer there, (pointing to a man who was sawing wood in the street,) and the second is the son of John Quincy Adams, ex-President of the United States." The Virginian started in astonishment at a spectacle like this, and no longer wondered at the prosperity of New England.

KINDERHOOK WOOL DEPOT.—A depot has been established at Kinderhook to which wool is brought for sale from Columbia, Albany and Rensselaer counties, and from the neighboring county of Berkshire, in Massachusetts. The quantity received during the week ending June 25, was 24,500 lbs. The whole amount in store is 49,500 lbs. The wool as it arrives is sorted, that brought by each farmer being kept distinct, and the various grades arranged in separate parcels, which are all numbered, according to the quality, thus facilitating the operation of both buying and selling.

TRIAL OF GREEN FOR THE MURDER OF HIS WIFE.—This trial occupied the whole of the last, and runs into the present week. The Troy papers contain full reports, one of which, the Budget's, is published in pamphlet form.

As the jury are not allowed to see newspapers, until the trial is over, there can be no harm in saying that the testimony discloses one of the most deliberate, cold-blooded murders that we have ever read. Green had been married but a short time to a beautiful, affectionate and confiding girl of 18, he being 22. Without any provocation or cause (for when she was dying she appealed to him to say whether she had ever deceived him or in any way conducted improperly, and was answered in the negative) this monster dosed her, day and night, with arsenic, which he put into her coffee, her chicken broth and her medicine, standing by her bed-side unmoved while the poison was agonizing her with pain! And what is more strange than fiction, is the fact that this poison was repeatedly administered while persons around the sufferer were witnessing its deadly effects. The victim herself, though apparently conscious that her husband was murdering her, took whatever he offered. [Eve. Jour.

INTERESTING FACTS.

The population of the earth is estimated at one thousand millions. Thirty millions die annually, eighty-two thousand daily, three thousand and four hundred and twenty-one every hour, and fifty-seven every minute.

A bushel of wheat weighing 62 pounds contains 560,000 kernels.

In Greece it was the custom at meals for the two sexes always to eat separately.

The Romans lay on couches at their dining tables, on their left arms eating with their right.

It is estimated that 245,000 persons have been annually killed in battle, for the last four thousand years, to say nothing of the wounded.

Noah's Ark was 547 English feet long, 91 broad, and 51 high.

The walls of Nineveh were 100 feet high and thick enough for three chariots abreast.

Babylon was 60 miles within the walls which were 75 feet thick and 300 feet high.

The largest pyramid is 481 feet high.

A clean skin is as necessary to health as food.

On one of the peaks of the Alps there is a block of granite weighing by estimate, 131,568 tons, so nicely balanced on its centre of gravity, that a single man may give it a rocking motion.

Vinegar boiled with myrrh or camphor sprinkled in a room corrects putridity.

Hops entwine to the left, and beans to the right.

Gold may be beaten into leaves so thin that 280,000 would be only an inch thick.

The earth is 7,916 miles in diameter, and 24,880 miles round.

Forests of standing trees have been discovered in Yorkshire, England, and in Ireland, imbedded in stone.

Fossil remains on the Ohio prove that it was once covered by the sea.

When the sea is a blue color it is deep water; and when green shallow.

A map of China, made one thousand years before Christ, is still in existence.

The 14th day of January, on an average of years, is the coldest day in the year.

In water, sound passes at the rate of 4,780 feet per second. In air, 1,142 feet per second.

In the Arctic regions, when the thermometer is below zero, persons can converse more than a mile distant. Dr. Jamieson asserts, that he heard every word of a sermon at the distance of two miles.

Ezekiel's reed was ten feet eleven inches and one-half long.

A Sabbath day's journey was about two-thirds of a mile.

There are 2,500 species of fishes.

The flea jumps 200 times its own length, equal to a quarter of a mile for a man.

The bones of a bird are hollow, and filled with air instead of marrow.

The black ostrich stands 7 feet high.

In the human body there are 240 bones.

There is iron enough in the blood of 42 men to make 50 horse shoes, each weighing half a pound.

A man is taller in the morning by half an inch than he is at night.

Water is the only universal medicine; by it all diseases may be alleviated or cured.

About the age of 36, it is said the lean man becomes fatter and the fat man leaner.

SUMMARY.

The weather for the last few days has been intensely hot—hotter than ever known in the memory of the "oldest inhabitant." In New York and vicinity it has been unusually destructive of life. In a paper of yesterday morning we counted notices of sixteen deaths, from the effects of heat and drinking cold water.

An accident occurred at Rome, N. Y., on the 4th inst, from the explosion of an old bomb-shell which some reckless fellows had loaded and set fire to. One or two persons were killed, and several others seriously wounded.

At New Orleans, on the 1st of July a steamboat burst her boiler with a terrific noise, scattering death and destruction around. Ten persons have already died of their wounds, and several others are not expected to survive.

A sad accident occurred in front of the President's mansion at Washington, on the 4th of July, by the falling of a rocket stand, through which means twelve rockets were sent directly among a crowd of eight hundred persons. Two persons were instantly killed, and several others severely wounded.

Cassius M. Clay has written a letter to the editor of the N. Y. Tribune, in which he formally pledges himself never again to offer or accept a challenge, or in any manner to give dueling his countenance or support.

The Slave Trade in the Levant, it is said, is carried on to an enormous extent, and with perfect impunity. There have been several extensive shipments of Nubian slaves made in Alexandria on board of Greek and Turkish vessels bound for Smyrna and Constantinople, and from the latter port there are frequent arrivals of Circassian slaves, and no objection whatever to this traffic is made by European Consuls.

A letter from Frankfort, Germany, speaks in glowing terms of the musical promise of Richard S. Willis, brother of the poet, who has been in Frankfort more than two years, studying and preparing himself for a composer. Mr. Willis graduated at Yale College in 1841, where he created a musical taste which still lives in that Institution. He was President of the Yale Beethoven Society.

East Newark, a tract of meadow land lying on the Passaic opposite Newark, which was laid out in lots as a city during the speculation in 1835, was sold at auction for $17,000 to Richard Dey, of New York.

More than half of the members of the Mississippi Legislature are unmarried.

Professor Morse is about to sail for Europe in August, but he will return in time for the session of Congress. He will carry with him an improved copy of his celebrated telegraph.

The cheap postage system works well at Salem, Mass. The number of letters received averages more than three times the amount under the old law; the Register says it is the opinion of those qualified to judge, that although there will probably be a deficiency in the [illegible] ter, at the end of the year the revenue will fully equal the sum received under the old plan.

The report of a lamentable accident at Ithaca on the 4th proves to have been a 'Roorback.' The villain who perpetrated the fraud deserves the severest condemnation.

The Kennebec Journal says that on the 3d inst. Miss Patty Crommett, well known as a highly respectable milliner of Augusta, was put into a mesmeric sleep by Dr. Josiah Dean of Bangor, when a tumor, weighing two pounds and six ounces, was taken out by Dr. H. H. Hill. During the operation, which lasted about six minutes, she was wholly insensible, and being awoke, stated that she knew nothing of what had been passing. On being asked if she had any consciousness whatever during the progress of the operation, she said she had not.

The Editor of the Cincinnati Herald, speaking of the action of the late Old School General Assembly, says:—A veteran Democratic leader, after listening attentively to the Report, and witnessing its disposition, turned to us with the irreverent remark—'Well, I can't stand that, any how. We politicians tolerate slavery from motives of policy, but these holy men go in for it on godly grounds.'"

Doctor Babcock and family, and the Rev. Mr. Perkins and family, recently members of the Methodist mission in Oregon, were at the Sandwich Islands at the last dates, and expected to sail for New Bedford in the ship Inez, in March last. Miss Goodell and Mrs. Dibble, of the Sandwich Island mission, were expected to leave in the same ship.

The Frederick, Md. Examiner says that the crops of wheat and rye in that country are all secured, and that the harvest is a most abundant one.

We copied a paragraph, the other day, telling how a Mr. Armstrong, at Burrillville, Rhode Island, died soon after drinking some rum from a jug which he found in his barn. Suspicion fell on his brother-in-law, a Mr. Cooper; the body was exhumed and the contents of the jug was analized, with discovery of arsenic. Cooper went to his own barn and hanged himself.

Two men, James Avant and William Powers, have been executed in Jackson county, Florida, by the sovereign people, without the formalities of judge and jury.

There are more post offices within thirty miles of Philadelphia than any other large city in the Union. The number is 151. Within thirty miles of Hartford there are 118; of Boston 105 and of New York, 82.

Abby Kelley, it is said, has given her whole patrimony, ($6,000) to the Anti-Slavery cause.

A Doctor of Divinity at Buffalo has written out and published in a newspaper the Prayer offered by him on occasion of the Funeral Obsequies of Gen. Jackson. It fills a whole column, and seems to have been intended to impart a vast deal of useful information.

Mr. C. Edwards Lester has made a sale of 1600 of the grape vines which he brought out with him. They were sold to a practical gardener for $2000.

Dueling is denounced by the Grand Lodge of Odd Fellows of Mississippi. The penalty of an infringement of this act is expulsion from the fraternity.

The Bonaparte Paintings, at Bordentown, are to be sent to London to be sold. They form, it is said, a very choice collection.

Four Hindoo Bramins are at present studying medicine in the London University, for the purpose of diffusing a knowledge of that science among their countrymen.

The Irish Catholic bishops are exerting themselves to circulate extensively a cheap copy of the Bible throughout Ireland.

The Æthiopians are styled by Homer, the justest of men, and the favorites of the deities. Diodorus Siculus says they were the first inhabitants of the earth. They are also said to have been the first to worship the gods.

The Anti-Renters had a very orderly celebration of the 4th at New Scotland. Not the least impressive part of the scenes of the day was the appearance of a team, hailing from Reedsville, of eleven yoke of oxen attached to a carriage carrying about fifty persons, with a banner across, fastened on either side to a hickory and ash tree, showing the union of both parties in one great Anti-Rent Party.

The Lexington Observer states that Jacob F. Todhunter, born deaf and dumb, aged twenty-five years, has been taught to articulate by his instructor, Robert T. Anderson. The editor was incredulous, when he heard the statement, but Jacob called on him, bade him "good morning," made himself distinctly understood in conversation, and read a chapter in the Bible with ease and clearness.

Miss Blanchard, who, some days since, in the face of day, and in the presence of hundreds of the citizens of New Orleans, shot the scoundrel who robbed her of her fair fame, died on the 26th ult. either from the effects of poison or the ravages of an insane mind.

The gilt cross which forms the pinnacle of the steeple to Trinity Church has been erected. At the immense height to which it has been elevated, it has rather a diminutive appearance, though we are told that, seen on the ground, it was supposed it would be too large.

Fisk and Rice, merchants of Boston, failed about two years ago for $194,000, and settled with their creditors by paying 53 per cent. They have since been successful in business and have paid the balance of their debts, principal and interest. This is a noble example.

Henry R Schoolcraft, Esq., well known and esteemed for his labors in the investigation of Aboriginal history, has been appointed, under the law of last winter, to take the census of the Indians resident in this State.

ATHENS, (Geo.) July 1st, 1845.—"Such a season I have never seen in all my life. There will be a sad deficit in bread, even were it to rain every day from this out. In my garden, corn is dead, a thing I never saw before. Grape vines and fruit trees are dying. This morning it is quite cold. I have no doubt there was frost in the mountains."

Nathan Miller, a widower of 40, with nine children, has been mulcted in the sum of $400 in an action for breach of marriage promise brought by Miss Mary Ann Rhodes, a maiden on the blind side of thirty, in the Steuben County Court.

Forty members of the Methodist Church in St. Louis have signed a declaration [illegible] avow their purpose not to join the Methodist Church South, but to remain in the old Church; and the editor of the Christian Advocate and Journal assures them the Church will supply their wants.

The Syracuse and Utica Railroad Co. are grading their line for a new track. It will be ready for the heavy T rail next spring.

At Norristown, Pa., a man had his head blown off on the 4th, while firing a salute.

The New York Commercial says that from the 2d of April to the 20th of June, evening, there have arrived at the quarantine ground, *thirty-one thousand four hundred and forty-three* emigrants, of whom seventeen thousand six hundred arrived in June.

A story is told of a dog found alive in a basement of No. 74 West Broadway, having been imprisoned without food or water for two months.

The Christian Advocate and Journal says, the "divisive spirit" among the Methodists South, "originated with and is chiefly sustained by the slaveholding aristocracy among the traveling preachers." These may lead or drive the great body of the people into a separation, but there will be a separation ere long; and the M. E. Church will gather again her children, and lead them into green pastures and by the still waters, under shepherds who are old-fashioned traveling Methodist preachers, and whose treasure is in heaven, not in negroes, or in cotton, or tobacco plantations.

Bishops Morris and Janes have given official notice in the Christian Advocate and Journal of last week, to the Southern Conferences of the Methodist Church, that they respectfully decline attending those Conferences, in view of resolutions adopted by the Bench of Bishops at their last meeting in this City, wherein the secession *de facto* of the Southern portion of the Church is distinctly recognized. We presume that, in accordance with this decision, Bishop Soule, who goes the whole figure with the South, will not be allowed to preside, if he shall attempt to do so, in any Northern Conference. The division of the Church would seem now to be pretty nearly complete, though we suppose there will be a desperate struggle on the part of the secéders for their share of the church property.

A fearful tragedy, the result of seduction and desertion, took place in New Orleans on the 24th ult. As Mr. J. P. Pettiway, a negro broker, was walking in the auction mart in Camp street, with a Mr. Kendig, a young lady of prepossessing appearance, plainly but neatly dressed, approached him, and drawing a pistol shot him, the ball entering his left side, passing through his body and coming out in front. Pettiway was conveyed to his residence. The young lady, whose name is Henrietta Blanchard, made no attempt to escape, but throwing the pistol on the floor, demanded to be taken at once before the Recorder. She was told that she had killed Pettiway. She replied that he had done worse to her. In reply to an inquiry why she had done as she had, she merely said, "*He* knows"—adding after a pause—"This is a fearful tragedy, but he deserved it." She was taken to the Second Municipality police jail. She appeared and continued throughout the day perfectly composed, betraying not the least excitement. There was nothing in her manner that indicated an abandoned character. The Bee says "the unfortunate young woman was seduced by Pettiway under promise of marriage—a child was the fruit of their intercourse, which is since dead. Pettiway refused to marry her, endeavored to blast her character, and offered her money to be released from his engagement, which she promptly refused, demanding as due to her honor, the fulfilment of his promise. Finding all her endeavors fruitless to obtain reparation, and goaded to desperation by his shameful conduct towards her, she formed the deliberate design to be revenged, and so far accomplished her purpose as we have stated."

The young woman, it is said, is the daughter of respectable parents in this city. [Tribune.

☞ WANTED—A situation as GOVERNESS, or as Teacher in a School, (either in town or country,) where the usual English branches are taught, together with Music. Letters addressed to Rev. Dr. Baird, 25 Fifth street, New York, will be promptly attended to.

MARRIED,

In Hopkinton, R I., on the 7th inst., by Eld. Henry Clark, GEORGE W. NOYES, Esq., of Stonington, Ct., to Miss MARTHA B. NOYES, of Westerly, R. I.

DIED,

In Alfred, N. Y., May 23d, HULDAH WILLIAMS, wife of Nathan C. Williams, in hopes of a glorious immortality.

At Unadilla Forks, Otsego Co., N. Y., on the 22d ult., after a short illness, JAMES RAY CLARKE, aged about 24 years.

In Westerly, R. I., on the 4th inst., Dea. ETHAN STILLMAN, aged 76 years.

In Williamsburg, L. I., on the 14th inst., ESTHER W., daughter of Benedict W. and Ann M. Rogers, aged one year and five months.

LETTERS.

Samuel Davison, Jason B. Wells, Andrew Babcock, B. F. Hedden, Joshua Clarke, Joel Maxson, J. P. Livermore, S. P. Stillman, Zebina Richards (the paper shall be sent.)

Also, a letter from Westerly, R. I. enclosing $2 to pay the writer's subscription, but without any signature from which we can learn his name.

RECEIPTS.

Independence—Stephen S. Clarke, Nelson R. Crandall, Elisha B. Green, $2 each.
New York—M. B. Danielson $2.
Friendship—Ezra Crandall $2.
DeRuyter—Harvey Marble $1.
Berlin—Orrin Burdick $1.
Plainfield, N. J.—John D. Titsworth $2.
Mystic Bridge, Ct.—Thomas M. Wilcox $2.
River Head, Ct.—James Manwarring $2.
Hopkinton, R. I.—Jonathan R. Wells $4; Thomas Lewis, Luke Crandall, John Crandall, Comfort Kenyon, Arnold Hiscox, Ebenezer Carpenter, Emily Babcock, Oliver Langworthy, Franklin Barber, Silas Greenman, Jared Barber, $2 each.
Westerly, R. I.—Jonathan Maxson, Hoxie Green, Daniel B. Irish, $2 each.
Fiskville, R. I.—Wm. Buffington $2.

NEW SUBSCRIBERS.

DeRuyter.
Dr. Ira Spencer,
D. C. Richmond,
Mrs. Harriet D. Wells,
David L. Maxson,
Willet Burdick,
Hiram Babcock.

Little Genesee.
Joel Maxson.

Hopkinton, R. I.
Ebenezer Carpenter,
Emily Babcock.

☞ In our list of new subscribers last week the name of *Manning* Dunn should have been *Martin* Dunn, New Market, N. J.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from [illegible] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

BANK NOTE LIST.

☞ The rate of discount affixed to the States, shows the value, in Wall street, of bills of banks in good standing at home; those somewhat depreciated are specified; all others may be considered worthless.

	disc.
New England:	¼
Calais, Me.	10
Lafayette, Me.	—
Portland City, Me.	—
Mercantile, Bangor, Me.	5
St. Croix, Me.	—
Westbrook, Me.	3
Concord, N. H.	5
Grafton, N. H.	—
St. Albans, Vt.	1
Bennington, Vt.	—
Windsor, Vt.	—
Commonwealth, Mass.	—
Middlesex, Mass.	5
Newburyport, Mass.	—
Housatonic R. R. Co.	par
Pascoag, R I.	10
Agricultural, R I	10
Providence Co., R. I.	5
Freeman's, Bristol, R I	—
New York:	
City & most River bks	par
Clinton Bank, city	50
Washington Bank, city	1
Other Safety Fund	⅝
Do. Red Backs	⅝
Alleghany County	52a30
America, Buffalo	26
Binghamton	23a28
Brockport	25
Cattaraugus County	17a25
Commerce, Buffalo	26
Commercial, Buffalo	25
Commercial, Oswego	35
Clinton County	35
Erie County	30a42
Farmers, Seneca Co	28
Hamilton	25
Lodi	19a5
Lyons	35
Merchants' Ex Buffalo	21a37
Mechanics, Buffalo	39
Millers, Clyde	8
Olean	15a28
Oswego	20
Phenix, Buffalo	29
State Bank N.Y. Buffalo	75
St Lawrence	70a52
Tonawanda	40
U. S. Bank, Buffalo	25
Union, Buffalo	21
Watervliet	36
Western New York	27
New Jersey:	⅛
Small notes West N.J.	½
N. Hope Del. Bridge	1
Pennsylvania:	½ to 1½
Relief notes	4
Berks County	
Carlisle	1½
Chambersburg	1½
Far. & Drov. Waynesb'g	2½
Franklin, Washington	2
Gettysburg	1½
Girard	2
Harrisburg	1½
Lewiston	2
Lebanon	1½
Lumberman's	90
Miners'	2
Middletown	1½
Monongahela	2½
Susquehanna	50
U. S. Bank	38
Wyoming	2½
West Branch	2
York	1½
Delaware:	½ to 1
Maryland:	to 1½
Baltim. & Ohio R. R. Co.	10
Cumberland	2
Franklin	5
Mineral	2
Salisbury	3
Dist. Columbia:	½ to 1
Virginia:	1 to 1½
N.W. Bank of Virginia	2½
North Carolina:	1½
South Carolina:	1½
Georgia:	1½
Ohio:	3
Com. Bank Lake Erie	10
Farmers, Canton	20
Hamilton	20
Lancaster	20
Miami Exporting Co.	40
Urbana Banking Co.	60
Indiana:	
State Bk & branches	2
Kentucky:	3
Tennesee:	3
Michigan:	3
Michigan & Branch	88
Canada:	3½ to 4

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☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to

GEORGE B. UTTER, No. 9 Spruce St., New York

TOBITT'S PRINT, 9 SPRUCE ST.

Miscellany.

From the Gospel Messenger.

LINES ADDRESSED TO A LITTLE GIRL, ON SENDING HER A BIBLE.

This little book, I send to thee,
God's holy word and true;
May it be precious to thy heart,
And sacred to thy view.

Here may'st thou learn to shun the ills
Of Life's dark, devious way;—
Forget not, thou, God's holy word,
In childhood's sunny day.

Then, Oh! when Time, thy brow hath cross'd
With many a weary care,
Thy heart will turn to yonder page,
And find Hope written there.

And when at last, life's warfare's o'er,
Thy spirit would be free;—
Then turn thy thoughts to God's own word,
Strong, strong to comfort thee.

Utica, April 3, 1845. L. C. T.

ONE WORD MORE TO CHRISTIANS ABOUT WAR.

Mr. Editor:—

May I again ask admission to some corner of your paper, whence I may address a few more words to those of your readers who profess to be disciples of Christ?

Christians, let me press the question home upon the reasoning conscience within you. Why have you no more power with God and man? At this age of intellectual development, when mere scientific, mercenary mind has made its power felt throughout the material world, annihilating time and space and taming the lightnings to its will, why have you not secured to the *mind* that was in Christ Jesus, the mind of the gospel, a sublime ascendency over all principalities and powers, and brought every knee to bow and every tongue to confess to the only name given under heaven by which men, societies and nations may be saved, and human government be made perfect, in its spirit and functions, as that of the great Law-giver of the world is perfect? Why has not the fullness of the Gentiles already come? why has not the fulness of science, come, and all the rulers and dominions of the earth come, to be tributaries and obedient subjects to that King and Kingdom to which they rightfully belong? Why is there to-day one solitary being made in God's image still bowing down to gods which his own hands have made? Why have you not deluged, as it were, the whole world with the light of the gospel, putting a Bible into the hands of every human being on the globe? Why has not the Christian religion that self-diffusing power which, under its primitive apostles, carried its principles almost upon the wings of the wind, self-preaching to the consciences of men, as the power and wisdom of God unto salvation? Are the pagans of to-day incorrigibly idolatrous, than those who bowed to the sceptre of Emanuel in Paul's day? Christians, the Prince of peace, to whom you have some allegiance, will hold you responsible for the present condition of mankind. You have given your power to the Beast, which has so long desolated this world with sin, suffering violence and misery. You have cut away from the religion of Jesus Christ its Sampson locks, its sublimest principles, and despoiled it of almost the only attributes that distinguish it from the religions of the heathen world. Every religion invented by man patronised the lusts, the instincts, the "*natural laws*," of human nature. The religion of Jesus Christ was given to extirpate those lusts, to subjugate those instincts, to displace those "natural laws" with new laws written by the spirit of God on the human heart. But in your love and leniency to human nature, you have pleaded and prevailed with religion to spare those instincts and lusts, and let them stand above all that is called God, above all the teachings of the Saviour, paramount to all divine revelation. These enthroned, defied lusts and instincts, usurping the place of the highest attitudes of the Christian religion, have reigned for nearly fifteen hundred years, and filled the earth with violence and blood. The Christian era would seem to distinguish a period when the battle breeding lusts of human nature have invented new forms of ferocity and new faculties of destruction, under the stimulus of a more vigorous religion than the old dull, sodden ethics of paganism.

Let us open our eyes to the light, however painful it may be, and confess to the world our folly in crowning our lusts and instincts, and natural laws with the diadem which should sit upon the brow of the Son of God. And, in the docility of honest penitence, let us review the process by which we have been cheated out of our moral strength; by which we have bled out of the religion we profess the great element of its moral power. Christian brother, is there any ambiguity about the mind that was in Christ Jesus? Is there anything that he said or did, from the manger to the cross, which will permit you to put sin against sin, evil against evil, reviling against reviling, and injury against injury, let their natural instincts and spontaneous laws of action dictate what they may? No; you cannot charge the Saviour of mankind with the omission of a single precept or example which was necessary to prohibit his followers from engaging in war of any kind. When he said at Pilate's bar, that his Kingdom was not of this world, he did not say that it was not *in* and *over* this world. He did not renounce his title to its sceptre, as king of nations and king of kings. But he said it was not *of* this world; that it was not founded on its policy, nor inspired with its spirits, nor sustained by its brute and brutalizing force; that his kingdom was his religion, and that it was not of this world, nor of the human heart, nor the creature, nor the subject of its natural instincts, lusts and laws; and therefore the subjects of his kingdom and the disciple of his religion could not fight.

Mr. Editor, I feel myself deeply indebted to your kindness and courtesy for the access you have given me to your columns. I should be very grateful, if you could make room for a few more articles, which I propose to send to you upon this important subject of International Peace, and the duties of Christian citizens with regard to it.

E. B.

Worcester, Mass. June 3rd, 1845.

MOTIVES TO THE STUDY OF THE HOLY SCRIPTURES.

As the Bible is the most ancient, so it is the most authentic and instructive of all books. It is our duty, our wisdom and our interest, to be intimately acquainted with it. Among a multitude of reasons which may raise it in our estimation, the following deserve to be seriously considered:—

1. The sacred and inspired book is the most efficacious remedy to cure the evil which is in our own nature, and the most potent antidote to the evil which is in the world. A thousand testimonies on this subject could with facility be recited. Lactantius, one of the ancient fathers, says:—"Give me a man, passionate, slanderous, ungovernable: with a few words of God, I will render him placid as a lamb. Give me a man greedy, avaricious, penurious: I will give him back to you, liberal and lavishing his gold with a munificent hand. Give me a man who shrinks from pain and death: and he shall presently contemn the stake, the gibbet, and the wild beast. Give me one who is libidinous, an adulterer, a debauchee: and you shall see him sober, chaste, and temperate. Give me one cruel and blood-thirsty; and that fury of his shall be corrected into clemency itself. Give me one addicted to injustice, folly and crime; and he shall, without delay, become just, prudent, and harmless."

"Thy word," said David, "have I hid in my heart, that I might not sin against thee." This is a specific, to subdue levity and lust, to allay the fever of ambition, the ferments of anger, and the fretfulness of impatience and discontent. The Christian should ever carry this powerful antidote with him, into the infected regions of the world; for he cannot otherwise be prepared to resist temptation, and repel the contagions influence which a thousand odious customs and pernicious examples are spreading around him. The wholesome words of our Lord Jesus Christ, daily received and incorporated with the inner man, give the moral constitution a tone of vigor, indispensably requisite to all who would escape the corruption that is in the world through lust.

2. The sacred and inspired book is the safest directory and guide in all doubtful matters and difficult cases. There are points of doctrine, which may at times agitate the anxious inquirer, or even the conscientious Christian. And whither shall we look for assistance and direction? It is in vain to look to popes, and counsels, and colleges. We find men of equal ability and learning, piety and zeal, eagerly espousing and temperately maintaining opposite systems. But this is one consolation, we look not, trust not, to fallible leaders, because the Gospel of Christ is our unerring guide. This is the decisive standard to which we must refer, and in matters of doubt, it is far better than all creeds, and confessions, and elaborate books, that ever were written and published. There the perplexed but honest inquirer finds light breaking upon him.

But besides matter of doubt, as to articles of faith, there are cases of difficulty, both with reference to religious discipline and moral conduct. He who is solicitous to do what is right, often hesitates, lest he should take a false step, or trench upon the proper province or part of another man. The Scriptures contain directions and examples, which meet a vast variety of cases; and though many may be expected to arise, for which no explicit precept or precedent can be found, yet general rules are given which can easily be applied to particular circumstances. The Bible is a map, to show the road in which we should go, and settle the wavering mind amidst the intricacies and uncertainties of life. But however profitable the Scriptures may be for doctrine, for reproof, for conviction, and for instruction in righteousness, an intimate acquaintance with them is necessary to attain these ends. "The Bible," says an able divine, "is the source of light and wisdom. Thence we learn, not how to circumnavigate the globe, not how to number and name the stars, or measure their distances: but how to conduct the voyage of life, how to reach beyond the stars, and enter the gates of pearl and the golden streets heaven."

3. The sacred and inspired book furnishes the richest sources of consolation, under the manifold privations and sufferings to which we are subject. "Whatsoever things," saith Paul, "were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." Here we have exceeding great and precious promises, suited to every condition. Amidst losses, bereavements, vicissitudes, and sorrows, they yield us support and solace. Here we have a healing balm for every wound, and a reviving cordial for fainting nature.—Count Struensee, who had been a vile libertine and hardened infidel, when brought to own and sincerely embrace Christianity, said, "I feel the power of the Gospel in quieting my conscience and reforming my sentiments; and though slight emotions of the passions by which I once was ruled still sometimes disturb me, I find no delight in them, but endeavor immediately to suppress them. I derive all my comforts in my last moments from religion. My temporal prosperity never procured me that true tranquility of mind which I now enjoy in prison and in bonds." Andronicus, seeing the martyrs suffer such grievous things in the cause of God, asked one of them, what it was which enabled him to bear such sufferings. He received for answer, it was that text, "Eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive, the things which God hath prepared for them that love him." This seasonable word laid hold of his heart, and issued in his conversion, and Andronicus had the honor and the courage to die a martyr to the faith.

The sacred and inspired book supplies the noblest motives to a course of uniform and active benevolence. It is the will of God that we should be employed in alleviating the misery and enlarging the happiness of our fellow-creatures. Selfishness is directly opposite both to the letter and spirit of Christianity. We are commanded, as far as we have opportunity, to do good to all, but especially to them who are of the household of faith. The testimonies and promises of the Gospel inspire the warmest and purest sentiments of benevolence.—They set before us the awful responsibility attached to every talent; they remind us of the brevity and value of time; they make us feel the weight of our obligations to redeeming love and sovereign grace. If we would be alive and active in the labors of charity, we must let the word of Christ dwell in us richly, work in us freely, command and concentrate our thoughts, give a liberal tone and tendency to all our feelings, desires and affections. Every Christian should practically prove himself a servant and follower of Him who went about doing good.

5. The sacred and inspired book imparts the sweetest anticipations of our future bliss. The Elysium painted by pagan poets, and the Paradise by Mahomet, were calculated to gratify a voluptuous and corrupt taste. Oh! how different the prospect of future felicity, presented to us in the last discourse of Christ, as recorded by John the Evangelist! What bright displays are there given of the celestial inheritance, of the mansions of peace and joy prepared for the saints!

And is it possible to read and contemplate the pages which contain these wonderful disclosures with indifference? What! shall men kindle into ardor by the perusal of ingenious fiction, and we remain unmoved, when the Scriptures unfold to us the glories of the heavenly kingdom? No; it is by an intimate and growing acquaintance with the word of God, that our views extend, our consolations increase, our hopes brighten, and our joys refine. Here we have the earnest and foretaste of a bliss, which will be pure as its source and permanent as our souls.

Church Music.

That music held an important place in the Jewish worship, whether in the synagogue or temple, all who have read their Bibles must concede. The Psalms of David were chanted in the temple, and not a few are *dedicated* to the "chief musician." It is thought by some that "*selah*," which often occurs, was intended as a direction to the singers.

David had 4000 Levites appointed, under the instruction of 488 masters, or leaders, as musicians and singers.

Then, as now, music possessed a tranquilizing power, as we see by the fact that when David played before Saul, his disturbed and phrenzied mind became calm and tranquil.

That it promoted devotion may be learned also from the case of Elisha, who wished a minstrel played in his presence, before entering upon the work of prophesying. 2 Kings 3: 15.

Nor has it been deemed a less important part of divine worship under the Christian, than the Jewish dispensation. The early Christians sung in all their assemblies for worship, and were directed to do so by the Apostles themselves, who united singing with prayer, even in the prison.

Paul directs Christians in these words—Ephes 5: 19—"Speaking to yourselves in psalms and hymns, and spiritual songs, *singing* and making melody in your hearts unto the Lord."

And again, "Is any merry? let him sing psalms."

In order that the *effect* of music be good the *music* must be good and appropriate. It is absurd to think that choirs, or congregations, who make unearthly jargon, violating all the rules of taste, speaking the words so indistinctly that the congregation cannot understand what they say, paying no attention to pauses, or the expression of the poetry, singing boisterously where they should sing softly, and faintly where they should be full, can edify or benefit a congregation. I have often sympathized with a certain minister, who told his choir they must try again, for he could not preach after such singing. We might as well think mere rants in the sacred desk would edify, as a mere mouthing of poetry for singing.

This the early Christians felt, and hence appointed a class of persons to lead in this part of worship, called "canonical singers." The *matter* to be sung was submitted to the Bishops, or Presbyters, but all that related to the *performance*, as an *art*, was left with the singers. These were appointed merely that abuses might be corrected, and singing conducted with propriety and effect, the whole church joining in this work of praise. (Colman's Christian Antiquities, p. 123.)

When shall we feel the importance of good Church music as we ought? I have heard certain finished singers when all eyes were wet, and a recent visitor to the Mammoth Cave tells us that the sounds of a violin, played by Ole Bull, drew tears from all who heard it. The Hutchinson Family would control the wildest tumult of a mob by the harmony of their united voices.

The same, nay, a more powerful effect, would attend our church singing if it was what it might be. In our social meetings we sing *words* without meaning, or sentiment, in tunes without melody—and then talk about singing in the spirit.

[True Wesleyan.

Signs from the South.—A Cincinnati friend writes to us that a man has lately arrived in Cincinnati, bringing four slaves from Mississippi, whom he intends to set free, educate, and settle on a farm. He states that there is a strong and growing sentiment against slavery, in the portion of Mississippi where he resided, and he has no doubt that many of his neighbors will follow his example, by emancipating and educating their slaves. Our friend also mentions the recent arrival of thirty emancipated slaves from South Carolina.

Mordecai's triumph over Haman.

There was once a great king whose name was Ahasuerus, and he reigned from India to Ethiopia, over a hundred and seven and twenty provinces. Throughout his country were scattered a few people called Jews, who had been taken from Jerusalem in their own country, and carried captive into that. In Shushan, where the king lived, one of these Jews also lived, whose name was Mordecai, and with him lived a very handsome young girl, whose name was Hadassah; she was Mordecai's uncle's daughter, and when her father and mother were both dead, Mordecai took her and brought her up for his own daughter. He was very good to do this, and so she was not only very handsome, but was very good also, and that is better than mere beauty.

It came to pass that in one of the king's fits of drinking wine, he got mad at his wife the queen, because she would not mind him, and he put her away, and afterwards took Hadassah for his wife and to be the royal queen. Mordecai used to set at the king's gate, and it came to pass that two of the king's servants who kept the door were angry at the king, and agreed to lay hands upon him and kill him as he should pass, but Mordecai heard what they said, and he wrote it and sent it to Hadassah his adopted daughter, who had got to be queen, and she sent the same to the king, stating that it was Mordecai who told her that the king's life was in danger. This the king caused to be written in a book, so that it might not be forgotten that Mordecai had done him good.

There was a very proud and wicked man whose name was Haman, and he was made very honorable by the king, and all the king's servants that were about the gate were required to bow down when he passed by. But Mordecai, who still sat at the king's gate, refused to bow before Haman. We think he must have been some like our old fashioned Quakers, who will not pull their hats off for any body. Haman was dreadfully vexed at the conduct of Mordecai, and determined to destroy him. But he thought himself too great a man to destroy one poor old Jew, and so he thought to destroy the whole race of the Jews in the kingdom. He went and misrepresented them to the king, and obtained his decree that all the Jews might be killed in one day. When this was known, Mordecai rent his clothes, and put on sackcloth and ashes, and came even unto the king's gate. He also sent word to the queen what was determined against them, and that she should go in before the king and supplicate for their lives. Now in those days the queen did not appear in the presence of the king, unless she was sent for, and there was a law that if any person appeared before the king in the inner court uncalled for, he should be put to death, unless the king should hold out the golden sceptre that they might touch it.

This Hadassah sent to Mordecai for an answer, and as her reason for not going before the king. But Mordecai urged her, by saying that they would be delivered in some other way if she would not speak to the king, and that she and her father's house, that is, all her relations, would be destroyed. He also intimated to her that it was the design of God in raising her to the throne, to be queen, that she should deliver them at that time. She then sent word to him to fast with all the Jews three days, and that she would fast, and then she would go in before the king and see if he would hold out the sceptre to her. On the third day she put on her royal dress and went in to the inner court before the king as he was seated upon his royal throne. It was an awful time, for she did not know whether he would hold out the golden sceptre to her, and if he did not she must be killed. But when the king lifted up his eyes and saw her, he was pleased, and held out the sceptre, and she approached and touched it. You can see this represented in the picture. The king is reaching out the sceptre to her, and she is in the act of touching it. Then the king said unto her, "What is thy request? and it shall be given thee, even to the half of my kingdom." The queen did not then tell him what she desired, but invited him and Haman to come to a feast she had made for them. At the feast the king made to Hadassah the same offer, but she did not tell him what she wanted, but requested him and Haman to come and feast with her again the next day, and then she would make her request.

When Haman went out from the feast he was grieved because Mordecai would not rise, or honor him as he passed the gate, and after consulting with his friends, it was agreed that a gallows should be prepared seventy-five feet high, and that Haman should speak to the king and have Mordecai hanged on it before the feast the next day.

That night the king could not sleep. We suppose God disturbed him, because he had a great deliverance to work through him to save Mordecai and the Jews. Because he could not sleep he caused the book to be read, and the place was read where it was written what Mordecai had done to save the king's life, and when he learned that nothing had been done for him, he was resolved to reward him. At this moment Haman entered the outward court, to speak to the king to have Mordecai hanged, while the king's heart was devising how he might honor him. "Who is in the court?" said the king. It was answered that Haman was standing in the court, and the king ordered him called in. Then said the king to him, "What shall be done unto the man whom the king delighteth to honor?" Haman thought the king would honor him before any other man, and he answered, that the man whom the king delighteth to honor shall be clothed in the king's apparel and have the royal crown put on his head, and be seated on the king's horse, and be taken through the streets of the city by one of the king's most royal princes, who should cry, thus shall it be done unto the man whom the king delighteth to honor. Then the king ordered Haman to do this to Mordecai, whom he wished to hang. This was a dreadful disappointment, but he had to do it.

When they came again to the second banquet which the queen made, the king said again, "What is thy petition? and it shall be granted thee." Then the queen said, "let my life be given me at my petition, and my people at my request, for we are sold, I and my people to be slain and to be destroyed." Then the king said, "who is he and where is he that durst presume to do so?" And the queen answered, "it is this wicked Haman." And one said unto the king, behold also the gallows fifty cubits high which Haman hath prepared for Mordecai, who hath done good unto the king. Then the king commanded that Haman should be hanged on that gallows.

[Juvenile Wesleyan.

Tobacco—Spit it out.

'Johnny, Johnny,' cried a little fellow, about a foot and a half high, as he ran down the street to his companions, 'Johnny, see, I've got a piece of tobacco.'

'Why, my little man,' said I, 'do you chew tobacco?'

'Yes,' said he, brustling up with much importance.

'And why? to make yourself sick?'

'O no, it don't make me sick.'

'Well, do you chew it to make your teeth white?'

'No.' (His teeth were dirty and yellow.)

'To make your breath sweet?'

'No.'

'To make a man of yourself?'

'No.'

'Then why do you chew it?'

The little fellow seemed quite at a loss for an answer. At last he managed to mutter out,

'I chew it for fun.'

Boys, if you should offer tobacco to a dog or a pig, they would refuse it—it is too nasty for them. A dirty baboon, I believe, is about the only animal that will take it into the mouth, and I am not certain but it makes even a baboon sick.

Now where is the boy that will put a poisonous weed into his mouth, and grind it over and over, like the cud of an ox—a weed that is so vile, that a dog and a swine turn away from it with disgust. Spit it out, if you have commenced the hurtful habit. Never again make a tobacco still of your mouth, or a smoke pipe for nauseous fumes of your nose; neither cram it with irritating and sickening powder, until your voice is as thick and wheezy as an asthma. 'Touch not, taste not, handle not.'

[Young People's Friend.

A Call from India.

A missionary in India, now in this country for the recovery of his health and that of his wife, thus writes:

"Our hearts yearn to resume our labors in India. We are hoping to go out in the spring. I hope you may have missionaries in your Sabbath Schools. We want a *thousand* for India to-day! Yes, a *thousand* men and thousand women can enter into most hopeful fields, at the present time, in India. Where are they?" We would ask the 60,000 or 80,000 children and youth in the schools connected with the Mass. S. S. Society, Where are they? Will not many of our readers say, "Here are we, send us?" and begin to prepare themselves for this work, and devote their lives to it? [Well Spring.

GREAT REWARD.—Several years since, the Massachusetts Sunday School Society made a large donation of books to the Sunday School Association of Marietta College. These books were very gratefully acknowledged, and were the means of giving new impulse to the 20 or 25 schools under their care. We have recently seen one of the former members of this Association, who used to conduct one of these schools, which was twelve miles from the College. He says those schools will never lose the happy influence of that donation, and that nearly every one of them is now sharing in the glorious revival with which God is graciously visiting Marietta and the country around. What a blessed reward for the little effort it cost to furnish the means of giving interest and permanency to those schools! And who will not be encouraged, by this fact to engage with new zeal in contributing to this object? [Wellspring.

PRICE CURRENT

ASHES,			
Pot, first sort		3 87	
Pearl		4 25	
CANDLES.			
Mould, tallow lb	9	a	11
Sperm, east and city	27	a	29
Do Patent	—	a	38
COFFEE.			
Java	9	a	10½
Laguira	6¾	a	8
Brazil	6¾	a	7½
St. Domingo	5¾	a	6¾
DOMESTICS			
Shirtings brown ¾	5	a	6½
Do do ⅞	6	a	7
Do bleached	7	a	9
Sheetings b'wn 4-4	6¼	a	7½
Do do 5-4	10½	a	12½
Do bleached 4-4	7	a	12
Do do 5-4	12	a	15
Calicoes, blue	7	a	12
Do fancy	6	a	14
Drillings, brown	—	a	8¾
Kentucky jeans	25	a	50
Satinets	40	a	75
Checks 4-4	8	a	12
Cotton yarn, 5-13	15	a	16
FEATHERS.			
Foreign, lb	12	@	25
American, Live	26	@	30½
FISH			
Dry Cod, cwt	2 37	@	2 50
Pickled Cod, bbl	3 00	@	3 25
Pickled Salmon tc	12 50	@	
Mackerel, No. 1 bbl	11 50	@	12 25
No 2 bbl	10 75	@	11 00
No 3 bbl	5 50	@	6 00
FLAX			
Russia, lb	9	@	11
American	6½	@	7
FLOUR AND MEAL.			
Genesee	4 62½	@	
Michigan	4 56½	a	
Ohio, Hey. & Ven.	5 37½	@	5 50
Pennsylvania		@	
Baltimore	4 75	@	4 87½
Richm'd c mills	6 25	@	6 50
Do. county		@	5 00
Brandywine		@	4 87
Georgetown	—	@	4 87½
Rye flour	3 00	@	3 12½
Indian Meal	2 37½	@	2 56½
GRAIN.			
Wheat W.	95	@	1 06
Do South new	95	@	1 00
Rye, Northern	64	@	
Corn Jersey	46	@	47½
Southern		@	46
Barley western	50	@	52
Oats, Northern	37	@	
GLASS.			
English Crown 50 feet: 6x8 to 10x13	3 50	@	4 00
12x18 to 16x26	5 50	@	6 50
Eagle and Columbian: 6x8 to 8x10	2 10	@	2 30
10x14 to 16x20	2 70	@	3 00
HAY.			
North River, 100lbs.	45	@	65
IRON.			
Pig, Eng. & Sc: ton	35	a	
Do Amer	35	a	37
Bar do rolled	90	a	92½
Do RussPSI	1 05	a	1 10
Do Swedes	87½	a	
Do Eng com	80	a	85
Do do refined	95	a	
Sheet E & Am lb	7c	a	7½c
Hoop do cwt	5½	a	7
LEATHER (Sole.)			
Oak, lb	19	@	24
Hemlock, light	15	@	15½
Middle	14½	@	15½
Heavy	13½	@	14
LUMBER.			
Boards N R [M ft	30 00	@	35 00
Do. box	11 00	@	12 00
Do. east. p.	10 00	@	11 00
Do Albany, piece	7	@	17
Plank, Gal [pine, M ft	33 00	@	35 00
Scantling pine	14 00	@	16 00
Do oak	30	@	35
Timber, oak, cu. ft	25	@	37
Do Ga. yel pine	35	@	40
Shingles, 18in.	1 50	@	2 00
Do. cedar, 3ft.	22 00	@	24 00
Do. do. 2ft.	——	@	17 50
Staves, w.o [pipe M		@	50 00
Do do bbl	30 00	@	
Do hoak hhd	25 00	@	26 00
Heading, w o		@	45 00
Hoops	25 00	@	30 00
MOLASSES.			
New Orleans, gall	28	@	31
St Croix	30	@	32
Trinidad, Cuba	28	@	29
Cardn's & Mat'nzas	24	@	26
NAILS.			
Cut, 4d a 40d (3d 1c and 2d 2c more)	4½	@	5
Wrought 6d a 20d	10	@	12
Horseshoes No 7 a 9	18	@	20
PROVISIONS.			
Beef mess bbl	9 00	@	9 00
Do prime	6 00	@	6 00
Pork mess, bbl	12 75	@	13 00
Do Ohio prime	9 00	@	10 00
Butter, west prne	11	@	11
Do. Orange co.	14	@	16
Do order to good	10	@	12
Hog's lard	7¾	a	8¼
Cheese, Am. lb	6	a	7
Hams smoked	8½	a	10
Do. pickled	7	@	7½
Shoulders, smoked	6	@	6½
Do. pickled	5½	@	6½
RICE.			
Ordinary 100lbs	3 12½	a	3 25
Good to prime	3 50	@	3 75
SEEDS.			
Clover lb. new	6	a	7
Timothy, tierce	9 50	a	12 00
Flax, rough	8 50	a	9 00
Do clean			
SUGARS.			
St Croix lb	7½	a	8½
New Orleans	5	a	6½
Cuba, muscovado		a	
Havana white	9½	a	10
Do Brown	8½	a	9
SALT.			
Turks Isl bush	25	a	26
Bonaire,	29	@	30
Cadiz,	20	@	21
Liverpool, fine	1 35	a	1 45
SHEETING.			
Russia, white, p.	9 50	@	10 00
Do. brown	8 50	@	9 00
SOAP.			
N. York brown lb	3	a	6
Castile	8½	a	9
SPICES.			
Cassia lb	19	a	19½
Cloves	25	a	25½
Ginger, race		a	7½
Nutmegs No 1,	1 11	a	1 12½
Pepper, Sumatra	10½	a	10½
Pimento, Jamaica	11	a	11½
TEAS.			
Imperial lb	88	a	95
Hyson	43	a	85
Young Hyson	34	a	85
Hyson skin	24	a	60
Souchong	20	a	60
WOOL.			
Am. Sax. fleece, lb	36	a	38
Do merino	32	a	34
Pulled superfine	31	a	32
S. Am. washed	10	@	12
Do unwashed	5	@	14
Africa	8	@	13
Smyrna	10	@	14
Mexican	12	@	13

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For the Sabbath Recorder.

WHAT CONSTITUTES A CALL TO THE MINISTRY?

An Essay read before the East N. J. Ministerial Conference.

BY ELD. WALTER B. GILLETT.

In presenting before my brethren this essay, I am not entirely insensible, that you have made it a subject of thought and deep investigation; for no man can enter upon the work of the gospel ministry himself, without making the inquiries—Am I called of God?—and, What are my evidences? As gospel ministers, we have much to do with this subject; for we are not only to instruct our brethren in the great doctrines of the Bible, but we are to search out the gifts in the Church, and use our influence to place them right, that there be no disunion nor schism in the body. And as there are various gifts in the Church, and various stations to be occupied, it is needful that we possess much wisdom, that we may not misplace the various members of the body, and thus attempt to make a leg of an arm, or a head of a foot, but that due honor be bestowed upon all.

I suppose all will at once admit, that to be a successful gospel minister it is needful that one be called of God, "as was Aaron." But there may be differences of opinion in reference to this call. It is important that we properly, understand our duty in this respect. There can be no doubt that many young men of talents and piety, who might have been of great service to the Church if they had acted in the sphere for which they were qualified, have, by taking upon themselves the office of the ministry, almost entirely lost their influence, and become a reproach to the cause. On the other hand, there are doubtless some whose duty it was to sound the gospel of salvation to perishing sinners, who have been kept back from this holy employment by not properly understanding what constitutes a call to the gospel ministry. A mistake on either side is very injurious to the cause of religion. For those who have undertaken this employment uncalled have by their want of wisdom and prudence, proved stumbling-blocks to sinners; and instead of winning them to Christ, have fastened them more strongly to the world. And those who ought to have been engaged in this work, but have neglected it, are often regarded by the unconverted as backsliders, and therefore proved a barrier to their embracing the gospel of Christ.

It is *not* wise in us to look back to the days of the *prophets*, and expect calls similar to what they *had* in order to enter upon this work; for in their day the canon of Scripture was not complete, and God spoke by his heavenly messengers, and in the visions of the night. It is not enough for us to believe that an angel has spoken to us. Various are satan's efforts, and if he can disarrange the order of God's house, his object is half accomplished. "Satan may transform himself into an angel of light," and may address us as a heavenly messenger, and thus lead us astray. But in this favored day "we have a more sure word of Prophecy." "In these last days, God hath spoken unto us by his Son." I have not the least doubt that a person may persuade himself that God has sent an angel and thus satisfied him that he is called, when the very evidences in the case show that the man, though honest, is deceived. Is not the wisdom of God paramount to the wisdom of man? Would you act so unwisely as to assign duties to your children to which they were not adapted? Would you set your son to follow the plough, if he was unable to do it? Would you employ a man as a teacher of your children, who was a novice, and had no disposition to learn? No. Let us then adopt the wise rule that we will not lay careless hands on ignorant sculls, that cannot teach and will not learn.

Some have supposed that they were called to this work from the singular dreams with which their heads have been troubled. If a man must engage in that business about which he dreams, this world would be thrown into a strange dilemma. To dream of preaching may be an evidence that the subject has occupied a place in our minds during our wakeful moments; but it is not an evidence that God has called us to this work, any more than for a man to dream of being a statesman would entitle him to the office. "He that hath a dream, let him tell a dream; but he that hath my word, let him speak my word faithfully." If God had not committed the various gifts to the disposal of the Church, we might look for some such miraculous events to lead men in the path of duty, that they may be useful in the Church. But we must believe, that *our duty is measured by our capacity*, and that our heavenly father will not lay upon us burthens, which we are unable to bear.

Providential misfortunes are supposed by some to be an evidence that they are called to this work. To this we must object. We are disposed to look at such misfortunes differently from those who suppose that it is in order to teach a man his duty to preach, that God has killed his cattle, blasted the fruits of his field, brought upon him bankruptcy, or sent disease and death upon his children and family. If this is the way that we are to come into the work, we must suppose that there has been a change since the apostles' days; for we have no reason to doubt that they were prospered in their business until they left it for the more noble employment of winning souls to Christ. Therefore, instead of being an evidence of a call to the ministry, such occurrences rather prove the inability of the person to engage in such a work. For, if they prove incompetent to manage their own affairs, we should conclude that the concerns of the Church ought not to be entrusted to them.

A love for souls, and the Bible, and the frequent impression of passages of Scripture upon the mind, are to some men evidences that they are called to this work. But here we would again refer you to the devices of satan. No person has ever possessed more love to souls than satan has pretended to; and although a man may possess love that will lead him to sacrifice his all, yet of itself it is not an evidence that he is called to this great work. Says the apostle, "Though I give all my goods to feed the poor, and have not charity, I am but sounding brass and a tinkling cymbal." It is our opinion, that every member of the church should possess the same love for souls as the minister of the Cross—(which would be but loving our neighbor as ourselves)—and that he should exert his faculties, and influence to save souls from death, as much as though he were a minister of God. And certainly the Bible must be loved by all, and its truths obeyed. As this alone is the religion of Protestants, without note or comment, if we reject its teachings, we show an unfitness to fill any station, high or low. If we are not ready to adhere to the entire teachings of the Holy Ghost, we are yet doing away God's commandments by our own traditions Hence a man may love the Bible better than his life, and not be called to officiate in the ministry.

Some have taken it as an evidence that they must preach, because passages of Scripture frequently occur to their minds such as the following:—"Lord, what wilt thou have me to do?" "Go and preach the preaching that I bid thee." "Go into all the world, and preach the Gospel to every creature." Such passages as these must frequently occur to the mind of every Bible reader, for it was not only consistent for Saul of Tarsus to inquire of the Lord, but it is the duty of every Christian, that he may know his will, and be able to say, "In doing the will of the Lord there is great reward." Satan himself is not a stranger to Bible language. If it suits his purpose he can quote Scripture. In the days of the apostles, the Church was thus distracted; and he still exerts the same influence. We do not wish to oppose the propriety of the frequent occurrence of Scripture passages to the mind. God forbid. Would that it were more frequent; yea, that it occupied our entire thoughts. But we contend that this should not be received as an invariable evidence that we must preach the gospel.

If satan fails to make the Christian neglect his duty, he will then not unfrequently persuade him to go beyond his duty, and attempt to fill a station that he can only disgrace. A Christian desires to do all that he can to promote the cause of religion, and he may forget that there are many stations in the Church that may be occupied to advantage. He may look forward to the ministry as the only place in which he can glorify God. Under this impression, he may enter upon the ministry, and soon he loses his influence, then his confidence, and through this means the cause may be brought into reproach. Not unfrequently these individuals go forth relying upon the promised protection of Christ, "Lo I am with you always;" and when they fail in their attempts, they charge it upon the wickedness of the Church, whereas the truth is, they have ventured upon unpromised protection, as much as it would have been for our Saviour to have listened to the voice of satan, and to have cast himself down from the pinnacle of the temple, because "it was written, he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Anxiety upon any subject has a tendency to suggest to the mind all our knowledge concerning it. Let a person be deeply engaged in revolving in his mind the duty of preaching, and what is more natural than to suppose that the above passages of Scripture, and others, would occur often to the mind. We do not mean to say, that those who are actually called to the work have no such thoughts, but simply that these suggestions have nothing to do in establishing that call.

But the question will naturally arise, Are there no evidences of a call to the ministry? As we believe there is no need of deception on this point, and that there are true evidences of a call to the gospel ministry, we hasten to state some of them.

1. In the first place, is the man who thinks he is called to preach, a pious man, and able to bring in subjection his whole body? That piety is necessary, all orthodox Protestants admit; and that self-government is necessary, we see from daily observation, and from the history of the past. Nothing has done more to clog the wheels of salvation, than the influence of those ministers who have sought retaliation, and have not learned how, if smitten on one cheek, to turn the other also. It is wrong to put men into the ministry, who cannot, or will not, bear reproach. If a man cannot bear all things, and endure all things, for the truth's sake, he ought to be exceedingly jealous of himself. That humble and devout Christian, who if he is reviled reviles not again, and possessing the other qualifications of a minister, enters upon his duties, proves himself to be worthy of the station; he cares for the flock, and not for the fleece; he is a blessing to the churches, and an ornament to society and the age in which he lives. Nothing strengthens the unbelief of the infidel more than to see a minister who is controlled by his passions and thus at times led captive by satan at his will.

2. Again, he must have a desire for the work, and a wish to be thus employed. It is needful that such a person should count well the cost; and if this is done, no one will presume to engage in the work from worldly motives. They must be constrained by the love of Christ and souls. Says D. D. Scott—"Three things induced me to enter upon the ministry. 1. That I might apply myself to reading, of which I was inordinately fond. 2. That I might with ease procure a livelihood. 3. That I might be more conspicious in the literary world. And I testified, (he says,) that I was internally moved upon by the Holy Ghost to take that office upon me, when I did not so much as believe that there was a Holy Ghost." A person may thus enter upon the ministry; he may receive the alms of the multitude; his talents may be applauded; but still, if he is not a meek and lowly Christian, he is a stranger to the peace that Paul and Silas felt when in the prison they prayed and sung praises to God. His heart must be moved with compassion for sinners, and his desire must be to persuade them to be reconciled to God. He must feel his soul so drawn out that he cannot conscientiously, whatever his circumstances may be, engage in any other business, to the neglect of his ministerial calling. He should be willing to part with all prospects of emolument, and forego all worldly advantages for the sake God's glory and the good of his fellow men. These are some of the feelings that we suppose will occupy the heart of a man who is really called to engage in the work of the ministry. Of these feelings he only knows; and as to these inward evidences, of course he only can judge. If a person has strong permanant feelings like these, they will evidence themselves to the church by the fruits brought forth.

3. A man thus entering upon the work of the ministry, must possess suitable gifts. We do not suppose, that under the present dispensation he should be fully qualified to preach at once. But that he possess good natural talents is indispensably necessary. To this must be added all the Christian graces. It is needful that he apply himself to study, that his mind may be stored with adequate knowledge, and that he may learn how to communicate with profit that knowledge to others. By suitable gifts, we mean the talent to communicate to others what he himself knows—a sound understanding—a capacity and an ardent desire to learn. He must be apt to teach, not by the use of high-flown, imprudent, unmeaning language, but by his wisdom, prudence, and simplicity—adapting his instructions to the capacity of his hearers, and laboring daily to cultivate his mind as much as circumstances will allow. Says one writer upon this subject—"Of these points the individuals themselves are not judges—their brethren must judge for them. The church has a duty to perform. She ought to watch the character and conduct of her young men. An individual whom God designs for the ministry, will show his talent and the bent of his disposition, by his zeal for the support of the institutions of the church, by his exhortations, and by his spirited and fervent prayers. If the ministerial spirit exists within him, it will find no difficulty from the want of an opportunity to display itself. And in most cases a church is satisfied with the call of a brother to this work sooner than he is himself."

These are a few of the principal things which, in our opinion, constitute a call to the gospel ministry. Of the competency of an individual to this office, the church alone is to judge. But the church is not at all times in a situation to judge properly of her own gifts, which we think is apparant from her present disarrangement. If not, why are not her gifts brought forth and improved? Where is the gift of exhortation, that is so peculiarly calculated to comfort the afflicted, to strengthen the feeble, and to alarm the careless. It is either presented in the character of the minister, or else buried in a napkin. At the present day, the gift of exhortation is seldom found. Was it so in the days of the apostles? Will it be thus when the church shall enter upon her millennial glory? No. The instruction of the Apostle will then be heeded—"Ye see your calling brethren."

Let the principle be taught and imbibed, that each station in the church is equally honorable; that it is as much an honor to be a door-keeper, as to be the steward of the house; and then we shall no longer be saying to the hand or the foot, I have no need of thee; but we shall know that each gift in the church is equally necessary for the perfecting of the body of Christ. Then the church will no longer be at a loss how to arrange and dispose of her gifts; but he that exhorteth will wait upon his exhortation; he that ministers will wait on his ministry. No longer then will the voice of contention about who shall be greatest be heard among the precious sons of Zion. Experience will then teach us, that to be great we must be good, and that only the man who is truly good is truly great.

In conclusion, we would say, that the man to whom God has committed a preaching talent is called to preach; and that the man who is destitute of this, is destitute of the call; for our heavenly Father does lay upon us burdens that we are unable to bear.

THE FORLORN.

BY JAMES RUSSEL LOWELL.

The night is dark, the stinging sleet,
Swept by the bitter gusts of air,
Drives whistling down the lonely street,
And stiffens on the pavement bare.

The street-lamps flare and struggle dim
Through the white sleet-clouds as they pass,
Or, governed by a boisterous whim,
Drop down and rattle on the glass.

One poor, heart-broken, out-cast girl
Faces the east-wind's searching flaws,
And, as about her heart they whirl,
Her tattered cloak more tightly draws.

The flat brick walls look cold and bleak,
Her bare feet to the side-walk freeze;
Yet dares she not a shelter seek,
Though faint with hunger and disease.

The sharp storm cuts her forehead bare,
And piercing through her garments thin,
Benes in sin and shame, finds there
Makes colder the cold heart within.

She lingers where a ruddy glow
Streams outward through an open shutter,
Giving more bitterness to woe,
More loneness to desertion utter.

One half the cold she had not felt,
Until she saw this gush of light
Spread warmly forth, and seem to melt
Its slow way through the deadening night.

She hears a woman's voice within,
Singing sweet words her childhood knew,
And years of misery and sin,
Furl off and leave her heaven blue.

Her freezing heart, like one who sinks,
Outwearied in the drifting snow,
Drowses to deadly sleep, and thinks
No longer of its hopeless woe:

Old fields, and clear blue summer days,
Old meadows, green with grass and trees,
That shimmer through the trembling haze
And whiten in the western breeze,—

Old faces,—all the friendly past
Rises within her heart again,
And sunshine from her childhood cast,
Makes summer of the icy rain.

Enhaloed by a mild, warm glow,
From all humanity apart,
She hears old footsteps wandering slow,
Through the lone chambers of her heart.

Outside the porch before the door,
Her cheek upon the cold, hard stone,
She lies, no longer foul and poor,
No longer dreary and alone.

Next morning, something heavily
Against the opening door did weigh,
And there, from earthly anguish free,
A woman on the threshold lay.

* * * *

"Death's imprint on her brow they scanned
And looks of pity, not of scorn,
Beamed on her from a weeping band,
The *kindred* of the poor forlorn."

PETER WALDO.

MISSIONARY SPIRIT IN THE DARK AGES.

"On a certain occasion, whilst in company with a number of distinguished citizens, one of the company suddenly fell down dead. This solemn occurrence produced a great effect upon the mind of Peter, as did that of the loss of a friend by lightning upon the mind of Luther. But Peter, owing to the religious instruction which he had received in his native valleys, instead of retiring, as Luther did, to a monastery, or of founding one with his great wealth, acted in just such a manner as one might expect from his origin. He consecrated his wealth to the service of God in the propagation of the Gospel. He became remarkably charitable to the poor; he preached the Gospel himself; caused the Scriptures to be translated into the language of the people; and circulated many copies. These efforts were regarded with favor by the great Head of the Church. His spirit was poured out, and a great many souls were brought to the knowledge of the truth. This enabled Peter to organize a goodly number into a band of missionaries, whom he sent forth to carry the Gospel into all parts of France, into Flanders, Germany, Poland, Bohemia, Austria, and Hungary. In this way the truth gained in a few years a wonderful extension. Peter himself, as De Thou informs us, leaving his own country, went into Belgium; and in Picardy, as they now call the province, obtained many followers; and passing thence into Germany, he long sojourned among the Vandalic states, and finally settled in Bohemia; where those, who, at the present day, embrace his doctrine, are, on that account, called Picards.

"Here we see one of the most remarkable missionary movements that have every occurred.—These humble propagators of the Gospel went forth two by two, supported at the outset by the contributions of the brethren at Lyons, but relying mainly on what they might obtain from those who might be willing to receive the truth from their lips. On account of their poverty, they were every where called 'the poor men of Lyons.' * * *

"There was nothing more remarkable about the early Waldenses than their missionary spirit. This, we have just said, characterized the followers of Peter Waldo. But the same spirit pervaded all the people of the same faith, wherever they lived, in those dark ages, and by whatever name they were called, Vaudois, Paulicians, Patarins, Cathari, Leonist, Lollards, Albigenses, Poor Men of Lyons, etc. It was by sending out missionaries, two by two, on foot, to visit their brethren dispersed in France, the north of Spain, Flanders, England, Germany, Poland, Bohemia, Hungary, Croatia, Dalmatia, and Italy, that they kept alive the little piety which existed in the world at that day. These missionaries knew where to find their brethren; they went to their houses, held little meetings, administered the ordinances, ordained deacons, and sustained the faith and hopes of the tempted and persecuted ones. It is said that these missionaries could go, at one period, from Cologne to Florence, and stay every night at the houses of brethren. It is on account of the great number of missionaries which these little and poor churches in the valleys sustained, that we read of there being sometimes one hundred and forty or fifty ministers at the meetings of their synods. But few of these were needed at home; the most were engaged in the foreign work.

"It is also remarkable that almost all the men whom God raised up from time to time in France and other countries, for more than six hundred years before the Reformation, seem to have had more or less to do with the Waldenses; such as Peter Waldo, Peter Bruys, Henry of Lausanne, Lollard—who labored with so much zeal to diffuse the truth in England, and who was buried at Cologne.

"But not only did the preachers go out from the valleys to proclaim the glorious gospel, but humble pious pedlers, itinerating merchants, of whom there were many in the middle ages, scattered the truth by carrying some leaves of the Word of Life, or some manuscript tracts, beneath their merchandize, which they engaged those whom they found to be favorably disposed to receive and read." [Dr. Baird's Italy.

HOW TO PROFIT BY PREACHING.

(A paragraph from the excellent writings of Hugh White.)

If you desire to obtain profit to your soul from your attendance on the ministry of the word, and this be your object in going to the house of God, go in full confidence, that let who will deliver God's message, it is only the Holy Spirit that can bring it with power to your heart; that if Paul were to return to earth, or the angel Gabriel to descend from heaven, to proclaim to you the message of redeeming love, or enforce the holy precepts of the gospel of salvation, even their ministry would be profitable, only so far as it was made so by the accompanying blessing of the Spirit; and that that same Spirit could make the ministrations of the weakest servant of the Saviour as efficacious, in conveying spiritual strength, joy and consolation to your soul, as those of the chief of the apostles, or the loftiest of the seraphim around the throne of God.

If in penitential confession your heart has poured out its sorrow for sin; if in the supplications for spiritual mercies your soul has breathed its desires; if in the ascriptions of praise you have blessed the Lord, making melody in your heart unto him; then indeed you may listen to the word preached with an humble assurance of reaping a rich harvest of spiritual good, because you then depend on the promised blessing of the Spirit to accompany his word, and bring it home to your heart in all its invigorating, purifying and gladdening influences.

LUTHER'S OPINION OF PERFECTION.

Brother, it is not possible for thee to become so righteous in this life that thou shouldst feel no sin at all, that thy body should be clear like the sun, without spot or blemish, but thou hast as yet wrinkles and spots, and yet thou art holy notwithstanding. But thou wilt say, how can I be holy, when I have and feel sin in me? I answer, in that thou dost feel and acknowledge thy sin; it is a good token; give thanks unto God and despair not. It is one step of health, when the sick man doth acknowledge and confess his imfirmity. But how shall I be delivered from sin? Run to Christ, the physician which healeth them that are afflicted in heart, and saveth sinners. Follow not the judgement of reason, which telleth thee that he is angry with sinners. If thou believe, thou art righteous, because thou giveth glory unto God, that he is Almighty, merciful, true, &c. thou justifieth and praiseth God. To be brief, thou yieldest unto him his divinity, and whatsoever else belongeth unto him. And the sin that remaineth in thee is not laid to thy charge, but is pardoned for Christ's sake, in whom thou believest, who is perfectly just; whose righteousness is thy righteousness, and thy sin his sin.

SMALL MATTERS.—The nerve of a tooth, not as large as the finest cambric needle, will sometimes drive a strong man to distraction. A musquito can make an elephant absolutely mad. The coral rock, causing a navy to founder, is the work of worms. The warrior that withstood death in a thousand forms may be killed by an insect. The deepest wretchedness results from a perpetual continuance of petty trials. A chance look from those we love, often produces exquisite pain or unalloyed pleasure.

The Sabbath Recorder.

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RECIPROCAL DUTIES OF A CHURCH AND MINISTER.

Among the evils under the sun, we have noticed one which is quite common and exceedingly hurtful, yet but seldom spoken of. It is the separation of a minister from his church for want of support, while at the same time his church is allowed to remain uninstructed in respect to the duty of giving him a support. Cases of this kind are frequently occurring, and they naturally suggest the question, What course ought a minister to pursue when the church for which he labors neglects to supply his wants?

Few persons can be found in this day, who deny altogether the duty of churches to make provision for those who minister to them in spiritual things. Most people can see easily enough, that the man who spends his time and strength to advance the religious interests of a community, has not that time and strength to provide for his temporal wants; and they can see with equal ease, that the church or community asking his labors, in whatever way that request is made, becomes obligated to a certain extent for his support. Hence the duty is generally acknowledged, whether it is promptly discharged or not. Indeed it is difficult to see how any one who bears the Christian name can think for a moment of denying the duty. Before he can do so, he must certainly forget the doctrine of his Saviour, that "the laborer is worthy of his hire," and the doctrine of the apostle, that it is no great thing for those who have sown unto their brethren spiritual things, to reap of their carnal things. He must forget also, that under the old economy, when God set apart a portion of the people to minister exclusively in sacred things, he commanded that they should be supported by those who had charge of the secular affairs. Under the new dispensation the very same relation exists between the pastor and the people, even as taught by Paul when he says, "Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers of the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." Most Christians find it impossible to forget these things if they would; and hence they acknowledge that it is the duty of each church to support its minister.

Now after the church as a body has acknowledged this duty, the minister often finds himself perplexed to know what is his duty. He has perhaps settled down in some neighborhood by particular request, and commenced laboring as a minister; has continued his labors for months, or even years, and yet finds the people so negligent about supporting, him that he is in absolute want. What shall he do? Shall he abandon the field which he has begun to cultivate, and in which he sees some encouragement of a good harvest in future, for a field which promises to pay better? Or, shall he leave the work of the ministry and enter upon a business which will enable him to provide for his wants as other men? Or, shall he hold on in the midst of poverty and actual suffering, while his brethren around him have enough and to spare? Such questions as these are often exceedingly difficult to decide, and not unfrequently the decision of them exposes a minister to the most unpleasant charges from those who know little of his circumstances or motives. Undoubtedly the easiest way to dispose of the matter would be, either to change the field of his labor, or enter upon some other business. But would this be right in the sight of God, and healthful in its influence upon the church? We think circumstances alone will enable a man to decide in any particular case. If the failure to give him an adequate support results from an intelligent and deliberate determination, in the face of duty, not to do it, we see no other way than for him either to change his place or his employment.

But there are many influences at work calculated to prevent churches from understanding and feeling their obligation, which the minister ought to take into account before proceeding to the last step. If he has not taken these into account, and has not done what he could to counteract them, the fault may rest in part with him as well as with the church. Let us refer to some of these influences.

In the first place, many churches regard the sum they have stipulated to their pastor, or given him encouragement of receiving, as a sort of gratuity, and not as a debt which they owe him. When the time comes for payment, they feel at liberty to discuss again the question whether they ought to give so much. In not a few cases, they find it somewhat inconvenient to pay what they have subscribed, and either neglect it for a long time, or set it aside entirely. Of course no apology can be made for such a proceeding; yet it may sometimes be met with where there is no thought of defrauding or deceiving.

Again, many churches have a vague impression that there is something a little out of the way in paying a man for preaching the gospel. Perhaps some pious preacher whose ministry they enjoyed long ago, fearing the evils which have in certain cases resulted from paying large salaries, may have proclaimed against it until the people partly believe his doctrine. In such circumstances, they may have forgotten that the minister is a man of like passions with themselves, and half concluded that as he was engaged in a spiritual work, so he might live upon spiritual food and raiment.

Still again, ministers themselves have often been culpably negligent or diffident about giving instruction upon this subject. There are many who, from a view of its personal bearings, or from a fear lest they should be thought too careful about the loaves and fishes, have studiously avoided any allusion to the subject. They have not, it is true, allowed their hearers to remain in ignorance of the general duty, but they have failed to make a practical application of the matter in their own case. Very differen. from this was the course of Paul, who contended most earnestly for the principle that the laborer is worthy of his hire, and who, when he saw fit for good reasons to forego his privilege, still maintained his right to a recompense for his labor.

If from either of these influences the churches have been prevented from understanding and doing their duty, it is the minister's business to instruct and endeavor to reform them. In most cases we believe that success will crown faithful efforts for this object. But whether it should or should not, his duty will be done, and he will be prepared to decide upon the course which he ought to pursue. We believe it to be as much the duty of an organized church to provide for maintaining the institutions of the gospel in its midst, as it is the duty of a preacher to proclaim the gospel. And we think furthermore, that in cases where a church deliberately and intelligently refuses to do its duty in this respect, a minister may not only be at the liberty, but under obligation, to testify against them by withdrawing from them. The church and the ministry have each their appropriate duties, and a failure of either is inconsistent with the health of the body.

REV. DR. EDWARDS ON THE SABBATH.

"The Rev. Dr. Edwards then addressed a large audience, on 'the Christian Sabbath.' He said it is not good for man to be without knowledge, especially the knowledge of God and Jesus Christ, and took the ground that the Sabbath was a sign by which we might know God. If the Sabbath had always been kept, as God kept the Sabbath when he rested from his labors, which was 'the pattern Sabbath,' all nations would have known the Lord, and idolatry would never have been known. This was giving a prominence and importance to the Sabbath, which many refuse to give it. Dr. Edwards showed, very clearly, that God established the Sabbath, not to injure, but to benefit man, and that there was not a man but needed the Sabbath. He also showed clearly that Sabbath breaking led to all other transgressions, opening the flood gates of vice. 'How many murderers were not Sabbath breakers? Who knows one? Who was he? When was the murder committed?' He said that of 100 men committed to the Massachusetts State Prison in a year, 89 of them were Sabbath breakers. Some of them went to the stables and hired horses, and took a Sabbath-day ride; some went aboard the steamboat, and some rode in the cars, with all those who wish to break the Sabbath; and so they went on, till they committed some crime, for which they were shut up in prison. He urged on all present the importance of a holy observance of the Sabbath; for unless we thus observe it, we cannot transmit it to others."

☞ We clip the above paragraph from a newspaper report of the proceedings of the General Conference of Maine. Dr. Edwards was there surrounded by men of his own school, and might of course say what he pleased without fear of contradiction or scrutiny. But it strikes us, that if there had been a person present who did not believe in the common notion respecting the sacredness of the first day of the week, he might have asked the Doctor several questions which it would puzzle him exceedingly to answer.

Dr. Edwards takes the ground, in the first place, that the Sabbath which God kept when he rested from his labors was the *pattern Sabbath*, and that if it had always been rightly kept all nations would have known the Lord and idolatry would never have been known. Now a candid inquirer, in view of this assertion, would naturally ask, On what day, and for what reason, was that pattern Sabbath kept? And he would find, that it was kept on the *seventh day*, and for the reason that in it *God rested from all his work*. Again, he would inquire, What day does Dr. Edwards exhort us to keep, and for what reason? And he would find, that Dr Edwards exhorts us to keep the *first day*, and for the reason that in it *Christ rose from the dead*. Here then he would find the Doctor changing both the *day* and the *reason* for its observance, and yet making a great flourish about the "pattern Sabbath." In such circumstances, his third and last inquiry would naturally be, Do you take us to be stupid, Dr. Edwards, or shall we take you to be so, when you urge us, in view of the pattern Sabbath, to keep a day which has nothing in common with the pattern? It is hard to believe, that the men who profess so much regard for the observance of the Sabbath and the glory of God, would deliberately and knowingly palm off upon the public false and deceitful arguments. Yet when they continue to repeat them, as they do in support of the first day, after having been once and again rebuked, what else can we think? We would not unnecessarily say hard things about any man; but when we hear a man talk about the duty of keeping the pattern Sabbath, and know that on the very next return of that day he will be engaged in his ordinary work, we own ourselves unable to explain the matter except by supposing that he knows how deliberately to eat up his own words.

Again, Dr. Edwards tells us that Sabbath-breaking leads to all other transgressions. This is a kind of special pleading which is quite common among the advocates for any particular and partial reform. One lecturer tells us that intemperance leads to all other transgressions; another that gambling does it; and a third that licentiousness, or profane swearing, or wilful lying, does it. But Dr. Edwards knows, or ought to know, that the state of heart which leads to Sabbath-breaking, leads also to lying, and swearing, and intemperance; and that, therefore, there is no propriety in charging all these evils upon some single form of transgression. The corruption of the human heart is the real cause of transgression; and the only way to cure that, is by applying the law of God in simplicity and power. Let this be done in regard to the Sabbath, and let those who apply the law practice consistently, and it will have more influence to promote the sanctification of the Sabbath, than all the state-prison statistics or physicians' certificates, which the Doctor ever has collected, or ever can collect.

THE CROSS ON TRINITY CHURCH.

There has been not a little speculation in certain circles, as to what would give the finishing touch to the lofty spire of the new Trinity Church, New York. This question was settled a few days since, by the erection of a large gilt cross to surmount the whole structure. Of course the selection of such a symbol has called forth numerous expressions of approval or disapproval. Episcopalians of the high-church party regard it with deep satisfaction as a triumph of the spirit which they desire to see prevail, while those of the low-church party think the whole proceding throws contempt upon the principles of the reformation. Among the Presbyterians there is some difference of opinion about the matter; but the prevailing notion, we think, is pretty well expressed by one of their number, who says, that "if the cross is erected under the notion that it adds any thing to the sanctity of the place, that this cross will be an object of admiration, or veneration even, the design is distinctly idolatrous, and in thorough rejection of Him who died on Calvary on a cross, as a sacrifice in the place of sinners." The Catholics make no secret of their satisfaction in view of this "happy event," as one of their papers terms it. They regard the cross as being "in the most approved Catholic style, and after the most orthodox Catholic pattern," and they think it an omen of good, that "an emblem, rejected and despised for many generations, is again thus caught up as a piece of legitimate property." Their only fear seems to be, lest some Catholic brother, "a sojourner here from far off climes, misled by the outward emblem, should enter where nothing but cold disappointment awaits him."

The comments of the different classes of persons upon this Trinity Cross are not uninstructive. They show that the most orthodox Presbyterians profess to regard the adoption of a Catholic symbol as a species of idolatry, and naturally raise the inquiry, how then can they consent longer to countenance practices which originated in the spirit of popery, and have always been characteristic of Rome? They show, also, how closely the movements of Protestants are marked by Romanists, and how much any apparent approximation to the "mother church," strengthens the hands of the members of that church.

INSTRUCTION OF THE DEAF AND DUMB.—In the Seventh Annual Report of the Massachusetts Board of Education, made by the Hon. Horace Mann, it was stated that the schools for the deaf and dumb in Prussia, Saxony, and Holland, were altogether superior to our own, because articulation was the basis of their system, while signs were employed in our own. In consequence of this statement the Rev. Geo. E. Day was appointed to visit the institutions of the deaf and dumb in Central and Western Europe, for the purpose of investigating and reporting on the subject. His report has been published, which completely disproves the statement of Mr. Mann, and sets at rest the question as to the comparative merits of the two systems of instruction. The institutions of this country far exceed those of Germany in the amount of instruction which they convey, and in their facilities for exciting the interest of the pupils. Much more religious instruction is conveyed in this country than in Germany, and with much better success. Mr. Day mentions a gentleman whom he met in one of the German cities, who had visited a large number of institutions in Germany, France, and the United States, and who expressed his opinion, that "the schools for the deaf and dumb in the United States have no superiors in the world."

TEMPERANCE ONE HUNDRED YEARS AGO.—An old book on the subject of intemperate drinking, printed in London about one hundred years ago, contains some language on the subject as strong as we ever hear now-a-days. Speaking of gin-shops, the writer says, "Desperate diseases require desperate remedies. If laws are rigidly executed against murderers in the highway, those who provide a draught of gin, which we see is murderous, ought not to be countenanced." Again, he has a proposition in regard to the use of the article which might perhaps be adopted with advantage now. It is this: "But if other cases still demand liquid fire, I would really propose that it should be only sold in small bottles, sealed up with the king's seal, with a very high duty, and none sold without being mixed with a *strong emetic*." Happy would it have been for England if many of the suggestions of this book had been heeded.

DIVISION OF THE METHODISTS.—A division among the Methodists, Northern and Southern, seems to be inevitable, and is generally concluded upon. But there is likely to be difficulty about dividing the property which now belongs to the Methodist Episcopal Church as a whole. Some there are who regard the Methodist Episcopal Church South as a secession, and therefore not entitled to any part of the Book Fund or the Chartered Fund. The property involved is so extensive, that the question of dividing it will excite considerable feeling, and may lead to serious difficulty. An apostle once cautioned the early Christians to beware of rich men; in these days, a caution to beware of rich churches would be quite as appropriate.

FOURTH OF JULY.—A great change has taken place within a few years in the character of Fourth of July celebrations. Instead of being given up to rum-drinking and carousing as formerly, the day is now used in many places to promote the cause of temperance and general improvement. We notice that the present year has been remarkably fruitful of such celebrations, and chronicle the fact as an omen of good. There is no reason why men should make themselves peculiarly the slaves of passion and sense in order to keep in memory the birth day of their country's freedom.

CONVERSION OF CATHOLICS.—At the recent meeting of the General Convention of Vermont, a delegate was present from the Congregational Union of Canada East. In giving an account of the state of religion in that Union, he said that three hundred Roman Catholics had been converted in Canada, who are now members of Protestant churches. Among them is a Roman priest, now a Congregational minister, who was brought to repentance by means of a Protestant Bible which he took by stealth from a store where it had been placed with others in order to be burned by his Bishop.

CORRECTION.—In hastily noticing, last week, "A Treatise on the Sabbath, by a Friend of Truth," we were led into error as to its authorship by a note penciled on the title page. Farther examination has shown us, that the work is not original, but a reprint—the Treatise having been prepared some years ago by Eld. Wm. B. Maxson, and the Appendix having been taken from the Seventh-day Baptist Missionary Magazine, into which it was copied from the Utica Christian Magazine. We are informed by Dr. Wm. M. Fahnestock, of Bordentown, N. J., that the pamphlet was reprinted for gratuitous distribution through the influence, and mainly at the expense, of Br. Charles Hoch, of Showhill, Pa.

THE NEW JERSEY SLAVE CASE.—This interesting case, which was argued some weeks ago by Alvan Stewart, Esq., who endeavored to show that there could be no slaves in New Jersey under the New Constitution, has at length been decided. The decision was pronounced by Judge Nevius and concurred in by Judges Carpenter and Randolph; Chief Justice Hornblower dissented, and Judge Whitehead gave no opinion because he had not heard the argument. The following is the decision:—

1. That the relation of master and slave existed by law at the adoption of the Constitution in 1844.

2. That the Constitution has not destroyed that relation or abolished slavery.

3. That the colored man, William, should be remanded to the custody of the defendant.

The Gradual Emancipation Act of 1820 permitted all who were born Slaves prior to 1800 to be held so perpetually; while all others became free at specified periods. There are still 674 slaves in New Jersey, and perhaps 3000 children of Slaves who are held subject to their masters, the men till 25, the women till 21 years of age.

IMPOSITION OF HANDS.—The following extract, showing the practice of some of the Baptist denomination, is taken from the Biography of the late Dr. Brantly, of S. C., an eminent preacher of that denomination:—

"Dr. Brantly was baptized in Deep River, one of the head branches of the Cape Fear, and was united to a Baptist Church, then called, from the name of the neighboring ferry, the Gulf Church. At that time the ceremony of 'washing the saints' feet,' and also that of 'laying on of hands,' was practiced in that church, and among the Baptist churches generally. Accordingly, after baptism, young Brantly, with a very large number of newly baptized persons, were arranged, kneeling, on the river bank; and the elders present, led by the venerable Bishop Pope, passed along the entire range, laying their hands on their heads, uttering prayers and blessings on them severally, 'confirming the souls of the disciples.'"

"THE ALLEGHANIAN; or, *United States Weekly Miscellany of Science, Letters, and Art*," is the title of a periodical of which nine numbers have already been issued from New York. It is designed to occupy a position midway between the heavy Reviews and the frivolous monthly Magazines. Its editorials are written with a good deal of spirit and talent; its typographical execution is admirable; and the appearance of the sheet as a whole is very promising. RICHARD GRANT WHITE, Editor; BLANCHARD AND BRIZEE, publishers. Office 25 John street. Terms of subscription, $2 a year in advance.

"THE LITERARY EMPORIUM; *a compendium of Religious, Literary, and Philosophical Knowledge*."—Under this title, J. K. Wellman has issued several numbers of a monthly magazine from No. 16 Spruce street, New York. He aims to serve up a palatable monthly dish, without any aid from light literature or sectarian zeal. His effort is quite successful. Terms—$1 a year in advance.

EXTENSIVE RENUNCIATION OF IDOLATRY.—An Episcopal Missionary, writing from the Tennevelly District, in India, says—"The extensive movements in favor of Christianity, call for my warmest gratitude to the Giver of all good. It is now my privilege to report, that nearly the whole of the Shanar population, scattered about from my station as far as four miles distant, have embraced the gospel. Since October last, two hundred and twenty-seven families, residing in seven villages, have renounced idolatry. The number of converts in them amounts to eight hundred and thirty-two, and I have little doubt that many more will soon be added. In another village also, there have been accessions of between five and six hundred. So far as I can judge, all appear sincere, and promise well.

DR. MERLE D'AUBIGNE.

This distinguished man, author of a History of the Great Reformation, has recently visited England and Scotland. He was present and delivered an address at the meeting of the General Assembly of the Free Church of Scotland on 22d of May. The Edinburgh Witness speaks thus of his appearance and speech on that occasion:

"He is a tall, robust, grave looking man in middle life, a noble representative, in person at least, of that great Gothic race which has so vastly increased in the world during the last twenty centuries, and before which, wherever it settles itself down, the other races of mankind seem gradually to retire and diminish. His countenance was singularly pleasing and manly, and his forehead largely developed in what phrenologists regard as the region of the knowing order.

He began his address. It was at once evident that his pronunciation was considerably more imperfect than that of the speaker who had gone before; his words were English, but not a few of them sounded as if they belonged to some foreign tongue. The first few sentences were short; the words were in what Swift calls the 'little language;' and nothing could be more artless than the collection. Anon, however, a strange power that riveted every listener was found associated with the imperfect pronunciation and the simple words. What the speaker said, the hearers saw. There were pictures in the sentences, thoughts of large size loomed tall and stately through the haze of a foreign idiom, and now some stroke of feeling went direct to the heart, now some picturesque image was stamped warm upon the imagination, now some profoundly philosophic remark called into activity the severer powers of the understanding. It needed no one to say that the speaker whose genius could thus triumph over difficulties which no common man could overcome, was the greatest of living historians—a man whose master work has been translated into the language of every Protestant country, and of which no fewer than five different translations already exist in the language of our own.

His speech fared in no degree the worse from the slight haze which a foreign idiom threw over it. The skillful carver, that he may give the more effect to his figures, roughens the ground from which they are projected; and the idiom of D'Aubigne formed, in like manner, a roughening of the ground, if we may so speak, that served but to render more prominent the magnitude and beauty of his thoughts. We shall attempt no summary of his speech. Who, with one of the works of the masters before him, would look at a copy of it done in small?"

RELIGIOUS ITEMS.

UNIVERSALISTS AND SLAVERY.—The Quinnebaug Association of Universalists, which recently held a meeting at Bolton, Mass., gave the following testimony against slavery, which it were well if other denominations would imitate:—

Whereas, it is the duty of all those who believe in the ultimate reign of truth and grace by Jesus Christ, to bear faithful testimony against the prominent and flagrant sins of the land; and both by precept and example labor to promote the cause of God and humanity with singleness of heart; Therefore,

Resolved, That this Association deem it their duty as Christians and philanthrophists, to enter their solemn protest against the sin of slaveholding as it now exists it the slave States of this Union, as a gross immorality, combining covetousness and extortion in their worst forms, as in direct violation of the law of God.

JEWS IN NEW ORLEANS.—The New Orleans Protestant states, that there are about five hundred Jews in that city; that they are distinguished for their intelligence and enterprise, are become a reading people, and are no longer afraid to read the New Testament; a number of them have, within a few weeks, purchased Bibles at the Depository; that not an individual among them has been convicted of a capital offence; not one of them can be found in the penitentiary; rarely one in the city prison or charity hospital; nor have any of their dead been buried at public expense in the "potter's field."

CHURCHES IN NEW YORK.—We see it stated in Doggett's City Directory, that there are 166 churches and places of public worship in this city, of which 36 are Protestant Episcopal, 30 Presbyterian, 24 Methodist Episcopal, 22 Baptist, 16 Roman Catholic, 15 Dutch Reformed, 8 Jewish, 8 African, 5 Congregational, 5 Associate Reformed Presbyterian, 4 Universalist, 4 French, 3 Lutheran, 3 Reformed Presbyterian, 2 Unitarian, 2 Welsh, 1 Methodist Protestant, 18 miscellaneous. Connected with the various congregations are 39 moral and religious societies.

HEATHENISM.—One of the missionaries in Pennsylvania tells a sad story in his parochial report, at the late Convention of that Diocese, when he says, "I hazard nothing in saying, that just as much heathenism may be found in many parts of our own State, as in India or Africa."

LIBERAL BEQUESTS.—Hon. Daniel Waldo, of Worcester, Mass., died lately, leaving a portion of his property to benevolent institutions. His whole estate is estimated to be from $300,000 to $400,000; and of this, he has left in legacies, chiefly, if not entirely, to benevolent objects—about $160,000. To the American Board of Foreign Missions he has left $40,000; to the Massachusetts Hospital, $40,000; to the Colonization Society, $10,000; to the American Education Society, $6,000; to the Seaman's Friend Society, $6,000, and to the Prison Discipline Society $6,000.

PURITAN RELICS.—Our dissenting brethren bid fair to rival Romanists themselves in their veneration for these things. We lately noticed the "old arm-chair" of the "Dairyman's Daughter," which is annually paraded on the stage of the N. Y. Tabernacle during the "anniversary week;" and now we learn from the Calender, that a "Congregational editor last week went into ecstacy at having recently seen 'the veritable pipe which Miles Standish, that hero among the Pilgrim fathers, used to smoke full two centuries ago.'" Perhaps we shall next hear of Martin Luther's beer tankard, John Calvin's black cap, or John Knox's snuff-box! [Banner of the Cross.

It is said that the Wesleyan Methodists of Great Britain are about to disown any connection with those of the United States who are slaveholders.

General Intelligence.

IMMENSE FIRE IN NEW YORK.

Three Hundred Buildings burnt—Loss of Stores and Merchandize from Five to Eight Millions of Dollars—Several lives lost.

At half past two o'clock on Saturday morning last, July 19, a fire broke out in an oil store in New street, near Broadway, which speedily communicated to several adjoining buildings, but of which the firemen had nearly obtained the mastery, when a terrible explosion took place, throwing down six or eight buildings, and sending its fiery missiles like a huge volcano in every direction. By this explosion and others which followed, the air was filled with flame to an immense distance, and the fire was communicated to a great number of buildings, enlarging the circle of the flame in every direction, and rendering all efforts to arrest its progress perfectly futile. In a short time the whole area between Broad-street, Exchange Place, Beaver-street, and Broadway, was one vast amphitheatre of red flame, sweeping over the buildings near by like a resistless hurricane. The fire extended on one hand down both sides of Broad-street, thence through to Broadway, taking both sides of New-street, the Waverly House, and then down Broadway to Bowling Green; on the other hand it reached near Wall-street, endangering the Merchant's Exchange, and burning both sides of Exchange Place.

The burnt district is probably as important and valuable as any part of the city, being composed of large and costly buildings, filled with expensive merchandize. It is the vicinity in which the French and German merchants chiefly congregate, whose goods were for the most part burnt, as the consternation was so great as to render it impossible to remove them. One single firm lost $250,000, and several other firms lost $100,000 each. It is estimated that the loss of merchandize will amount to $2,000,000, and the loss of buildings to probably $4,000,000.

It is impossible yet to state the number of lives lost. Some cases are known, and the probability is that the loss of life was considerable. A Mr. Von Groening, with another gentleman, and the porter, went into his store to get out the books, when there was no fire in it; but the explosion blew down the store, and it is supposed all three perished. Several others are known to be lost, and it is feared that many will die from injuries received.

Numerous narrow escapes are mentioned. One is that of a fireman, who was on the roof of the saltpetre store in which the explosion occurred. Explosion after explosion took place—the building fell in with a tremendous crash—the engine was smashed, several firemen injured, and one man killed—yet he, who was apparently in the most imminent peril, descended with the roof in such a way as to receive but very slight injury.

The following incidents and descriptions are taken from the daily papers of Monday:—

"In front of the Trinity Church yard—tables, mirrors, pianos, bedsteads, and bedding, costly lamps and well worn tin candlesticks, cradles and pictures, bird cages with the birds in them, crockery, fenders, chairs, footstools, knives and forks—in a word, all manner of articles employed in splendid or lowly housekeeping, were heaped pell-mell together with the utmost disregard for propriety or effect in grouping."

"In the Battery there are acres upon acres of household goods scattered upon the grass—each little pile attended by the out-driven family. Here is a pine cradle, roughly rocking a pale, squalid-looking infant—there a group of smutched faces refreshing themselves from a broken whisky-bottle. Such a scene has never been dreamed or imagined."

"In the midst of one household group, (says a reporter) we saw a young woman in feeble health; she reclined languidly in an easy chair, and her wan, thin cheek, afforded ground for the belief that she had been hastily borne amid the terror and uproar of the disaster from a bed of sickness. In close juxta-position was a little family party of children, with their nurse—the youngest delighted with the novelty of their position and the bustle around them, while the elder, more thoughtful and more conscious of the evil, looked on with a pretty air of bewilderment which seemed just ready to resolve itself into a burst of lamentation. A little farther on a young man was coolly arranging his hair and contemplating the graces of his person before a large mirror, which leaned against a tree; and our attention was next caught by a ragged, loafing boy of some fourteen or fifteen years, who had flung himself upon a handsome sofa and was fast asleep."

The district includes some ground which was burnt over by the great fire in 1835. It is somewhat remarkable, that in Exchange Place the fire stopped at the site of R. S. Lord's large store, which was blown up to stop the great fire. Much property was insured abroad, and it is believed that most of the Companies will be able to pray their losses, although it will probably ruin some of them.

GEN. JACKSON'S LAST WILL.—The Union publishes the following extract of a letter from Nashville, dated June 7:

"The last will and testament of the old hero was this day approved in our County Court, and is of public record. He commences by giving his body to the dust, whence it came, his soul to God that gave it, &c., devoting his estate, first to the payment of two debts, viz: one of $6,000, with interest, borrowed of General Plauche, of New Orleans; another of $10,000, with interest, borrowed of Blair & Rives; and the balance to his son, Andrew Jackson, Jr. with the exception of a few servants to his grandchildren.

"The sword presented him by the State of Tennessee, he gives to A. J. Donelson, (his nephew,) now Charge d'Affairs at Texas. The sword presented him at New Orleans, he leaves to Andrew Jackson Coffee, the son of his old friend General Coffee. The sword presented him at Philadelphia, he leaves to his grandson and namesake. The sword and pistols he carried through the British and Indian wars, he leaves to General R. Armstrong. The pistols of Washington, by him given to Lafayette, and by Lafayette given to Jackson, he leaves to George Washington Lafayette, the son of General Lafayette. Sundry other presents made him during his long and eventful career, are left with his adopted son, with instructions to him, that, in the event of a war, they shall, upon the restoration of peace, be distributed amongst those who shall have conducted themselves most worthy of their country in the conflict, in the opinion of their 'countrymen and the ladies.'

"It is dated, I think, in September, 1844, and revokes a will made by him several years before. It is in his own steady and firm hand writing, and, like all things that ever fell from his pen, breathes the purest patriotism throughout."

FIFTEEN DAYS LATER FROM EUROPE.

The steamships Britannia and Great Western have arrived since our last, bringing foreign news to the 5th inst., from which we collect the following summary:—

The steamship Cambria went out in 10 days and 16 hours, including her stoppage at Halifax. The mammoth steamer Great Britain is to sail for N. Y. on the 26th inst.

IRELAND—DREADFUL CONFLICT.—An extraordinary edition of the Cork Reporter, dated July 2, brings intelligence of a dreadful conflict between the police and the peasantry, at a place called Ballinhassing, about seven miles south of the city of Cork. Eight of the country people were shot dead, and a great number, it is supposed, are dreadfully wounded. The correspondent of the Reporter writes from the scene of conflict as follows: "I have been for the last seven or eight hours witnessing scenes of such an agonizing and heart-rending nature, that I almost despair of being enabled to convey any idea of their horror. The peace of this hitherto most tranquil villiage has been sadly disturbed, and in almost every second house about the neighborhood are heard the wailings of widowed mothers and fatherless children, or the loud and disconsolate grief of friends and neighbors at the sufferings of their wounded relatives."

It seems that certain persons attempted to rescue a man whom the police had arrested for getting up a quarrel at a fair. The police fired upon the rioters, and a general fight ensued. The affair is to undergo a judicial investigation.

THE SOCIAL CONDITION OF IRELAND is at the present moment distressing—painful—most deplorable. The physical destitution of the people impels them to crime. The disputes about land gave rise to assassination. Mr. O'Connell asserts that there are at the present moment four millions and a half of paupers in his country; if true, an astounding, and, as regards the British Government, a disgraceful confession. With such combustible materials it is useless to expect permanent peace, or safety for life or property. A military force has been sent into the disturbed districts, but the chronic complaint of the country will not yield to mere blood letting.

SYRIA—MOUNT LEBANON.—The London journals of July 3d, publish accounts from Syria which are very unsatisfactory. An armistice, which had been agreed to at Beyrout, on the 2d June, by the chiefs of the contending parties assembled for that purpose, was broken by the Druses on the 12th ult., and several churches and convents had been pillaged and the priests murdered. Civil war was again raging in all parts of the country, and food was so scarce that thousands of people were literally starving in the neighborhood of Beyrout.

MISCELLANEOUS.

Most satisfactory accounts continue to be received from all sections of Great Britain, relative to the prospects of the harvest, as far as can be judged from present appearances. Should the weather continue favorable, a heavy yield is confidently expected.

The United Service Gazette states, that in consequence of the massacre of the crew of the Wasp, on the coast of Africa, it has been determined to give no quarter to slavers offering the slightest resistance.

The Earl of Winchelsea and Nottingham has addressed a letter to the Protestants of Great Britain, calling upon them to establish nation clubs, for the support of Protestant principles, in every county and borough of the kingdom.

The money raised in England and Scotland, last year, by thirteen Missionary, Tract, Bible, and School societies, amounted to no less a sum than £393,912.

Large subscriptions have been made in England for the sufferers by the fire at Quebec.

Mr. Everett, the American Minister, has been delivering an address before the British Agricultural Association at Cambridge.

The Railway Bell announces a discovery of a Dr. Bickes, by which the earth, including the poorest soils, and even sand, is made, to produce abundantly all sorts of crops without any kind of manure.

The number of fires in London during the last half-year is upwards of 400; as compared with former years, their magnitude has increased.

The German booksellers talk of opening establishments in the United States to protect themselves against what they consider the literary piracies which exist there.

The creditable exertions which the citizens of Philadelphia are making to sustain—or, more strictly speaking, perhaps, to regain their credit, has had a tendency, not only to improve that description of stock, but also American securities in general.

The Journal des Debats contains an account of the Russian Count Apraxim, his wife and children, being burned in vengeance by their infuriated serfs. He treated his murderers, it is said, with unheard of cruelty, and the terrible retaliation is therefore the less surprising.

The London Times sent a "commissioner" to Scotland to inquire into the state of the tenantry, and his letters, giving a true picture of their deplorable condition, have been the means of inducing the Duke of Southerland to make personal inquiries into the condition of the poor on his very extensive estates.

Colonel Todd, the American Minister at St. Petersburgh, so deservedly popular in the Russian Capital, has been appointed a member of the Imperial Agricultural Society—an honor never before conferred upon a foreigner.

Rev. Dr. Scoresby, Vicar of Bedford, and formerly of Liverpool, has published a valuable and interesting little work under the title of "American Factories and their Female Operatives."

The sale of the Napoleon Museum took place last week in London. Most of the articles connected with the personal and historical associations of the extraordinary man they commemorated, which originally cost large sums of money, have been sold for almost nothing.

The London Morning Herald states that Mr. Newman, the leader of the Tractarian party at Oxford, is writing a book to justify his secession from the Church of England to that of Rome.

Another tractarian, Rev. J. M. Capes, of St. John the Baptist's Church, Eastover, Bridgewater, has formally announced his secession from the Church of England, and given up all the emoluments derived from his situation.

The prorogation of Parliament, it is confidently expected, will take place about the middle of August, after which the Queen and Prince Albert will leave for Germany.

There is every reason to believe that the Irish Collegiate Bill will prove a failure in the working.

COLORED TEMPERANCE CONVENTION.—On Tuesday last the great annual meeting of the Delavan State Temperance Union was held in this city. From 10 o'clock until 12 delegations continued to arrive from different points, accompanied by several bands of music, and bearing numerous tastefully executed banners. After marching through the principal streets, they proceeded to the Court House; from a staging erected in front, the Convention was organized by electing the Rev. Mr. Garnett, of Troy, President, who together with others made short addresses, each speaker being limited to 12 minutes. The Rev. Mr. Beman, of New Haven, Ct., a highly intelligent and educated speaker, made the most effective address. He urged upon his colored brethren the necessity and importance of elevating their race to a higher degree of intelligence and respectability by education, sobriety and good conduct, as the best and surest means of attaining the rights and privileges to which the speaker contended they were entitled.

The entire proceedings were conducted with the strictest regard to propriety, and the appearance of the delegates, who, so far as we observed, conducted themselves throughout the day with the strictest decorum, was highly creditable to them in every respect. They numbered, according to our estimation, about 3,000, and out of this immense throng we did not discover but one single case of intoxication. The Temperance cause has probably done more for the elevation and improvement of the colored population of this country than any other class. But a few years since, a great number of this class were wallowing in the most disgusting and polluted haunts of intemperance and vice. Now with few exceptions they have become steady and industrious citizens, and are becoming daily more intelligent and useful.

The next Convention, in July, 1846, was appointed to be held at Poughkeepsie. [Hud. Rep.

MARRIAGE OF MUTES.—The most beautiful and interesting ceremony, the marriage of two deaf and dumb lovers—took place on Tuesday evening, July 15, at the Church of the Ascension, N. Y. The groom was Mr. Gallaudet—a fine young man, of gentlemanly and intelligent aspect—the bride a vision of beauty in her attire of snowy white, with the bridal chaplet crowning her fair brow. With their attendants they advance to the chancel and kneel. The clergyman reads the introductory prayer, which Mr. Peet translates into the language of silence by expressive signs and reverential movements.

The nuptial rite proceeds—the groom answers when he is called upon to make the solemn pledge of fidelity, honor and comfort, for he has the gift of speech; but the fair maiden at his side looks to the interpreter for the sense of what she has to promise, and ratifies it only with a lowly bend of her graceful head. The solemnity is ended—at the close of the final benediction the proud young husband of a moment tenderly salutes his lovely bride, and many a heart whispers, 'Heaven bless them in their wedded love!'

Another couple, both deaf mutes and inmates of the Institution, were also united in marriage—Mr. Reed and Miss Relyes—the second ceremony following close upon the first.

YALE COLLEGE.—President Day, LL. D. has been connected with that College, as an instructor, for 45 years. And the Professors under him have held their offices for the following periods: Benj. Silliman, LL. D. 41 years; J. L. Kingsley, LL. D. 40; Eli Ives, M. D. 32; Jona. Knight, M. D. 32; C. A. Goodrich, D. D. 28; E. T. Fitch, D. D. 28; T. W. Taylor, D. D. 23; Josiah W. Gibbs, M. A. 21; Dennison Olmstead, LL. D. 20; Hon. D. Daggett, LL. D. 19; Dr. Beers, 15; Prof. Woolsey, 14; A. D. Stanley, 9; Charles Hooker, M. D. 7; Wm. A. Larned, 6.

FROM NEW ZEALAND.—The New Bedford Mercury states, on the authority of a letter from Captain Howland, of the ship London Packet of Fairhaven, dated Bay of Islands, New Zealand, March 13th, that the natives of New Zealand had risen upon the English inhabitants of the Bay of Islands and completely overpowered them. On the 13th of March a battle was fought between the English and natives, in which the former sustained a loss of twenty or thirty killed, and a great many wounded. The English fled to the vessels in port, leaving the town in possession of the natives, who soon reduced it to ashes.

A company of citizens of Onondaga and Madison Counties, among whom is Gen. J. D. Ledyard of Cazenovia, have commenced the work of turning a fine and never-failing stream, known as 'Limestone Creek,' through the village of Fayetteville, Onondaga Co., where it will have a fall 120 feet, and afford sufficient power to run eight or ten large factories. This will give life and business to the village, employment and wages to hundreds of men, women and children, and furnish a new market for the bounteous productions of one of the richest wheat-growing sections of our State. Fayetteville is but an hour's drive from Syracuse, already one of the largest inland places of our State, and rapidly advancing to greatness. The Erie Canal is close at hand, and the railroad but two miles off. The adjacent country abounds in beds of Gypsum, affording inexhaustible supplies of Water Lime. There can hardly be a better site for a manufacturing village.

The Pawnee Indians have killed two of the Oregon emigrants and stolen several horses.

SUMMARY.

There is much surmising about the cause of the great explosion at the late fire—whether it was from saltpetre or gunpowder. It is said that the owners of the store where it took place have been arrested, and if it shall appear that they had powder in the store, they will be tried for murder.

Henry G. Green, who was on trial last week at Troy, for the murder of his wife at Berlin, was on Saturday last pronounced guilty by the Jury, and sentenced to be hung on Wednesday the 10th of September next. The circumstances were such as to leave no doubt of his guilt.

A new arrangement has been made by which the mail is carried from London, Eng., to Hong Kong, China, in 48 days. This would enable us to send letters from New York to China in less than two months.

A great State Convention of Teachers is to be held at Syracuse, N. Y., July 30.

The Bostonians are proposing to have an Artesian Well—one that shall equal in capacity that at Grenelle, which furnishes an incessant supply of boiling-hot water of the softest and purest description, rising one hundred feet above the surface of the earth.

A communication in the New Hampshire Patriot states that there was recently a meeting at Henniker, N. H., of seven brothers of the name of Wood, whose united ages were a little more than 453 years—the average being 64 1-2 years. They had never all been together before, even in childhood; and now met for the *last* as well as the *first* time.

The Fair of the American Institute will be held at Niblo's on the 6th of October. The Cattle-Show will be held in the second week of the Fair, on a plot of ground between Twenty-third and Twenty-fourth streets, near the intersection of Broadway and the Fifth avenue.

The amount of cotton received at Houston, Texas, during the past year, exceeded fourteen thousand bales. It is said that twenty-five thousand bales will be shipped from Houston this year.—Five years ago the cotton shipped from that port scarcely amounted to 1,000 bales.

Sixty cannons for the United States service passed inspection at Pittsburgh a few days since, and a portion of them were shipped for the Lakes.

The Canal Board of this State, at its present session, has made a general reduction in the rates of toll on the State Canals, to take effect at the opening of navigation in 1846.

A monument is to be erected shortly, near that of Kosciusko, at West Point, to the memory of the gallant Major Dade, who fell in Florida.

A few days since, while the workmen on the Troy and Greenbush Railroad were excavating at the embankment at Winant's Hill, near Troy, the skeletons of about twenty Indians were found, and, with them, arrow heads and stone pestles, used for pounding corn.

The Presbyterian Synod of Kentucky, at its late session, has severed its connection with the Old School Assembly, have died in about a year.

During the last half-year no less than sixteen criminals have been executed in England. Calcraft, the hangman of Newgate, strangled thirteen out of the number, for which he was paid at the rate of £10 per head!

The Morning News tells the history of a man named John Thorpe, who has just been sentenced in the Court of Sessions to the State Prison for grand larceny. He is the son of an eminent antiquary and bookseller in London. His life has been very eventful, and until now he has escaped punishment for the crimes which he has perpetrated in England and this country. He is a man of talents and a scholar—familiar with all the fine arts, and a penman of extraordinary ability. It is said that he can copy, with pen and ink, a line engraving with such nicety that it is almost impossible to tell it from the engraving itself—and that, after seeing a signature once, he can imitate it so perfectly that it cannot be discovered which is the genuine.

The Wheat crops in Western Pennsylvania, it is stated, will be very abundant. The Washington County Reporter says, that in some sections of the county, there are three bushels of prime wheat this year where there was one of very indifferent wheat last year. As a general thing the yield is better than for several years; the heads are well filled, and the grain is perfect.

It is stated that one-third of the burnt district of Pittsburgh is rebuilt and rebuilding. Handsome edifices are rising in rapid succession.

A prophet, aged 19, has started up in Nauvoo, and announces himself as a messenger of woe to many. Among other revelations, is one of especial warning to the Saints, informing them that Nauvoo is to be destroyed, and that the true Church should place themselves under the direction of the young prophet, and repair at once to California.

The Van Buren (Ark.) Intelligencer, of the 26th ult., says: The tide of emigration to Texas this season has already commenced; large numbers pass through this place on their way to that country, and from them we learn that the number that will go out this Fall will greatly exceed that of any former year.

A horse belonging to Mr. Henry Dietritch, in Greenwich township, Pa., was seized with hydrophobia last week, and exhibited the most horrible symptoms of this fearful malady. He tore the flesh from his bones with his teeth, and died in raving fury. He had been bitten by a mad dog 29 days before. Two other horses of Mr. Dietritch's were also bitten, and it is said that two children of Mr. Quinn, in the same township, had been bitten by a rabid dog.

Robert E. Levering, the "American Antiquarian," has arrived in the packet ship Liverpool from England, where he has been completing his work called "Antiquarian Analogies," exhibiting the similarities he has discovered existing between the antiquities of America and those of Europe, particularly those of Great Britain, establishing at the same time the unity of the human race.

Accounts from Cape May state that fifty six or fifty-seven visitors to that place, boarding at Ludlam's Hotel, suddenly sickened on Monday, after dinner, and that some of them were seriously affected. The cause had not been ascertained, but it was supposed to have been something of a deleterious nature contained in a portion of the food at the dinner meal.

DIED,

At Perry, Lake Co., Ohio, July the 8th, Col. SILAS BAILEY, aged 91 years lacking one day. He enjoyed good health until the latter part of February last, when he had a severe attack of influenza, from which he so far recovered as to be able to walk out of doors. About four weeks previous to his death he began to fail, and gradually declined until he sank in death.

He professed religion in early life, and united with the Seventh-day Baptist Church in Hopkinton, R. I. He continued a member of said church a number of years, when, in consequence of some difference of opinion in doctrine, he left the church and united with the first-day Baptists, in which connection he continued until, about ten years ago, he obtained a letter from the Baptist Church in Kingsville, Ohio, and united with the Seventh-day Baptist Church at Hayfield, Pa., with whom it is believed he continued until his death. During his latter years religion seemed to be his principal theme. He was ardently attached to the Bible Sabbath, which he boldly defended. During his last sickness he manifested the greatest willingness to die, and *ever* desired to depart and be with Christ. He cast his whole soul upon the Redeemer, and trusted in his merits alone for salvation. At one time he was in the dark relative to his interest in Christ, but in agonizing prayer soon found relief and unspeakable consolation from the promise, "Him that cometh to me I will in no wise cast out." This promise he often repeated with ecstacy up to the day of his death. The dying scene was truly a triumphant one. E. S. B.

In Piscataway, N. J., July 8th, 1845, of dropsy in the head, SARAH FRANCES, daughter of David M. and Evaline Drake, aged three years, eight months and twenty-three days.

LETTERS.

Thomas B. Brown, Walter B. Gillett, Samuel Davison, Eli S. Bailey, Wm. M. Fahnestock, Wm. D. Cochran, O. M. Stillman, Ebenezer Davis, S. Stebens, Wm. Maxson, H. P. Burdick 2, (we shall be glad to make the arrangement you propose, and will write you soon.)

RECEIPTS.

New York—F. W. Stillman, J. R. Taylor, $2 each.
Philadelphia—Ebenezer Davis, Anna S. Davis, $2 each.
New London, Ct.—Charles Stillman $2; E. Crandall $1; Christopher Stillman, Ephraim Brooks, $2 each.
Westerly, R. I.—Truman Lanphear $2.
Leonardsville—George R. Babcock $2.
Alfred—Abel Burdick $2.
Cowlesville—Stephen Stebens $1.

NEW SUBSCRIBERS.

Alfred,
Abel Burdick,
Perry Potter.
New London, Ct.
Elisha Crandall,
Elias P. Haynes.
Plainfield, N. J.
Grace Ann Dunn.
Philadelphia.
Anna S. Davis.
Cowlesville.
Stephen Stebens.

ACKNOWLEDGEMENTS.

☞ The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums:—

3d Hopkinton (R. I.) Sabbath Tract Society	$6 00
Reuben Wilcox, Whitestown,	50

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

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No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

BANK NOTE LIST.

☞ The rate of discount affixed to the States, shows the value, in Wall street, of bills of banks in good standing at home; those somewhat depreciated are specified; all others may be considered worthless.

	disc.
New England:	¼
Calais, Me.	10
Lafayette, Me.	—
Portland City, Me.	—
Mercantile, Bangor, Me.	5
St. Croix, Me.	—
Westbrook, Me.	3
Concord, N. H.	5
Grafton, N. H.	—
St. Albans, Vt.	1
Bennington, Vt.	—
Windsor, Vt.	—
Commonwealth, Mass.	—
Middlesex, Mass.	5
Newburyport, Mass.	—
Housatonic R. R. Ct.	par
Pascoag, R I	10
Agricultural, R I	10
Providence Co., R I	5
Freeman's, Bristol, R I	—
New York:	
City & most River bks	par
Clinton Bank, city	50
Washington Bank, city	1
Other Safety Fund	⅜
Do. Red Backs	⅜
Allegheny County	52a30
America, Buffalo	26
Binghamton	23a28
Brockport	25
Cattaraugus County	17a25
Commerce, Buffalo	26
Commercial, Buffalo	25
Commercial, Oswego	35
Clinton County	35
Erie County	30a42
Farmers, Seneca Co	28
Hamilton	25
Lodi	19a5
Lyons	35
Merchants' Ex Buffalo	21a37
Mechanics, Buffalo	39
Millers, Clyde	8
Olean	15a28
Oswego	20
Phenix, Buffalo	29
State Bank N. Y. Buffalo	75
St Lawrence	70a52
Tonawanda	40
U. S. Bank, Buffalo	25
Union, Buffalo	21
Watervliet	36
Western New York	27
New Jersey:	
Small notes West N. J.	½
N. Hope Del. Bridge	1
Pennsylvania:	
Relief notes	4
Berks County	
Carlisle	1½
Chambersburg	1½
Far. & Drov. Waynesb'g	2½
Franklin, Washington	2
Gettysburg	1½
Girard	2
Harrisburg	1½
Lewiston	2
Lebanon	1½
Lumberman's	90
Miners'	2
Middletown	1½
Monongahela	2½
Susquehanna	50
U. S. Bank	38
Wyoming	2½
West Branch	2
York	1½
Delaware:	¼ to 1
Maryland:	to 1½
Baltim. & Ohio R. R. Co.	10
Cumberland	2
Franklin	5
Mineral	2
Salisbury	3
Dist. Columbia:	¼ to 1
Virginia:	1 to 1½
N. W. Bank of Virginia	2½
North Carolina:	1½
South Carolina:	1½
Georgia:	1½
Ohio:	3
Com. Bank Lake Erie	10
Farmers, Canton	20
Hamilton	20
Miami Exporting Co.	40
Urbana Banking Co.	60
Indiana:	
State Bk & branches	2
Kentucky:	3
Tennessee:	3
Michigan.	3
Michigan & Branch	88
Canada:	3½ to 4

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Miscellany.

CHRIST BLESSING LITTLE CHILDREN.

The waters of Jordan lay beaming and calm,
The breezes swayed lightly the leaves of the palm,
The vineyards and fields slept in motionless green,
And soft fell the sun-light on fair-Palestine.
'Twas nature's repose: but each slumbering glen,
Awoke to the footsteps of hurrying men.

For the summons had gone to each low cottage home,
"Up! haste ye to Jordan!—the Master hath come!"
And the borders of Juda have echoed the sound;
In the hearts of its dwellers an answer was found,
And the multitude hastened, with joyous accord,
To hear the message of Jesus, the Lord.

Long, breathless and eager, each listener hung
On the accents of mercy that dropped from his tongue.
He ceased: and a mother pressed forth from the crowd,
And low at the feet of the Savior she bowed.
Her blooming babes, trembling, before him she laid,
And, "Bless, bless my children!" she tearfully prayed.

Harsh glances gleamed on her from many an eye.
"Why trouble the Master?" rebuking, they cry.
But what saith the Savior? will He, too, reprove.
Nor grant to the suppliant one token of love?
Not so: for the infant he takes in his arms,
And says, in mild accents that quell her alarms,

'Forbid not the children to come unto me,
For they, too, my kingdom of glory shall see!
Proud men! until humbled like them ye have been,
At the portals of bliss ye shall ne'er enter in!
I bless them! I own them! 'Tis meet that they come.
And find with my Father in heaven a home."

Thus spake the Redeemer: and still, from above,
The children he calls to the arms of his love.
Like the small rain that falls on the tender young flowers,
His Spirit descends on their blossoming powers.
Forbear then, oh mortal! to limit His grace!
These too in the garden of God may have place!

L. L.

A SCENE IN A GRAVEYARD.

BY ROBERT MORRIS.

On passing through one of the cemeteries connected with our city, a few afternoons since, we noticed that a funeral had just wound its way slowly up the principal pathway, and, lingering for a few moments, we saw that the concourse in attendance was unusually large, while, as the last solemn ceremonies proceeded, tears trickled from many an eye. Scenes connected with death and the grave are of such every day occurrence, in a thickly populated metropolis like ours, obituary notices are so constantly written for the newspapers, that the hearts of the multitude grow callous, comparatively speaking, and few are touched except in extraordinary cases, or when some loved and cherished one is torn from those to whom they have long been friends and benefactors. To see the thousands, indeed, hurrying on from day to day, so apparently careless of the future, and so utterly listless as to the life beyond the grave, one might suppose the opinion to prevail, that the soul perished with the body, and that all was night, darkness and oblivion with the termination of our mortal being. Perhaps if one could occupy an eminence, and with the millions that constitute the family of man within the range of human vision, see the death-shafts of the Arch Destroyer, and the falling victims on every side, the spectacle would afford an adequate view of the perils of this life, and of the hundreds constantly summoned to another and a darker or a brighter world. But it is not so. We know little of death, except among those immediately around us, and thus many of us wander on, greedy of gain, and sometimes periling the pearls of soul with the object of accumulating the dross of Mammon, and as if time, human existence and eternity were the same. But there are moments when even the most stubborn are compelled to yield, when the icy frozenness of man's nature is subdued, when the feelings gush forth beyond our power to control them, and we realize that we are indeed perishing things of mortality. Such a moment was that to which we have called the attention of the reader. We saw before us Old Age, with his white hairs and bending form—Youth and Beauty with their cheeks of rose, and eyes of light—ripened Manhood, with its erect frame and firm step, while sunny Childhood, with its laughing voice was also there. But the hearts of old and young seemed alike touched. The cheek of the aged was moistened, the long lash above the eye of beauty was steeped in tears, and convulsive sobs were heard from many a near and dear relative. Even the lip of the man of God trembled as he pronounced a warm eulogy upon the virtues of the deceased, and, as turning from the fresh earth and the uncovered grave, he pointed the thoughts of the listeners upwards, to where the white-winged spirit of the disembodied soared to join her angel voice to those of the cherubim and seraphim!

We listened, not a little moved at such a scene, and anxious to know the cause of such unusual and general grief. The buried one was the form of a young mother. She had been wedded several years, she was the pride of her father's house, and the earthly idol of a fond and devoted husband. Her marriage had been one of harmony and love, and her parents rejoiced because they did not desire that the family should perish with them, because they concurred in the preference of their child, and because the chosen one of their affections was worthy. Thus everything conspired to render the nuptials auspicious and happy. They were so. The parties lived in harmony together for several years, time mellowing and softening the beauty of the wife, and each newly developed merit of her character serving as a fresh tie to bind her to the affection of her husband. But as in every thing human, their cup of joy was not without its dreg of bitterness. The sky that shone in its richness above them, was not wholly free from shadow. At the end of five years they were still childless, and although they endeavored each to conceal from the other the disappointment and the baffled expectation from year to year, the topic was constantly presenting itself, and was evidently a source of uneasiness, not only to the husband but to the wife. That one magic bond was wanting—that link which seemed necessary to cement life to life, and destiny to destiny. Imagine then the joy when, under these circumstances, they believed that the cloud was about to pass away; that Providence was about to respond to their prayers, and that the expectations of all were about to be realized. There may be in the world those who are indifferent to such things; but there are others who cherish the affections, to whom childhood has a thousand charms, and for whom life would be comparatively desolate, without some living pledge. Sunshine then, once more broke in all its glory on the prospects of the yet young wife, and the whole family circle were again happy. She was now more cheerful than ever. Her husband, her friends, all joined in the feeling. She had the best wishes of many a gentle heart, and the kindliest sympathies of many a fond mother. Her hour came. For a moment all was hope and expectation. Another, and apprehension and agony succeeded. A little longer, and mother and child were still and cold in the embrace of death.

The funeral, gentle reader, which we have attempted to describe, was that of the young mother. In realizing the dearest wish of her heart, her soul had passed from its tenement of clay, and soared, we may hope, to the regions of the blest.

THE LAST MOMENTS OF GENERAL JACKSON.

The Union contains a letter from General Jackson's family physician, giving an account of the last moments of that distinguished man, from which we take the following:—

"I was sent for on Saturday the 7th inst. The messenger informed me that the General was much worse. I hastened to the hermitage, and found him very much exhausted. He had great difficulty in respiration, in consequence of an accumulation of water in his chest. He requested I should remain with him, as he was well aware that his dissolution was near at hand. He took an anodyne and expectorant, and appeared to pass the first part of the night tolerably comfortable. He had not been able to lie down for the last six months. He had to be propped up in his bed at night, and in his arm-chair during the day. On Sunday morning, the 8th instant, (the day on which he died,) on entering his room, I found him sitting in his arm-chair, with his two faithful servants, George and Dick, by his side, who had just removed him from his bed. I immediately perceived that the hand of death was upon him. I informed his son that he could not survive but a few hours; and he immediately dispatched a servant for Major William B. Lewis, the General's devoted friend. Mr. Jackson informed me that it was the General's request that, in case he grew worse, or was thought to be near his death, Major Lewis should be sent for, as he wished him to be near him in his last moments. He was instantly removed to his bed; but, before he could be placed there, he had swooned away. His family and servants, believing him to be dead, were very much alarmed, and manifested the most intense grief; however, in a few seconds reaction took place, and he became conscious; and raised his eyes, and said: 'My dear children, do not grieve for me; it is true, I am going to leave you; I am well aware of my situation; I have suffered much bodily pain, but my sufferings are but nothing compared with that which our blessed Saviour endured upon that accursed cross, that we might all be saved who put their trust in him.'

He first addressed Mrs. Jackson, (his daughter-in-law,) and took leave of her, reminding her of her tender kindness manifested towards him at all times, and especially during his protracted illness. He next took leave of Mrs. Adams (a widowed sister of Mrs. Jackson, who has been a member of the General's family for several years) in the most kind and affectionate manner, reminding her also of her tender devotion to him during his illness. He next took leave of his adopted son in the most affectionate and devoted manner. He next took leave of his grandchildren and the children of Mrs. Adams. He kissed and blessed them in a manner so touching and impressive, that I have no language that can do this scene justice. He discovered that there were two of the boys absent:—one of his grandsons and one of Mrs. Adams'. He inquired for them. He was informed that they were at the chapel attending Sunday school. He desired that they should be sent for. As soon as they came, he kissed and blessed them also, as he had done to those with him. By this time, most of his servants had collected in his room, or at the windows. When he had taken leave of them all, he delived one of the most impressive lectures on the subject of religion that I have ever heard. He spoke for near half an hour, and apparently with the power of inspiration; for he spoke with calmness, with strength, and indeed with animation. I regret exceedingly, my dear sir, that there was no one present who could have noted down his precise words. They might have been read with profit, and would have been fondly cherished as a precious gem by all the good and great of the land.

In conclusion, he said: "My dear children, and friends and servants, I hope and trust to meet you all in heaven, both white and black." The last sentence he repeated—"both white and black," looking at them with the tenderest solicitude. With these words, he ceased to speak, but fixed his eyes on his granddaughter, Rachel Jackson, (who bears the name of his own beloved wife,) for several seconds. What was passing through his mind at that moment, I will not pretend to say; but it did appear to me that he was invoking the blessings of Heaven to rest upon her. The lecture to his family was awfully sublime. His implicit belief in the Christian Religion, and in the plan of salvation, as revealed in the Bible—his great anxiety that they should believe in religion, as taught by the holy Scriptures: and that in so doing, they would ensure their eternal salvation, and join him in heaven; such sentiments, from such a man, at such a time, was enough to put to flight all scepticism on the subject of religion.

Major Lewis arrived about two o'clock. The general appeared to know him, when he spoke to him. As I before stated, the general had to be propped up in his bed; and Major Lewis supported his head until he breathed his last; which was precisely at six o'clock, P. M. Thus died the greatest and the best man of the age, or perhaps, of any age.

I am, with regard, your friend and obedient servant, JNO. N. ESSELMAN.

FRANCIS P. BLAIR, ESQ.

DOMESTIC SLAVE TRADE.

It has all the loathsome features of the foreign trade, with the additional one of "breeding and raising slaves for sales," which stands out in disgusting prominence, defying all competition. Niles' Register, published at Baltimore, vol. 35, p. 4, states that "dealing in slaves has become a large business—establishments are made in several places in Maryland and Virginia, at which they are sold like cattle. These places of deposit are strongly built, and well supplied with thumb screws and gags, and ornamented with cowskins and other whips, oftentimes bloody!" From these prisons they are driven in droves to the Southern market, and the cruelties and atrocities practiced upon them between Baltimore, Washington and New Orleans, are scarcely excelled by the agonies of the middle passage.

The Maryville Tenn. Intelligencer of October 4th, 1835, speaking of these droves of human cattle, remarks: "That they are driven with heavy galling chains riveted upon their persons, their backs lacerated with the knotted whip, traveling to a region where their condition through time will be second only to the wretched creatures in hell; this depicting is not visionary, would to God that it was."

The New-Orleans Courier of February 15, 1845, says, "we think it would require some casuistry to show, that the present slave-trade from Virginia is a whit better than the one from Africa." And the Presbyterian Synod of Kentucky, in 1835, in an address to the churches under its care says: "brothers and sisters, parents and children, husbands and wives are separated, and permitted to see each other no more. These acts are daily occurring in the midst of us. The shrieks and agony often witnessed on such occasions, proclaim with a trumpet tongue the iniquity of our system. There is not a neighborhood where these heart-[illegible] is not a village or road that does not behold the sad procession of manacled outcasts, whose mournful countenances tell that they are exiled by force from all that their hearts hold dear."

Of the extent of this trade few of us have any just conception. Between the years 1817, and 1837, a period of twenty years, 300,000 slaves were taken from Virginia, North Carolina and Maryland, to the Southern market, agreeably to the statement of the Rev. Dr. Graham, of North Carolina; and in 1835 it was estimated by the most intelligent men in Virginia, that 120,000 slaves were exported from that State during the preceding 12 months. About two-thirds of these accompanied their owners, who removed; the remaining one-third were sold at an average of $600 each, amounting to 24,000,000 of dollars, which the domestic slave-trade poured into Virginia in one year. In 1836, says the Maryville Tenn. Intelligencer, "60,000 slaves passed through a little Western town on their way to the Southern market, and in the same year four States imported 200,000 slaves from the North." In 1837 a committee appointed by the citizens of Mobile, Ala., to inquire into the causes of pecuniary distress so prevalent, reported that between 1833 and 1837, Alabama alone imported from the Northern Slave States 10,000,000 dollars worth of slaves annually, amounting to 40,000,000 in four years, the price paid by one State alone, for the bodies and souls of men, women and children, in the heart of a Republic. [Cor. Trenton Gazette.

A BAD BARGAIN.

The following occurred in one of the towns of Massachusetts not far from Rhode Island. It is a compound of rum and benevolence, appetite and cunning, high and low depravity, such as seldom comes to light.

'Husband, what do you think I have done to-day?' said Mrs. C. to a keeper of a country store, where the drunkard's 'O be joyful' was still sold, upon his return home to dinner.

'I cannot possibly tell, my dear; I dare say something clever.'

'Well, I never did such a thing before—but the man looked so pitiful, I thought I would encroach upon your wardrobe a little, for once, as I knew you could well supply the poor creature's wants without any inconvenience to yourself.'

'You have given away one of my coats, I suppose; hope you didn't make a mistake, and give my go-to-meeting one, did you?'

'O no; I have given away one of your shirts. He said he'd none, and had called to beg one—so I gave him one, and he went off as happy as if I had given him a cow. I don't know when I have seen such a smile of joy at so small a gift.'

'Given a shirt? I should like to know who there is so poor as to be without a shirt. Old Tom Jones is the poorest creature I know of, and I don't believe but he has got a shirt, as poor a drunkard as he is!'

'Tom Jones! there, I don't believe, but it was Jones; I have heard you describe him, and it was him I know. He looked cunning, and that smile of his seemed to be half joy, half fun, and if I was Irish, I should say the other half savage.'

'Very likely it was Jones, for he has been in the store to-day.'

'Has he? and had he a short jacket on, and holes in his pants, and miserable shoes without stockings?'

'Just so.'

'He is the very man. Had he a bundle, or had he put his shirt on?'

'He had a bottle, as usual, but I saw no bundle, and I did not notice whether he had a collar or not.'

'His bottle! well I hope you did not fill it for him, for that would seem like the story in the paper lately, where the wife told the husband she would supply the drunkard's family out of the house, as long as he supplied the rum from the store. Did you let him have any?'

'Any what, my dear, molasses or vinegar? You have no objections to my selling him any thing he will pay for.'

'Yes, I have, you know I have. I would not sell him rum for pay, and you may trust him for any thing else. I wish you would let him have molasses. His wife would be glad of that. But did you let him have any rum?'

'Yes, my dear, I did. He seemed so feeble, and wished that I would let him have a little.'

'How much?'

'Half a pint.'

'Half a pint! enough to make him drunk, and he will lose his shirt before he gets home, and I might as well have turned him off without it. Well now, husband, let me know,—do you trust Jones for rum?'

'No.'

'Did he pay for it?'

'Yes.'

'How much?'

'Six cents.'

'In money?'

'No.'

'How then?'

'In rags.'

'In rags! I'll bet a dollar you have bought your own shirt back again, and I'll go this minute and see.'

'No, you sit still and finish your dinner.'

'No, no, you shan't go, I'll go myself. It will be such a good one. I'll make you ashamed of selling rum this time at any rate. There! there! Here it is, torn to pieces—and you have bought it for rags.'

PAINE'S AGE OF REASON.

Some years since we procured and read Paine's Age of Reason, and the most deep of any one impression that was made upon our mind at the time, was that the writer every where betrayed a total want of a thorough acquaintance with the Scriptures. If the following is to be relied upon, it proves our impression to have been correct. What follows is stated by a writer in the Christian Intelligencer, which, he says, he received from Mr. Paine's own lips:—

"I will explain the origin of the 'Age of Reason' to you. You may remember that in consequence of my vote against the execution of Louis XVI., with some other circumstances that were opposed to the proceedings of the French rulers during the Reign of Terror, I was first suspected of dissatisfaction to Marat, Robespierre, and their accomplices, and finally arrested and cast into prison." I think Mr. Paine said *La Conciergerie*. "While in the dungeon, and constantly expecting, like the others, without a moment's warning to be transferred to the guillotine, it was suggested to me that if I would make it known that I was a devout worshipper of the Goddess of Reason, and utterly rejected every thing Christian, I might escape the decapitation to which I fancied myself doomed. A tacit pledge was given by a friend, that if my life was spared, I should write a work adverse to Christianity, expressly to be disseminated in Britain, to weaken the power of Pitt and his administration. By the death of Robespierre, I was liberated from prison, and to obtain the favor of the Oligarchs, and regain my former position, I determined to compose the work entitled the 'Age of Reason.' Great difficulty was interposed, for a copy of the Bible could not be found. I had not seen or read a word of it for a long period before. At length, a Testament was procured; probably Paine added, also, afterwards, a Bible'—and by the help of some quotations from other sources, I composed the 'Age of Reason,' which produced the effect designed; for the proscription of the work by the British government rendered the French rulers propitious towards me. Since that period I have never concerned myself about any religion, and it was only your sentiments that made me advert to it; as I hold no conversation upon that subject, except with some companions, to ridicule the hypocritical fanatics and their priestcraft."

"HARD SHELL" CHRISTIANS.—The following instance of almost incredible ignorance occurred in Georgia. [Cong. Jour.

Two men were lately cited to appear before a "Hard shell" (Anti-Missionary) Baptist church, to stand a trial; the one was charged with drunkenness, and the other with the crime of having joined a temperance society. The trial resulted in the acquital of the drunkard and the excommunication of the temperance man. The reason assigned for this conduct is this:—the drunkard acknowledged he had done wrong, but the temperance man would make no such acknowledgment!

AN INCIDENT OF SLAVERY.—The N. O. Picayune of the 22d ult. gives the decision of the Supreme Court of Louisiana, in the case of Sally Muller vs. Louis Belmonti and John F. Muller, called in warranty. The decree orders Sally Muller to be released from the bonds of slavery. She claimed to be born in Germany and of German parents; of having come to this country when an infant with her father and mother, who reached here as "redemptioners," and died shortly after their arrival. John F. Muller alleged that she was born a slave and his property; as such he brought her up, and as such he sold her to Louis Belmonti; and now, after being for a quarter of a century or thereabouts, subjected to all the degradations of domestic and servile labor, she is, by the highest tribunal, declared free!

ANECDOTE OF FRANKLIN.

When Dr. Franklin's mother-in-law first discovered that the young man had a hankering for her daughter, the good old lady said she did not know so well about giving her daughter to a printer—there were already *two* printing offices in the United States, and she was not certain the country would support them. It was plain young Franklin would depend for the support of his family on the profits of the third, and this was rather a doubtful chance. If such an objection was urged to a would-be-son-in-law, when there were but two printing offices in the United States, how can a printer get a wife now, when the last census shows the number to be 1,557?

GOV. SEWARD ON SLAVERY.—Among the letters received and read at the late Anti-Slavery Convention at Cincinnati, was one from Ex-Governor Seward. That part which enunciates his views as to the mode in which Slavery is to be moved, our readers may like to see:

Emancipation is now a political enterprise, to be effected through the consent and action of the American people. They will lend no countenance or favor to any other than lawful and constitutional means. Nor is the range of our efforts narrowly circumscribed by the Constitution.

In many of the free States there is a large mass of citizens disfranchised on the ground of color. They must be invested with the right of suffrage. Give them this right and their influence will be immediately felt in the National Councils, and it is needless to say will be cast in favor of those who uphold the cause of Human Liberty. We must resist unceasingly the admission of slave States, and urge and demand the abolition of slavery in the district of Columbia. We have secured the right of petition, but the Federal Government continues to be swerved by the influences of Slavery as before. This tendency can and must be counteracted; and when one independent Congress shall have been elected, the internal slave trade will be subjected to inquiry. Amendments to the Constitution may be initiated, and the obstacles in the way of emancipation will no longer appear insurmountable.

RICE CEMENT.—This useful and elegant cement, which is beautifully white, and dries almost transparent, is made by mixing rice with cold water, and then gently boiling it. Papers pasted together with this cement will sooner separate in their own substance than at the joining. It is, therefore, an excellent cement in the preparation of curious paper articles, as tea-trays, ladies' dressing and work boxes, and other articles which require layers of paper to be cemented together. In every respect, it is preferable to common paste made with wheat flour. It answers well for pasting into books the copies of writing taken off by copying machines, on unsized silver paper. With this composition, made with a small quantity of water, that it may have a consistence similar to plastic clay, models, busts, statues, basso-relivos, and the like may be formed. When dry, the articles made of it are susceptible of a high polish; they are also very durable.

Respect for Consistency.—Some time since two heathen boys were brought to this country to obtain a Christian education. The evil of rum-drinking had been so impressed upon their minds by our Missionaries, as to render it, in their estimation, incompatible with the purity of religion. On landing, they were invited to share a pleasant home with a citizen distinguished for hospitality, whose kindness they amply repaid by their cheerful artless manners. During their stay, the host was visited by a distinguished clergyman, whom he, in a most affectionate manner, introduced to the boys as a "Michanary," (adopting their own pronunciation.) The boys seemed awe-struck with the presence of so high a dignitary; and seated themselves in a distant part of the room, silent and reserved. At length the host stepped to the sideboard and got the welcome decanter for his guest. No sooner had the clergyman taken a draught than the spell was dissolved, and springing from their seats they moved off, saying, "*He* no Michanary! *Michanary* no drink rum!

Surgical Operation without pain.—Dr. Albert T. Wheelock, of Belfast, Me., certifies in the Boston Medical and Surgical Journal to his having removed a polypus from the nose of a lady about 24 years of age, while in a mesmeric condition. The tumor was of an oblong rounding form, largely attached base, probably half an inch in its smallest diameter, had been there three months, and was so firmly adherent that it had to be torn away in pieces. The operation lasted four or five minutes, during which time the patient evinced not the slightest symptom of pain, but appeared like a dead body, and when awaked, said she was unconscious that any thing painful had been done.

[Springfield Gazette.

Banking in New York.—There are 85 incorporated Banking Associations, making in all 150 Banks in the State, with a capital of $43,734,833. In the counties of Alleghany, Clinton, Courtland, Franklin, Hamilton, Queens, Richmond, Rockland, Scoharie, Sullivan and Wyoming there are no banks. There are 14 Savings Banks in the State.

A Mormon Elder Caught.—Charles Chrisman, a Mormon Elder, was caught in Hancock County, Illinois, a few days ago, in the act of carrying off railroad iron, which he had stolen from the Railroad between Jacksonville and Meredosia. He had taken three loads before, amounting to more than two tons.

PRICE CURRENT

ASHES.			
Pot, first sort		3 87	
Pearl		4 25	
CANDLES.			
Mould, tallow lb	9	a	11
Sperm, east and city	27	a	29
Do Patent	—	a	38
COFFEE.			
Java	9	a	10½
Laguira	6¾	a	8
Brazil	6¾	a	7½
St. Domingo	5¾	a	6¼
DOMESTICS			
Shirtings brown ¾	5	a	6½
Do do ⅞	6	a	7
Do bleached	7	a	9
Sheetings b'wn 4-4	6¼	a	7½
Do do 5-4	10¼	a	12½
Do bleached 4-4	7	a	12
Do do 5-4	12	a	15
Calicoes, blue	7	a	12
Do fancy	6	a	14
Drillings, brown	—	a	8¾
Kentucky jeans	25	a	50
Satinets	40	a	75
Checks 4-4	8	a	12
Cotton yarn, 5-13	15	a	16
FEATHERS.			
Foreign, lb	12	@	25
American, Live	26	@	30½
FISH			
Dry Cod, cwt	2 37	@	2 50
Pickled Cod, bbl	3 00	@	3 25
Pickled Salmon tc	12 50	@	
Mackerel, No. 1 bbl	11 50	@	12 25
No 2 bbl	10 75	@	11 00
No 3 bbl	5 50	@	6 00
FLAX			
Russia, lb	9	@	11
American	6½	@	7
FLOUR AND MEAL.			
Genesee	4 62½	@	
Michigan	4 56¼	a	
Ohio, Hey. & Ven.	5 37½	@	5 50
Pennsylvania		@	
Baltimore	4 75	@	4 87½
Richm'd c mills	6 25	@	6 50
Do. county		@	5 00
Brandywine		@	4 87
Georgetown	—	@	4 87½
Rye flour	3 00	@	3 12½
Indian Meal	2 37½	@	2 56¼
GRAIN.			
Wheat W.	95	@	1 06
Do South new	95	@	1 00
Rye, Northern	64	@	
Corn Jersey	46	@	47½
Southern		@	46
Barley western	50	@	52
Oats, Northern	37	@	
GLASS.			
English Crown 50 feet: 6x8 to 10x13	3 50	@	4 00
12x18 to 16x26	5 50	@	6 50
Eagle and Columbian: 6x8 to 8x10	2 10	@	2 30
10x14 to 16x20	2 70	@	3 00
HAY.			
North River, 100lbs.	45	@	65
IRON.			
Pig, Eng. & Sc. ton	35	a	
Do Amer	35	a	37
Bar do rolled	90	a	92½
Do Russ PSI	1 05	a	1 10
Do Swedes	87½	a	
Do Eng com	80	a	85
Do do refined	95	a	
Sheet E & Am lb	7	ca	7¼c
Hoop do cwt	5¾	a	7
LEATHER (Sole.)			
Oak, lb	19	@	24
Hemlock, light	15	@	15½
Middle	14½	@	15¼
Heavy	13½	@	14
LUMBER.			
Boards N R [M ft	30 00	@	35 00
Do. box	11 00	@	12 00
Do. east. p.	10 00	@	11 00
Do Albany, piece	7	@	17
Plank, Gal [pine, M ft	33 00	@	35 00
Scantling pine	14 00	@	16 00
Do oak	30	@	35
Timber, oak, cu ft	25	@	37
Do Ga yel pine	35	@	40
Shingles, 18in.	1 50	@	2 00
Do. cedar, 3ft.	22 00	@	24 00
Do. do. 2ft.	—	@	17 50
Staves, w o pipe M		@	50 00
Do do bbl	30 00	@	
Do r oak hhd	25 00	@	26 00
Heading, w o		@	45 00
Hoops	25 00	@	30 00
MOLASSES.			
New Orleans, gall	28	@	31
St Croix	30	@	32
Trinidad, Cuba	28	@	29
Cardn's & Mat'nzas	24	@	26
NAILS.			
Cut, 4d a 40d	4½	@	5
(3d le and 2d 2c more)			
Wrought 6d a 20d	10	@	12
Horseshoes No 7 a 9	18	@	20
PROVISIONS.			
Beef mess bbl	9 00	@	9 00
Do prime	6 00	@	6 00
Pork mess bbl	12 75	@	13 00
Do Ohio prime	9 68¾	@	10 00
Butter, west prne	11	@	11
Do. Orange co.	14	@	16
Do order to good	10	@	12
Hog's lard	7¾	a	8¼
Cheese, Am lb	6	a	7
Hams smoked	8¾	a	10
Do. pickled	7	@	7½
Shoulders, smoked	6	@	6½
Do. pickled	5¼	@	5⅝
RICE.			
Ordinary 100lbs	3 12½	a	3 25
Good to prime	3 50	@	3 75
SEEDS.			
Cloverlb. new	6	a	7
Timothy, tierce	9 50	a	12 00
Flax, rough	8 50	a	9 00
Do clean			
SUGARS.			
St Croix lb	7½	a	8½
New Orleans	5	a	6½
Cuba, muscovado		a	
Havana white	9½	a	10
Do Brown	8½	a	9
SALT.			
Turks Isl bush	25	a	26
Bonaire,	25	@	30
Cadiz,	20	@	21
Liverpool, fine	1 35	a	1 45
SHEETING.			
Russia, white, p.	9 50	@	10 00
Do. brown	8 50	@	9 00
SOAP.			
N. York brown lb	3	a	6
Castile	8¼	a	9
SPICES.			
Cassia lb	19	a	19½
Cloves	25	a	25½
Ginger, race		a	7½
Nutmegs No 1,	1 11	a	1 12½
Pepper, Sumatra	10½	a	10⅝
Pimento, Jamaica	11	a	11½
TEAS.			
Imperial lb	38	a	95
Hyson	43	a	85
Young Hyson	34	a	85
Hyson skin	24	a	60
Souchong	20	a	60
WOOL.			
Am. Six. fleece, lb	36	a	38
Do merino	32	a	34
Pulled superfine	31	a	32
S. Am. washed	10	@	12
Do. unwashed	9	@	14
African	8	@	13
Smyrna	10	@	11
Mexican	13½	@	13

The Sabbath Recorder.

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A GOOD CONSCIENCE.

"I feel, and 'tis my proudest boast,
That Conscience is itself a host;
While this inspires my swelling breast,
Let all forsake me, I'm at rest;
Ten thousand deaths in every nerve,
I'd rather SUFFER than DESERVE."

So spake Montgomery, while incarcerated in a gloomy dungeon, and who does not respond to the sentiment so sweetly breathed in song? We learn from the Word of God, and from observation, that a good or an evil conscience is man's constant attendant through life, and that it ever affects individual happiness more than all things else. The former is his best earthly friend in time of trouble, the latter his direst foe.

Behold that Bible Christian smiling in the midst of blight and desolation, where all around him withers. The fires have consumed his substance—death has changed the countenances that once shone around his household hearth, radiant with light and love—envy and detraction have pierced him with their envenomed stings; but he has within him a treasure untouched, unapproachable, "the answer of a good conscience toward God." The moral elements may rage without, and for a moment ruffle the surface of his moral being, and yet there is peace deep within, flowing sweetly as the gentle river, and wafting the soul continually close by

"Siloa's brook that flowed
Fast by the oracles of God."

Behold in contrast the man who can 'spread his arms like seas, and take in all the shore,' who can scarce enumerate his flocks and herds, and lands, kindred and (summer) friends, but who withal has a conscience corrupted with injustice; mark the workings of that heart, when none but God can see, as it writhes beneath a "whip of scorpions, "fierce as ten furies, terrible as hell." Hear the remorse-stricken spirit exclaim, while the ghost of his guilt seems almost an embodied petrifaction before his mental vision—

"Oh! that mind!
That mind of man! that godlike spring of action;
That source whence virtue, learning, honor flow!
Which lifts us to the stars; which carries us
O'er the swoll'n waters of the angry deep,
As swallows skim the air; that fame's sole fountain,
That doth transmit a fair and spotless name,
When the vile trunk is rotten; give me that,
Oh! give me but to live in after age,
Remembered and unsullied— * * *
* * * And the slow fire
That wears my vitals now, will no more move me
Than 'twould a corpse within a monument."

So—when it speaks out—writhes the stricken conscience of the murderer, the seducer, the slanderer, the libertine, the thief, the hypocrite, the habitual violator of any of God's known laws. Perhaps their crimes may never see the light this side the eternal Judgment, but they are seen by the eye of Omniscience, they are known to the guilty perpetrator, and whatever his external circumstances or condition, they haunt him by day, and plant thorns in his pillow by night.

Let the young, as they value the happiness to be found in a present or future existence—as they value the favor of God, and peace in death—possess a conscience void of offence. Say nothing, think nothing, read nothing that can stain the virgin purity of the mind, or create associations that may in the far future place it upon the rack, and be beyond their power to obliterate.

To illustrate, let us cite a fact. Not long since, while bending over the sick, and apparently dying couch of a sufferer, and trying to point her to the Great Physician, in whom she had no hope, she said, "My symptoms were very bad last night, and I thought I could not live till morning. I tried to pray to the Lord many times, but as often as I began, things that I had read in Paine's works and foolish novels many years ago, would rush in and fill my mind. I could not pray connectedly—it was impossible—and I gave it up in despair. Oh, if I had never read those vile books! What shall I do? What will become of my poor soul?" Could the young reader have witnessed the mental anguish occasioned in this instance by improper reading and baleful associations, it would be a lesson long to be remembered. These books came in her way at an early age, she wished to read them, and said to herself, "Where's the harm? I shall think as I please after all." The harm was, that they made an *impression*—an impression that clung to her like an incubus through life, and at the very gates of death, rose up with giant strength between her soul and God, and formed a barrier to the Mercy-seat that she could not surmount.

Parent—if you would keep your children free from the power of an evil conscience, guard their earliest years with unceasing assiduity from evil associations. Does it give you pleasure to gaze upon your children in infancy, robed in stainless white—do you love to have the frail casket emblem forth the purity that you would fain impart to the priceless gem it covers? It rests with you to say whether that gem shall be kept free from stains, that once made, no sorrow can efface. Put your child in the way of temptation—let him read the loose novel—hear the trifling or ambiguous jest, the unchaste word, the false tales of the vulgar—associate with those of doubtful principles—behold deception practiced unrebuked—the Sabbath disregarded—God's laws dishonored by those who profess to revere them—and expect not that he will sustain no injury—no moral loss. Let such be his exposures, and the gem is inevitably tarnished.

Could parents but realize how improper ideas, when once communicated, affect the heart in different circumstances—how stealthily they follow the soul through life's weary pilgrimage, and like a secret foe, thrust their missiles in the dark, and "worry whom they can't devour," surely they would be ever on the alert—ever solicitous that their little ones may be delivered from evil. As of wrong ideas, so of what is *true*, and *good*, and *pure*—an early impression of the beautiful is never forgotten. The pleasure of a good conscience—the result of right action—is an idea as vividly and as long remembered by the child as any other. Coleridge has justly remarked, "It is a well known fact, that bright colors in motion both make and leave the strongest impressions on the eye. Nothing is more likely too, than that a vivid image, or visual spectrum thus originated, may become the link of association in recalling the feelings and images that had accompanied the original impression. But if we describe this in such lines as

"They flash upon the inward eye,
Which is the bliss of solitude,"

In what words shall we describe the joy of retrospection, when the images and virtuous actions of a whole well spent life, pass before that conscience which is indeed the inward eye, which is indeed "*the bliss of solitude.*"

[Adv. Moral Reform.

From the Portsmouth Mercury.

HE IS THY BROTHER YET.

BY J. L. HOFFORD.

What though his erring feet
Have stumbled in the way,
And in a thoughtless hour
He has been led astray?
The great Creator's seal
Upon his brow is set,
And fallen though he be,
"He is thy brother yet."

Look with a tender eye
Upon that clouded brow,
And win him if you can
To paths of virtue now;
But oh! forbear to bend
Thy cold and distant gaze
Upon thy early friend,
The loved of other days.

Will not the happy hours
That bless'd your younger years,
When he was by thy side
In mirthfulness and tears—
Will not the thought of these
Within thy heart beget
A sad yet sweet response,
"He is thy brother yet."

And when in later life
Where science holds her sway,
You travel'd hand in hand
The devious winding way,
Until her hidden mines
Of rich mysterious lore,
Had paid you for the ease
You bartered to explore.

Behold the path of fame
That opens to your view,
And tremble when you tread
Its giddy mazes, too;
Oh, if you do not ask
Some higher power to guide,
Your ever varying bark,
As on the storm you ride.

That proud majestic step,
And lofty soul of thine,
May all be made to bow
To dark misfortune's shrine.
And then when trials come,
You never will regret
You owned the wayward one
To be "thy brother yet."

THE LITTLE CHIMNEY SWEEP.

This story is founded upon fact. In London, on the first of May, 17—, the Countess of Belville and her son, aged eleven years, were sitting in a magnificent saloon, at the head of a long table; around this table, filled with cakes, sugar-plums, &c., fifty little chimney-sweeps were seated, with clean hands and faces, and with joyful hearts, singing,

"Sweep ho! sweep ho!
From the bottom to the top."

You are astonished, perhaps, my little friends, to see these little chimney-sweeps at the table of so great a lady, and in such a beautiful room. I am going to tell you how this happened.

Some years before this anniversary day, Lady Belville had a son about five years old. She was a widow, and this little boy was her only child. Upon her little Charles she had placed all her affection, and this child had become the sole object of her thoughts and her cares. The great desire of the heart of the Countess was, that her son should become pious—truly converted to the Lord. She prayed without ceasing, that God would touch the heart of her child, and turn it towards him. The more she prayed, and the more pains she took, the further he seemed removed from the good end to which she wished to conduct him. He was idle, disobedient, and wilful; and but little disposed to attend to the subject of religion. Whenever the Bible was read to him, he became weary; thinking of other things, turning upon his seat, and gazing at the furniture of the room. When she required him to repeat his morning prayers, he said he wanted his breakfast first; and in the evening, that he was too sleepy, and wished to go to bed. He had no desire to be more wise, and had no wish to ask of God to teach him, and his mother could never be satisfied that he even ever prayed from the abundance of the heart. She prayed often herself, and she greatly desired that her son should pray also. In the hope of encouraging him, she composed prayers for him to recite each night; but Charles would never learn but one of them; after saying which he would quickly say, "Amen," and go to bed. "Lord, convert me—change my heart, teach me to love thee, and to love my brethren, as Jesus Christ loved us. Amen." The poor mother wept much, and prayed more; but we must say that she failed to correct him.

Her weakness imboldened Charles to disobedience, and he every day became more wicked. Lady Belville, seeing that her son changed not, began to doubt of the promises of God, and to her eyes he seemed to fail in his word, for he had said in many passages of the Bible, "Call upon me, and I will answer."

One day, as usual, she was plunged in tears. A servant came to tell her that for an hour they had sought for Charles about the house without finding him, that the outer gate had been kept fastened, and that the child had been all the morning amusing himself alone in the garden.

You can imagine the anxiety of his mother; she ran through the house, the garden, the neighborhood—but no person could give her any news of her son. She sent her servants to seek him through all streets of the city. She sent notices to the authorities; she published in all the papers the disappearance of her child, and offered a large reward to those who would give her tidings of him.

Twenty different persons came within a few days to bring her intelligence of several children they had seen; but no one brought her any satisfactory information. One had seen a child resembling the description of him who departed in a post-chaise; a person had seen another weeping in the streets, and asking for his mother; a third pretended to have seen a little boy of the same age, clothed in the same manner, amusing himself alone, casting stones into the water, upon the bank of a river, and he affirmed, that having passed a few moments afterward, he was not to be seen.

This last recital, either that it was more frightful, or the portrait given of the child had more resemblance to Charles, made a deep impression on the mind of the mother, who no longer doubted that it was her son, and that he had been drowned. She had, moreover, reason to believe it, as she learned, not long after, that the body of a child had been found upon the river, and buried in a little hamlet three leagues from the city. This time, well persuaded of the death of her son, the poor mother thought of nothing but to raise a tombstone to his memory, and to go there and weep, and pray to God to console her. She would have wished to persuade herself that her child was not very wicked; and that he had at least some good qualities to redeem his defects. She tried to remember one time in his life when the little Charles had uttered one prayer from the heart; she repeated to herself that which she had taught him; but alas! what came to the remembrance of the poor mother was always the recollection of his disobedience to the orders of his mother, his impatience during her serious reading, and his weariness during prayer. Oh! if the little Charles could have known how much grief he afterwards caused to his mother, how he would have wept! Perhaps he would not have been so wicked and disobedient. But to console herself, Lady Belville wished to have before her eyes the sweetest recollection that remained to her of her Charles; she caused to be sculptured upon a tomb a young child kneeling, and had inscribed upon the black marble this prayer: "Lord, convert me; change my heart, and teach me to love my brethren as Jesus Christ loved us. Amen."

Now one year, two years, three years passed away, without bringing any solace to the grief of the Countess: her only happiness upon this earth (next to her religious duties) was, whenever she met a child of the age that Charles would have been had he lived, to say to herself, that perhaps it might be her son, and that she was falsely persuaded of his death. She approached every such child, and examined him with care, questioned him with eager curiosity, and always ended by discovering with sorrow that the child was not her son!

One day, on returning from the country (where she had been passing some weeks) unexpected by her domestics, who were occupied in cleaning the apartments, she saw with surprise, on entering the saloon, a little chimney-sweep leaning against the jamb. He was very sorrowful; and, in spite of the soot which covered his face, might be seen his white skin and his extreme thinness. His head rested upon his breast; the poor child was weeping, and large tears rolled down his cheeks, leaving white traces upon his dark face.

"What is the matter, child!" said the countess.

"Nothing, madam—it is nothing. We are come to sweep your chimney. My master is upon the roof; he is coming down."

"But why do you weep?"

"It is because," trying to restrain his tears, "it is because ——."

"Take courage, my boy," said the good lady, "tell me thy troubles."

"It is because my master will beat me again."

"*Again*, you say, does he beat you often?"

"Almost every day, madam."

"And for what?"

"Because I don't earn money enough. When I return at night, after having cried out all the day, without having obtained any work, he says I have been idle; but I assure you, madam, it is not my fault. I cry out as loud as I can, and nobody calls me. I can't force people to let me sweep their chimneys."

"But, then, every day does not pass without work, and then thy master does not whip thee," said the countess.

"Well, madam, then he says to me that I don't climb fast enough—that I do not scrape hard enough; and when I come down he strikes me again; and all the time I do all that I can. More than once I have run the risk of falling; yesterday I hurt my leg; you see, madam, my pantaloons are worn through at the knees," and the poor boy wept bitterly.

"But, then, when you work better?" said the good lady.

"O when I work better he is content to scold me."

"And how much do you gain each day?"

"Nothing, only he gives me my food; but so little that I very often go to bed hungry."

"Ah! well, I will speak to thy master."

"Ah no, madam, he will beat me the more yet. I complain to nobody, but in the evening to ——."

"To whom?"

"To God."

"And what do you say to him?"

"I ask him to take me back to my mother."

"Thou hast, then, a mother."

"O! yes. And a very good mother; if I could go to her I should not be so unhappy."

"Do you know where she lives?"

"No: I recollect only one house, one garden. See! see! madam, it was like this. The trees of the garden were seen through the windows of the saloon, as you see those poplars in front. The chimney ran in the garden like this; the door in front, and my mother was like you, only she was handsome, and was not dressed in black as you are."

These words overcame Lady Belville. A shivering ran through her frame; her hands trembled; she could scarcely stand upon her feet. She sank upon the sofa; and taking the boy by one hand, she drew him near to her, and continued the conversation.

"And has the Lord never answered you, my child?"

"Not yet, madam; but he will hear me one day, I am sure."

"Sure! and why?"

"Because he has said so in his word."

"You have confidence, then, in prayer?"

"Yes, madam, because I have already been heard."

"In what?"

"I have asked God to make me better, and it seems to me that I am not so bad as formerly. Now, I do almost all that my master tells me. When I can I read a little in the New Testament, which a good gentleman gave me; and I pray every day with pleasure."

"With *pleasure*, do you say?"

"Yes, with pleasure; above all, when I repeat the prayer that my mother taught me by heart."

"And what is that prayer? tell it me, I beseech you."

The child knelt down, joined his hands, and, shedding some tears, he said, with a trembling voice:

"Lord, convert me; change my heart. Teach me to love thee, and to love my brethren, as Jesus Christ loved us. Amen."

"My child! my child!" cried the countess, pressing the boy in her arms; thou art my son Charles!"

"My mother!" said the child, "where is she? It was thus that she used to call me, Charles! Charles!"

"I am thy mother, I tell thee," and sobs stopped the voices of the mother and the child. They both wept, but they were tears of joy. The mother knelt by the side of the child; and exclaimed in the fullness of her heart, "My God! my God! forgive me for having offended thee by my unbelief. Pardon me for having doubted thy promises; forgive my impatience. I have prayed for his conversion, but I was unwilling to wait; and yet thou hast heard me, and answered my prayer. Teach me, O Lord, to confide in thee; teach me to remember that thou hearest always; but if thou deferrest to answer, it is in order to bless the better. But if thou dost not as we would wish, it is because thy ways are not as our ways, and thou knowest better than we what is for our good. Henceforth, I will say, Let thy will, not mine, be done."

Here the master sweep entered the saloon, and was much surprised to find his apprentice and this great lady both upon their knees. She asked him how he had become possessor of the child. He answered that a man, calling himself his father, placed him in his hands for a sum of money; that this man for some time past had been ill at the hospital, and perhaps was now dead.

Lady Belville now hastened to the hospital, and found a dying man, who confessed to her that about three years since he had stolen a child who was jumping over a garden wall; and that he committed this crime in the hope of gaining some money, by letting him out as a chimney-sweep to one of his vocation. Lady Belville, too happy at this moment to reproach him, and thinking that God had permitted this event in order that Charles might be placed in circumstances more favorable for the good of his soul, freely pardoned the unhappy man; and she saw him die, in the hope that God had pardoned him also.

From this time Charles was the joy of his mother; and she, to perpetuate this event in his history, assembled every year, on the first of May, (the day on which she found her son,) a large number of the sweeps of his age, to give them an entertainment, and to relate the history of Charles, to teach them that God always hears our prayers, and answers them; but oftentimes in a manner that we do not expect.

THE MOTHER AT PRAYER.

She enters her chamber. All is quiet and retired. There is no eye to witness her deep emotions, but that of Omnipotence; no ear to hear her earnest pleadings, but that of the Almighty. A sweet and sacred solemnity pervades her soul. She feels that she is about to commune with a Being who holds her destiny in his hands, but who notwithstanding his power and might, has encouraged her to come and will condescend and even delights to listen to her prayer. She bows her knee before him, and lifts her imploring eyes to heaven. O, hallowed moment! O, interesting sight! Listen to the language of her heart. For what does she plead? It is for her dear children. What does she ask for them? Not the riches of earth, nor the plaudits of surrounding admirers, nor the eternal gracefulness and beauty of youth. These are, in her estimation, of little value. Instead of these, she asks for her dear ones the protecting care of God, and for strength to discharge her duty toward them. With what anxious solicitude is each one remembered before him from the absent son on the boisterous ocean to the unconscious babe of her bosom. She asks, that from the earliest lispings of infancy, the best tribute of their hearts may ascend to their Creator. With what increased earnestness does she plead, as the recollection of the many snares and temptations which they must encounter crosses her anxious mind. It is then she feels her own weakness, and her entire dependence upon God. It is then she sees her need of divine assistance and support, and the vast importance of maternal prayer. It is then she fervently exclaims, "of myself I can do nothing; O thou who holdest the hearts of my children in thy hand, I bless thee for this resource." I know that the mother's prayer of faith will avail much. She takes courage as she remembers the many instances of the efficacy of maternal prayer. John the Baptist; who was filled with the Holy Ghost from his birth; Timothy that eminent minister of the New Testament; St. Augustine, the celebrated Bishop of Hippo; Doddridge, and many other subjects of praying mothers. With these examples before her, her hope brightens, her confidence is strengthened, and she determines that no difficulties shall dishearten her, no discouragements shake her firm reliance on the promises of God, which in the performances of her duty she feels to claim as her own. She remembers the perseverance of the Syro-Phenician woman, and she expects like her to hear at last, "O, woman, great is thy faith; be it unto thee as thou wilt." When the season of prayer is over, she leaves her chamber with a spirit refreshed and invigorated; with a mind untroubled. She has left all in the hands of God. The serenity of her soul is visible in her countenance. It sweetens every duty, and influences all her conduct. Praying mother, surely thou art blest.

TRUTH IS STRANGER THAN FICTION.

BY REV. G. W. WEEKS.

It was a beautiful morning in June, 1819, when I left my play at the call of my mother, took dinner from her, and received her usual counsel,—"Be a good boy to-day, George,"—and hastened away to school. O, how those days of innocence and joy come back on memory's wing. They are green and sunny spots in this cold world. They are springs and running brooks to the parched and weary traveler over life's desert. O, the memories of early days gone forever, yet loved for what they were.

On my way to school, I lingered for a moment beneath a lofty elm, whose spreading branches shaded the neat little cottage of the widow W., and sat down till her son, my schoolmate, would be ready to go with me. He was later than usual. While he tarried I heard several loud words, and casting my eyes toward the house, I saw Mary, the widow's only daughter, standing in the door, smoothing her long tresses which fell in rich profusion around her neck. Her mother soon stood beside her, and it was evident that something uncommon was stirring the passions of both mother and child. Billy soon made his appearance from a back door, and I rose from my grassy seat to depart, when I heard the mother utter, which even now seems to vibrate on my ear, the following solemn sentence:—"Mary, I tell you, once for all, if you follow that vile seducer, and leave your mother in her old age, you will break my heart, and ruin yourself, both soul and body."

Mary was a child of sorrow and care, for her father, who had for some years been dead. She was left, however, with ample means for the support of herself and these two children.

Mary at this time was only seventeen;—young, handsome, thoughtless and gay,—with little knowledge of the world, and less of the human heart. Billy was twelve, a good boy, sober and thoughtful; and his love for his mother and sister was little less than adoration. Poor Billy! he died before sixteen summers had cast their light upon him.

There was in our neighborhood a gentleman dancing-master. He was just like most men of his profession, and just what such professions are calculated to make of any man—conceited, hollow, heartless, and intemperate. It was against the wiles of such a man, that I had heard the mother warning her lovely daughter. But with this creature, despite the fearful warnings of her mother, the gay Mary soon eloped.

Sadness and sorrow veiled the poor mother's dwelling for the sunlight of youth and innocence which had cheered her heart so long, had set forever—had set in shame and infamy! The childless, broken-hearted mother, soon followed her darling boy to the grave. Poor woman! The iron had entered her soul. The last we knew of the poor deluded Mary, she was in New York city.

Years rolled away.

"They never wait for mortals' care or bliss."

Time changes all things earthly, and, ah, how sad the change we sometimes see! Time's changes had obliterated from my memory all recollection of this family, except so much of it as might still linger in its secret silent chambers.

* * * * * *

It was a bitter day in February, 1834. The storm of the preceding night had increased to a perfect tempest of snow and hail, and I was compelled to give over my journey, and halt for the day, six miles north of Providence, R. I. All day the storm had raged without abatement, and approaching night threw a sullen gloom over earth and sky. I stood by a window gazing on the scene before me. "God help the poor traveler," thought I "who has no shelter in such a night." I was just turning away, when I beheld a poor horse endeavoring to make his way into an adjacent shed. He halted. In an old box, an apology for a sleigh, from beneath snow, hay, and rags, issued a man and a woman, followed by five children. I will not attempt to describe the dress or appearance of this miserable group. They were the wretched workmanship of intemperance, and its attendant vices. At first, the landlord refused them admittance, but another stranger and myself, plead the cause of suffering humanity, and they entered the bar-room. The man was intoxicated, and while the woman was holding in her arms, and endeavoring to warm the stiffened limbs of her infant, the big tear ran down her pale and care-worn cheeks. I gazed on the scene before me, with feeling of unmingled pity. At length she ventured to look up, and for a moment our eyes met. A thrill, like a shock of electricity, passed through my whole frame. A spark had fallen on memory's altar, and was lighting up her slumbering fires.

"Where is your native place?" I asked. It was not until I had repeated the question several times, that I obtained an answer. At length, with faltering voice she said, "P., in New Hampshire, was my home."

"And your mother was widow W." I added. With some effort she rose from her seat, cast into my face a searching glance, reeled for a moment, then sunk down on the floor. With some effort she was restored to consciousness, when I learned from her own lips, the following brief history of one, who by the curse of disobedience and ingratitude, had been made to drink deep of the waters of misery and despair.

Soon after arriving in New York she began to see things in their true light. In less than a year, her paramour had become so degraded as to be unable to support her, and she was obliged to earn a scanty subsistence with her own hands. Step by step the guilty man descended to the lowest depths of vice, infamy and crime.—For two years he was confined in prison, while she was reduced to the most deplorable state of poverty and wretchedness. She had no home, no friends, no employment, and was left in a land of strangers to struggle with life, death, and misery. Sometimes she was the object of public, sometimes of private charity. She had embraced the meanest and most servile employments to keep from starvation.

At length her guilty companion was released from prison. They sought and found each other. She had since endured years of shame and suffering with him, which none can know but those who feel them. She had at length prevailed on him to leave the city and go into the country; but wherever they wandered, the wages of sin had been his portion and the misery consequent upon disobedience to a kind parent, hers.

They were now endeavoring to make their way back to New Hampshire, in the vain hope of relieving a guilty conscience, and finding sympathy among early friends. To return and die among her native hills, seemed to be her only wish. "To return," said she, "and lay me down on my mother's grave and die, is all I ask. O, for that hour." Her heart was bursting! Sobs choked her utterance. I turned away and wept. Alas! alas for poor human nature. My heart bleeds while I rehearse its tales of wo. I weep over the miseries which fell to her lot, and many of these I feel are the direct results of the sin of disobedience to a parent's wishes.

I have been a constant traveler for more than eight years out of my short life, and have seen misery in all its various forms, but few instances have more deeply affected my heart than the one I have related.

When shall we learn wisdom from the past, and by timely caution, save ourselves from the mournful fate of the [illegible] children heed the command, "Obey your parents in the Lord." [Morning Star.

THE HAPPY MATCH.

'Now,' said Harry Hemphill to his young wife, when they went to house-keeping, 'it's my business to bring money into the house, and yours to see that none goes foolishly out of it.'

This was the agreement with which they set forward in the world. He chose her, first, because he loved her; and in the second place, because he knew she was sensible, economical, and industrious—just the reasons which should influence every sensible man in his choice now. And he thought it best that each should have a distinct sphere of action. Their interests were one and indivisible, consequently each had the same motives to act well the allotted part. His business called for his whole attention; he wished therefore, to pursue it undistracted by other cares. For himself, he looked for happiness only at home; there he expected a supply for all his wants,—and he was of course not disposed to spend any thing abroad, in pursuit of what he thought every reasonable man ought to enjoy in the bosom of his own family.—Her duties being all domestic, she was able to accomplish them better by turning her attention to them. Her husband's business-doing habits, his temperate and correct life, had all the power of example; increasing her esteem, and doubling her anxiety to deserve his.

They had married without waiting to get rich. They neither distrusted Providence nor each other. With little besides health, and a disposition to improve it, they had, nevertheless, a strong confidence of final success, which prudent resolutions inspire in those who feel that they have perseverance enough to adhere to them. Thus they began in the world.

To attach a man to his home, it is necessary that his home should have some attractions. Harry Hemphill's had. There he sought repose after the toil and weariness of the day, and there he found it. When perplexed and low spirited he retired thither, and amid the soothing influence of its quiet and peaceful shades, he forgot the heartlessness of the world and all the wrongs of men.—When things went ill with him, he found a solace in the sunshine of affection that in the domestic circle beamed upon him, and chased every cloud from his brow. However others treated him, there was always kindness, confidence, and esteem. If others deceived him, and hypocrisy [illegible] upon him, there all was sincerity—that sincerity of the heart which makes amends for suffering, and wins the troubled spirit from misanthropy.

Nothing so directly tends to make a wife a good housekeeper, a good domestic economist, as that kindness on the part of the husband which speaks the language of approbation, and that careful and well directed industry which thrives and gives strong promise that her care and prudence will have a profitable issue. And Mary Hemphill had this token and this assurance.

Harry devoted himself to business with steady purpose and untiring zeal. He obtained credit by his plain and honest dealing, custom by his faithful punctuality and constant care, friends by his obliging deportment and accommodating disposition. He gained the reputation of being the best workman in the village. None were ever deceived who trusted to his work; he always drove his business a little before-hand, for, he said, things go badly when the cart gets before the horse.

I noticed once a little incident which illustrated his character. A thrifty old farmer was accosted, in the road at the end of the village, by a youngster who was making a great dash in business, and who wanted the loan of a few hundred dollars. The wily old man was perfectly ignorant where it could be had, and sided off from him as fast as he could. He rode directly down to Hemphill's, and told him that he had a sum of money to loan, and he wished he would take it—the payments should be made easy, just as would suit him. 'Indeed,' replied Harry, 'you have come to a bad market; I have a little cash to spare myself, and have been looking round these two weeks for a good opportunity of putting it out.'

While Harry was prospering in his business, all went like clockwork at home. The family expenditures were carefully made; not a farthing was wasted, not a script lost. The furniture was all neat and useful, rather than ornamental. The table plain, frugal, but wholesome and well spread. Little went either to the seamstress or the tailor. No extravagance in dress, no costly company keeping, no wasteful use of time in too much visiting, and yet the whole town praised Mary Hemphill and loved her. She was kind without ostentation, sociable without being troublesome.

And while few people lived more comfortably, none lived more economically.

The result of such management can never disappoint the reasonable expectation of those who build upon them—even the angry frown of misfortune is almost put at defiance. A vantage ground is gained which the storm seldom reaches, and a full reward comes in its proper time to crown the meed of lives thus spent.

The music of Harry's tools was in full play on the morning that I left the village for a distant residence. It was not yet sunrise; and as the coach bore us by, the door was open, and the breakfast smoking upon the table. Mary, in her neat morning dress and white apron, blooming in health and loveliness, was busy amid her household affairs; and a stranger who chanced to be my fellow passenger to the city, observed it, and said, "There is a thriving family—my word for it." And he spoke well.—There are certain signs about those who are working all things right, that cannot be mistaken by the most casual observer.

On my return to Aylesbury many years afterwards, I noticed a beautiful country residence on the banks of the river, surrounded by all the elegance of wealth and taste. Richly cultivated fields spread themselves out on every side as far as the eye could reach; flocks and herds were scattered in every direction. It was a splendid scene. The sun was just setting beyond the western hills—and while groups of neatly dressed children sported on the adjacent school-house green, the mellow notes of the flute mingled with their noisy mirth. "There," said an old friend, "lives Harry Hemphill; that is his farm, and these are his cattle; here is his school-house, and these are his own and some orphan children of his adoption, whom he educated at his own expense; having made a noble fortune by his industry and prudence, he spends his large income in deeds of charity; and he and Mary mutually give each other the credit of doing all this."

My heart expanded then—it expands still when I think of them. And I pen this simple history in the hope that as it is imitable, some who read it will attempt to imitate it. [Emporium.

TIME.—You can never cheat time, but only cheat yourself out of the opportunities of improvement which it brings you. Time will pursue its course, and find its end though we neglect it; therefore improve it as it passes along.

The Sabbath Recorder.

New York, July 31, 1845.

THE CHRISTIAN SABBATH.

From the Religious Recorder, published at Syracuse, N. Y.

It is curious and instructive to observe the sympathy which some men manifest for the Jews and Seventh-day Baptists. Whenever there is an effort made to induce our government *not to require labor on the Lord's Day*, they are in perfect panics lest these people should be denied their civil rights, and have their consciences wounded. As if a cessation from labor on the first day of the week must needs disturb those who keep the seventh! As if a *Christian* government could not refrain from violating the *Christian* Sabbath without trampling on the rights of the abettors of Judaism! As if a community of Christians were bound to keep the canals open and the stages and cars running the whole length of the land, seven days in the week, just to accommodate a handful of Jews and Sabbatarians, in observing the seventh day as the Sabbath!

Verily some men have sympathies wonderfully tender, on some points of Christian duty. Because there is a handful of people among us who wish to preserve the usages of Judaism, therefore the government must habitually violate the Christian Sabbath, and a Christian people must have *no Sabbath at all.*

Seriously, we have no great fellowship for this kind of sympathy. It looks too much like an effort to block up the way of those who are laboring to secure the rights of our boatmen and other public carriers; the right of all men to have a Sabbath. Of this right tens of thousands are deprived, by the action of our national and state governments. They have no Sabbath at all, and *cannot* have, whilst they continue in their present employment.

What a perfect burlesque is it, when such a question is pending, to raise the question, whether Jews or Christians keep the right day of the week! The demand from thousands of burdened hearts, is for a *Sabbath!* Give us one day in seven for rest and moral improvement. This request our government resists; and when we complain of the injustice and wickedness of such denial, we are coolly challenged to furnish proof, that the first day of the week is the Christian Sabbath.

We cannot regard such challenges in any other light, than that of hostility to this benevolent movement. Men who can coolly affirm that it is just as right to drive a stage or run a canal boat on the Lord's day as to preach the gospel, cannot be men of great scrupulousness in regard to God's requirements, nor over anxious to know his will in this matter. They merely make use of weapons which good men have furnished to their hands, with which to fight against the people of God, and the institutions of the gospel.

It has often seemed to us, that, if our Seventh-day brethren would realize the use that is made of their arguments against the first day of the week, they would be less anxious to push their views into notice; and be content to enjoy *their Sabbath*, as they now do, unmolested. Their rights are secured by special enactment. Why need they complain? Why should it disturb them to see us laboring to bring about a reform in practice among the mass of the people, who, if they ever have any Sabbath, must and will have only the Christian Sabbath?

But the question has been raised *whether Christians have a Sabbath by divine appointment?* and there is hardly an infidel writer in the land who does not attempt to argue the question and come out in favor of the utter abolishment of our strict and holy Sabbaths. Should not every Christian be prepared to meet their cavils and answer their arguments?

1. The following reference to the heads of argument, may assist those who wish to examine the question for themselves.

The Sabbath was appointed for *all men*, therefore Christians have a Sabbath. "The Sabbath," says our Saviour, "was made for man." Not for Jews, not for a particular age, but for *man*. It was instituted at the creation, and designed for the whole human race.

It was written on stone, as one of the commands which were never to perish. It was never abolished, and is therefore as binding as either of the ten.

2. A change in the day alters not at all the force of the command. It was originally every seventh day. It is so now. After six days of labor comes the day of rest, the Sabbath of the Lord, and the command—"Remember the Sabbath day"—applies just as fully to the Christian, as it did to the Jewish day of rest and devotion. Whatever day of the seven is fixed upon as the Sabbath, the command of God is still binding in all the sacredness of its original import.

3. Christ, as Lord of the Sabbath, had authority to change the day of its observance. And he had a right to do it, either by precept or example. If he has sanctioned the keeping of the first day, by his own example, by the example of his apostles and primitive churches, and by the outpouring of his spirit; then the first day of the week is the Sabbath for all Christians, and should be regarded by all, as holy to the Lord.

What then are we to understand by Christ's rising on the first day of the week? Did he not, on that day, finish his work, and rest from his labors, as God originally rested on the seventh?

What are we to understand by his meeting his disciples on that day, and again on the eighth day after, (See Jr. 20. 18, and 26.) The expression eight days after, evidently means, according to the Hebrew idiom, on the eighth day after, i. e. the next first day of the week. Was there no meaning in all this?

And how shall we account for the fact, that the first great outpouring of the spirit was on the first day of the week. The day of Pentecost was on the 50th day after the Passover Sabbath, See Lev. 23. 15, 16. This was the day which Christ selected for sending the Comforter, and setting up in a visible and public manner, the Christian church. Can any one doubt that he ment to make this *the great day* for his church—the Christian Sabbath? Is it strange that on this day the disciples ever after, came together to break bread (Acts 20. 7,) that it was called by the way of distinction, THE LORD'S DAY, (Rev. 1. 10,) and that it was observed by all the early Christians, as holy to the Lord! Have we not, in these facts, a clear intimation of the will of Christ, and conclusive evidence that he intended, in a quiet, yet effectual manner, to change the day of the Sabbath without altering, or at all imparing the force of the law, which binds all men to keep one day in seven holy to the Lord.

Now be it remembered, that we advocate no coercive laws to bind the consciences of the Jews, and Judaizing Christians. Let them enjoy the seventh day and work on the first, if they will. But we do insist that a *Christian* government should not make laws, requiring a *Christian* people to break the CHRISTIAN SABBATH. Ninety-nine hundredths of the people will either keep the first day of the week, or none at all. The question is, shall they be permitted to keep this day, or shall they have no Sabbath at all?

Will our legislators dare say again as they have said hitherto, there shall be no Sabbath, on our canals and railroads? Will the people uphold them in this trampling on their rights, and make no resistance?

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Remarks.

☞ The foregoing article is a fair specimen of the spirit and logic of the advocates for legislative action in favor of Sunday. We hope, therefore, that it will be carefully read, and allowed to have its full weight. It appears that the editor of the Recorder finds in his own village a brother editor, whom he has difficulty in convincing that a law ought to be passed in favor of closing the canal locks on the first day of the week. Considerable has been said on both sides of the question, in which, if we mistake not, the Recorder comes off second best. Hence this long tirade against some unnamed person, which is evidently aimed for the most part at the before-mentioned intractable editor. Now we do not wish to intermeddle with the quarrels of other men; yet there are several statements in this article which so palpably misrepresent Sabbath-keepers and pervert the truth, that we cannot refrain from saying a few words about them.

The first statement of the question at issue, although quite specious, is altogether false. It represents the friends of legislative action as endeavoring only to induce the government *not to require* labor on Sunday, whereas their endeavor is to induce the government also by closing the locks, *to forbid* labor on that day. There is a wide difference between *not requiring* labor, and *forbidding* labor—a difference which in this controversy seems to be entirely overlooked. We are not aware that any man is now *required* to labor on Sunday. As to the boatmen, who seem to be the principal objects of sympathy, they are perfectly at liberty to lie by on any or every day of the week if they please, so that they are not required to labor. As to the lock-tenders, they are perfectly at liberty to resign their offices if they have scruples about discharging their duties; so that there is no more propriety in representing them as being required to labor, than there would be in representing the man who thinks he can make more money by working on Sunday than by resting as being thereby required to work on Sunday. All this talk, therefore, about the government's *requiring* labor on Sunday, is both gratuitous and untrue. Indeed, when we read such an assertion as this, "Our boatmen and other carriers have no Sabbath at all, and *cannot* have, whilst they continue in their present employment," we can hardly help pronouncing it a deliberate falsehood. It is certainly a sort of religious cant with which we have no fellowship.

In the same paragraph, the editor, in his pious indignation, vents his spleen by saying, "As if a *Christian* government could not refrain from violating the *Christian* Sabbath, without trampling on the rights of the abettors of Judaism! As if a community of Christians were bound to keep the canals open, and the stages and cars running the whole length of the land, seven days in the week, just to accommodate a handful of Jews and Sabbatarians, in observing the seventh day as the Sabbath!" If the editor means to include Sabbath-keepers among the "abettors of Judaism," we have nothing to say in reply, since we should deem such an allusion, in view of the facts in the case, too contemptible to merit a reply. But in regard to keeping the stages and cars running seven days in the week to accommodate a handful of Jews and Sabbatarians, we will relieve him of all anxiety on that point by assuring him, that Sabbatarians are the very last men to ask such a favor. Even while their opponents have been pressing their wishes upon the attention of legislators, Sabbath-keepers have never seriously asked that the stages or canal boats might either run on the first day, or lie still on the seventh day. They would, of course, be exceedingly glad to have all secular business laid aside on the seventh day, the Sabbath, out of regard to that commandment which says, "*In it thou shalt not do any work.*" But they would never run to the Legislature for help to enforce their own theological dogmas or practices. We believe it would be well for the advocates of the first day to follow their example in this respect.

Does the editor of the Recorder really think it a burlesque, to raise the question whether Jews or Christians keep the right day of the week? He acknowledges, that "there is hardly an infidel in the land who does not attempt to argue the question, and come out in favor of the abolishment of our strict and holy Sabbaths." But does he not know, that his own course tends most directly and powerfully to this result? If Christians may abolish that part of the commandment which points out the particular day of the Sabbath, why may not others abolish that part which points out any day? Or, if Christians may lay aside the Word of God, and attempt to sustain a Sabbath on the mere ground of expediency, why may not infidels use their wits upon this question of expediency, and come to the conclusion that no Sabbath is needed? They have done it to an alarming extent, and in perfect consistency with the example which has been set them. It is hardly possible, in this day, to reprove an intelligent man for breaking the Sunday, without having the question raised at once, By what authority are we required to keep that day? This question is raised alike by believers and unbelievers, and often to the confusion of those who would secure a better observance of the first day. In such circumstances, it is the height of folly to shift the issue, and assert that it is a burlesque to raise the question whether Jews or Christians keep the right day. It is not uncommon, we know, for those who can not answer the arguments of opponents, to speak of them as unimportant, or endeavor to turn them into ridicule. But such an unmanly course always injures the cause it is designed to promote.

"It has often seemed to us," says the writer of the article under consideration, "that if our Seventh-day brethren would realize the use that is made of their arguments against the first day of the week, they would be less anxious to push their views into notice." We have no doubt of this assertion; indeed, we should expect that it would seem exactly so to a man who advocates the views of which we have spoken. And we should expect farther, that a man with such principles, should he find himself among Mahommedans where the sixth day of the week is the popular Sabbath, would cheerfully adopt that, and wonder that any body should labor to extend a different opinion. Nay more—we should expect him, if he happened to be in a land where idolatry and injustice were popular, at once to fall in with the prevailing practices, and wonder that any body should oppose them. But we have not so learned Christian duty; and do not therefore feel called upon to withhold a truth for fear of its consequences, or to uphold a falsehood for the sake of its advantages.

—But the "heads of the argument" for the perpetuity and change of the Sabbath, with which the editor has favored us, appear to be the greatest curiosity of the whole article. The great proof of the perpetuity of the Sabbath, is the declaration of Christ, that "the Sabbath was made for man," and the fact that the Sabbath law was written on tables of stone—all of which, of course, goes in favor of the seventh day, which is the only Sabbath known in the Scriptures. Next we are told, that "a change in the day alters not at all the force of the command." If by this is meant that any man or set of men may fix upon some day of their own devising, and still retain the force of the command, we deny the position. If it is meant, that God can change the day, without destroying the command, we ask for the proof that he has done so. This proof is professedly derived from the example of Christ and the apostles. But there is not a single example nor word which necessarily implies the sacredness of the first day, much less the abolition or change of the seventh. Indeed, the writer himself does not venture to assert such a thing. He simply refers to a variety of disconnected facts, and asks if they do not intimate the will of Christ. We say they do not; and we defy any man to prove that they do.

In conclusion, we have one question, and only [illegible] and we hope his next article on the subject of the Sabbath will furnish us an answer to it. It is this: The fourth commandment says, "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Now by what authority, Mr. Editor, do you work on the seventh day?

"LIBERALITY."

It was distinctly asserted by an English statesman, in discussing the Maynooth Bill, "that whenever, in matters of State, questions of religion arise, these questions must be decided upon political and not theological grounds." This policy seems to have been carried out very extensively by the British Government in some of its Colonies. In India, for instance, it is not long since the priests of Juggernaut, the dancing women, and the car of the idol, which annually crushes hundreds of victims in its hideous progress, were all established and paid by the State. The taxes upon the pilgrims who attended the festival of the idol, were a source of immense revenue to the British Government; hence the superstition was countenanced and encouraged, at the expense of the most palpable inconsistency.

But a more recent instance of favoring superstition for State purposes has occurred in the island of Ceylon. According to a formal treaty, the British Government is bound to maintain and protect the religion of Buddh in that island, and has the privilege of appointing the priests, disposing of the temple patronage, and holding in sacred keeping the tooth and other relics of Buddh. Not long ago several Siamese priests visited the island for the purpose of seeing and worshiping these relics, on which occasion the tooth of Buddh was brought forth with much ado, by a government agent, in the presence of an English lord, and held up to the adoring gaze of these visitors from Siam.

Such facts are a mournful commentary upon the doctrine that in a Christian State 'questions of religion must be decided upon political grounds.' They show that the Queen of England, while she is the head of the Church in her own country, is also the nursing mother of the worst forms of superstition and idolatry in foreign countries. This is "liberality" with a witness.

A CATECHISM of the Distinctive Doctrines of the Evangelical Protestant and the Roman Catholic Church, with appropiate Scripture proof-texts. New York: printed for the Trade, by Henry Ludwig.

This is a reprint of a work compiled by several ministers of the district Synod of Duisburg, Germany. We have been interested and pained in examining it—interested with the clear statement of the way of salvation by Christ in distinction from the doctrine of salvation by penances and good works, but pained at the manifest inconsistencies of those who attempt to oppose the practice and theory of Catholics upon certain other points. In regard to "Tradition," for instance, we are gravely told in this book, that the Romish Church teaches, that "the doctrine of Christ and his Apostles, propagated merely by word of mouth, and thus transmitted to subsequent teachers of the Church, and by them recorded in writing, is as much of Divine authority as the Holy Scriptures, and implicit credit is to be yielded to them." On the other hand, we are as gravely told in the very next paragraph, that Protestants teach, that "whatsoever is at variance with Scripture, is to be unconditionally rejected, even though it have been taught by ancient fathers, whole councils, and many Popes." Now mark these two views, and compare them with the common mode of advocating the claims of the first day. Do Protestants claim an express precept of Scripture for the observance of the first day, or for the neglect of the seventh day? Never. Do they not rest satisfied with evidence for the day, which they claim no higher authority for, than the teaching of "Christ and his Apostles, propagated merely by word of mouth, and thus transmitted to subsequent teachers of the church, and by them recorded in writing?" Most certainly they do. How then can they cry out so vociferously against that doctrine of the Catholic Church? They cannot with consistency. Indeed, we believe it would be impossible for an intelligent Protestant, after attempting to support the claims of the first day by the common arguments, immediately to stand up before an intelligent Catholic and reiterate the cardinal doctrine of Protestantism without blushing for his own inconsistency. To such thoughts did a perusal of the book under consideration lead us. We believe it will affect others in a similar manner.

GREAT CELEBRATION AT UNION COLLEGE.

Tuesday of last week, the 22d inst., was the day chosen for the Semi-Centennial Celebration of the Foundation of Union College, at Schenectada. At an early hour, a Procession was formed at the West College, and proceeded to the church where the public exercises were to take place. In the procession, places were assigned for the various classes graduated since 1797, each class being preceded by a boy bearing a little flag with the year of graduation. Several classes had no representa[illegible] represented. The class of 1818 was represented by two Bishops of the Episcopal Church—Doane of N. J., and Potter of Pa.

At the church the exercises were in a high degree entertaining. After singing and prayer, an eloquent address was delivered by Rev. JOSEPH SWEETMAN, one of the three who graduated the first commencement, nearly half a century ago.

He described what Schenectada was fifty years ago; the customs of the people, their merry-makings and holidays, their Santy-Clause and Paas Pinxter too. At that period Dutch was the generally spoken language. The buildings too were of a different style, the ends fronting on the street, where there was a large stoop which, on summer evenings, was filled with those who enjoyed social intercourse. At that time Schenectada was on the verge of civilization. Early in the history of this State a controversy was carried on about the location of a College—Albany, Hudson and other places wanted to have it. At last Schenectada was chosen, and as the object of the College was to give toleration and forbearance, it was called Union College. After some further account of the history of the College, Mr. Sweetman delivered a somewhat lengthy essay on the Culture of the Social Affections.

DR. POTTER, who that day resigned the Professor's chair for the office of Bishop of Pennsylvania, then delivered an address which has seldom, if ever, been equaled on any such occasion. We stand to-day between those of the last and those of the future half century. During the past our Mother has been advocating and illustrating progress. Fifty years ago an infant, to-day a strong matron. Fifty years from to-day she will stand the venerated mother of thousands.

Of her 231 first benefactors only five are now living. Of the 95 names on her charter only one, the youngest, Mr. Van Ingen, remains. Of the 24 original trustees only one remains, Mr. Cochran, who comes from Oswego to assist us to-day.

Of the 56 Trustees of the College 46 are gone to the Spirit Land. Three or four Presidents are dead, as well as 9 of her 21 Professors. Death has struck at us even since we issued notices for this meeting. John Reed has been borne from us, and another who graduated but one year ago full of hope and promise is dead. W. D. Tallmadge, son of N. P. Tallmadge, who graduated just 30 years ago.

But where are those who were in active life when this College commenced? They are gone—yet death fails to make an impression on our College. Death has taken five hundred of our family, but thrice five hundred have arisen to take their places.

The orator then went into a long comparison of 1795 and 1845. Bonapartes and Wellingtons and Bluchers have yielded to Herschells and Liebigs. During that last fifty years what have been done in the arts and sciences? The blind have been made to see—the dumb to speak—reason has been wooed back to the shattered brain, and the spirit of equality and justice to all classes of the people has been strengthened.

He then went into an eloquent and highly finished defence of College Education, properly defined and guarded,—and concluded by making a reference to himself and his departure from College to other scenes. The sternest in the church wept as he recalled the scenes of his happiness here. It was thirty years since he came to this city a stranger, and he found friends; he found a home; and he found a treasure that brightened that home. He now leaves that home and that treasured dust for new and untried associations.

The choir then sung, and after the benediction was pronounced the meeting adjourned.

After the exercises at the Church, the Procession again formed, and proceeded to the beautiful grove back of the space between the colleges, where a sumptuous repast had been prepared under two tents, and plates were laid for 850 persons. The exercises here, (after dinner was disposed of,) consisted in singing odes prepared for the occasion, listening to short speeches, toasts, anecdotes of olden time, etc. etc. Some of the anecdotes and historical statements were exceedingly amusing, and several of the speeches were eloquent and stirring. We have only room for a notice of one, which shall close our account of the celebration:

To Chancelor Walworth's toast, which was, "Our venerable and venerated President, who understands the true secret of teaching others to govern, by teaching them to govern themselves," the venerable Dr. Nott responded. He was dressed in a long black coat and a blue or purple cap, from beneath which his silver hair trembled in the breeze. No one could see him without mourning that his life must end so soon, for

> "Upon his aged temples grow
> The blossoms of the grave."

My children, said he, I come at the request of many pupils. Though sickness told me not to speak, yet I could not refuse a request coming from my children and their children. My children, we have but one life to live, and therefore let us live it well. Man is mortal. Institutions such as this never die. By them we transmit to other generations our influences. They have done much good by reviving letters, but more by reviving the reading of the Bible. Where has the Bible gone and has not carried with it love of arts, love of letters, love of liberty? The Bible alone meets the case of man. Chemistry can never discover an Elixir which can reanimate the urn—but the Bible teaches us how life shall spring from death—how mortality shall be clothed with immortality.

When fifty years more shall have passed away others will come up here—I shall not be here. Many of you, my children, will not be here—be it so. We shall separate after the ceremonies are ended, but not for ever—so shall we meet in another world. I have been young, but now am old, yet I declare, that had I to live my life over again, I would live more than I have done for my God and my country. Were I to live ever so short a time, even if no longer than the merest ephemera floating in the sunbeam, I would rather soar with the eagle and be lost among the stars, than meanly to grovel in the earth with things that perish.

Some of you will be alive at that next *Jubilee*, when I shall be forgotten. The cold earth shall soon rest on this aged bosom; and this arm shall be cold and senseless to the appeals of the poor and the distressed. But you, my children, see to it, that while you live the poor shall never want a friend, nor the defenceless defenders. And should it be my happiness to reach—oh! happy thought—those mansions of bliss, let every angel bear tidings from Earth to Heaven of your good works. Let it be told in those Mansions that other Brainards, and Hales, and Howards, and Granville Sharpes, have arisen. Nor feel your work accomplished till misery and vice shall cease on this planet, and virtue and happiness be universal. I shall close these remarks, my children, by offering the following sentiment, "The Alumni of Union College—distinguished less by the honors received than conferred—having rendered their Alma Mater, while in the greenness of youth, venerable by their deeds."

FIRST OF AUGUST.—This day, which commemorates one of the sublimest events ever witnessed—the emancipation of eight hundred thousand slaves in the British West India Islands—is to be extensively celebrated in different parts of the country. It should be joyfully remembered by every man who hates oppression and rejoices in the triumph of justice and freedom. It ought to be made the occasion of new and more determined attacks upon that abominable system, which now curses and disgraces our otherwise happy land.

THE REV. MR. HERSCHELL, from England, who has been lecturing in different parts of this country for some time past in regard to the Jews, his visit to their land, and his labors among them, sailed for home by the steamer of the 16th inst. We learn from the Jewish Chronicle, that the Board of the American Society for Meliorating the Condition of the Jews, passed resolutions expressive of their sincere and hearty gratitude, and also appropriating $250 to be expended by Mr. Herschell in such manner as he shall deem best calculated to promote the cause of Israel. Mr. H. declined receiving any personal remuneration. The Board however urged his acceptance of a copy of the Encyclopedia Americana, "as a memorial of his visit to this land of the West, and of the many friends he leaves behind him here."

JEWISH MISSION-HOUSE AND CHAPEL.—The Jewish Chronicle for July informs us, that the Society for Meliorating the Condition of the Jews has just established a Mission-House in New York, for the purpose of furnishing a home to such Jewish inquirers as may need shelter from persecution, and instruction in the principles of the Gospel. The house is to contain a chapel for worship, and is to be under the care of an able Superintendent. Students for the ministry from among the Jews are to receive special encouragement. Others are to receive a support in part from the funds of the Society, and arrangements will be made to supply them with work so far as possible.

The New Orleans Picayune of July 20, brings intelligence that the people of Texas, in Convention assembled, have almost unanimously accepted the terms of Annexation proposed by the United States, so that "the question of Annexation has been finally consumated."

THE EVERY-DAY CHRISTIAN—No. 1. By Rev T. H. GALLAUDET, late Principal of the American Asylum for the education of the Deaf and Dumb. New York: Paine and Burgess—1845—pp. 142.

This is a beautiful little volume, designed to delineate certain traits of Christian character, and lead the reader to a consideration of certain every-day duties, which are too often overlooked. It points out in a masterly manner the indissoluble connection of the various pursuits of man in this life with his eternal existence beyond the grave. No person can breathe the sacred air which it throws around the common duties of every day without being benefited. We heartily recommend it to a reading.

General Intelligence.

THE WAR IN ST. DOMINGO.—We learn from the correspondent of the Merchants' Exchange, by brig Almatia, from St. Domingo city, July 7th, that on the 16th of June the Dominican army started from Las Matas and stopped at Commendador, a Dominican post; from thence on the 17th at 6 o'clock, A. M. they marched in three strong columns, the first under the command of Gen. F. Alfaii, to cut off the enemy's retreat; the second under Lieut. F. Pimenter, the third, being Artillery with two field pieces, to attack on the right, under Gen. Duverge. At 8 o'clock on the same morning, the third column halted in front of the enemy, forming in order of battle, and giving time for the first column to arrive and cut off the retreat of the enemy. At 10 o'clock the signal was given, and the general attack commenced. The firing commenced at three different points at the same time. After a battle of about two hours, and a well-sustained fire from the enemy, the Dominican army made a furious charge, completely routed their opponents, who abandoned four different points which they had previously occupied. Up to the 22d, the number ascertained to be killed, amounted to 100, amongst whom were two officers. Fourteen prisoners were taken, 7 officers, a surgeon, and 6 non-commissioned officers and privates. Some munitions of war were also seized. On the Dominican side, 2 were killed and 8 wounded; and on the 19th they were on the march, with orders to attack a village about a half a day's journey to the westward; but the enemy had fled, and the place was taken possession of. An official report of General Duverge, from Las Caobas, under date of June 25th, also states that the van-guard had taken that place, and were in undisputed possession; and that there was news that Lieut. F. Faberas, commander of Ondoballe, had attacked and completely routed the enemy there. [Boston Atlas.

THE FUGITIVE SLAVES.—The Herald correspondent at Baltimore favors us with the following tidings from the captured fugitives and their captors and masters.

"A meeting has been held by the citizens of Charles County, from where the gang of runaway slaves recently arrested at Rockville started. They are overrunning with fire and brimstone for the Northern abolitionists, and are full of thanks for the bravery, activity, and patriotism of the citizen soldiery at Rockville. Two of the negroes butchered by these brave Bachanalians have since died, and others are in a very precarious condition. The cause of their death is attributable as much to the want of attention as to the brutality of their captors. You will see by the resolutions passed at the meeting, that the preachers are not to be allowed to instruct the slaves in religion unless in the presence of their masters, and as they scorn the subject generally, they will but seldom find it convenient to afford them an opportunity by being present. The free negroes are also to be driven out of the county by the first of December next, without either law, judge or jury. What a patriotic, law-abiding people the slaveholders of Maryland are.

ANTI-RENT EXPENSES.—The 'Freeholder' gives a statement of the expenses incurred by the Anti-Renters in the trial of Big Thunder and others at Hudson, amounting to $949. And it says, "Of this amount $210 88 has been raised among the Anti-Renters in Rensselaerville, Bern and Knox, leaving a deficiency of over $700."

The expenses to the State and County, for lawyers' fees, &c. connected with these trials, probably exceeded the expenses of the Anti-Renters, exclusive of the sums paid for troops ordered from New York and Albany to Hudson. There has already been paid from the Treasury over $50,000 for expenses in calling the troops into service and for posses organized to aid the Sheriffs and protect the jails.

Of this sum nearly twenty thousand dollars is to be assessed to the counties this Fall; the residue comes out of the State treasury. There is a large sum to be assessed on the county of Columbia, for expenses incurred before the law passed authorizing the money in the first instance to be advanced from the treasury.

COL. H. S. RANDALL'S MERINO SHEEP.—Last season we noticed the enormous clip of the Merino Sheep of Col. Henry S. Randall, of this village. This season we learn that his Paular stock, including two rams, averaged over six pounds of well washed wool per head! A three year old ram sheared 13 lbs. 8 oz. (the heaviest fleece, we believe, ever taken from a three year old Merino in the United States,) and a yearling 8 lbs. 8 oz. Many of the ewes sheared 6, 7, and 8 lbs. per head, and one the unparalleled weight of 9 lbs. 1 oz! Col. R. received the first premium on rams, and the first and second on ewes, at the State Fair, at Poughkeepsie, (1844,) and the gold medal of the Society, for the best managed and most profitable flock of sheep, at the annual winter meeting of the Society in Albany. Cortland against the world! [Cortland Village Democrat.

ARRESTS OF ABOLITIONISTS.—The Parkersburgh Gazette (Va.) of the 12th gives the following:

"Information was recently received that the slaves of John H. Harwood, living at Washington, about twelve miles below his place, would attempt an escape on the night of Wednesday. Six persons of that neighborhood crossed the river after dark, and concealed themselves on the Ohio side. About 2 o'clock on the morning of Thursday, six of Mr. Harwood's negroes came across, and were received by a party of whites, at least seven in number; and while the latter were engaged in assisting the former and their baggage from the canoe, the concealed Virginians made a descent upon them, and after a severe struggle, succeeded in capturing and securing five of the blacks and three of the whites. The latter were brought to this place and committed to prison. As the offence of which these men are accused is a felony under our laws, an examining court has been summoned for Friday next, 18th inst.

LIFE IN THE SOUTH.—A correspondent of the N. Y. Herald, writing from Mobile, gives the particulars of a dreadful fight with bowie knives, between two young men, near that city on the 28th ult. The parties were John Bagley, of N. Y., and Leonard Wilson, of Richmond, Va. After slashing at one another for an hour, during which, Wilson was nearly cut in pieces, his second interfered and it was stopped. Wilson died of his wounds, and Bagley was supposed to be on his way for the North.

THE LATE FIRE.—Another body—or rather skeleton—was found on Thursday, buried under the ruins of the recent explosion. It was like exhuming the bones of one forgotten, from the grave. A few calcined and discolored bones that seemed ready to pulverize into magnesia at the touch—a smooth piece of a skull—a ghastly lock of hair—these were the only remaining tokens of the living. No—we mistake. A huge bundle of charred Ledgers was grasped under the circling bones of the left arm, while the fingers of the 'good right hand' clutched among some scattered pieces of gold—precious gold! The skeleton lay crushed upon the steps, and the poor faithful wretch was joyfully making his escape from the burning building with his employer's books and his employer's gold—to say nothing of his own life—safe, safe! What a triumph! what a something to tell of and to be proud of for all time to come, that he had so narrowly escaped the great fire in 1845—escaped after having at the peril of his life secured the books and the gold, and brought them out safe in his own hands! All this said that scorched and blackened skull to our busy fancy as we communed in thought with its vacant and dreamless cells. [Tribune.

THE MILITIA OFFICER AND THE QUAKER.—Gen. Samuel Fessenden, of Portland, at a recent Peace meeting at that place, took occasion, says the Advertiser, to relate the circumstances of his conversion to Peace principles. He had formerly been a war man, and had passed through all the grades of military office from the corporal up to the commandant of a full division. He was on a certain occasion going to a military review—riding in full dress regimentals, when he chanced to meet an acquaintance, a Quaker. The latter appeared not to notice him as he approached, until he came so near that he was obliged to check his horse to keep from running against him. The honest Quaker then looking up to him with a peculiar significance, said—"Friend Fessenden, has thee got thy Christian armor on?" The words touched him to the quick, for he was then a professed disciple of Christ, and while riding to the field, and while reviewing his troops, with the multitude of bristling bayonets before him, he thought of the Quaker and his Christian armor. From that time he lost his interest in military affairs, and now ranks among the zealous advocates of Peace.

A JOKE.—A most reprehensible joke was perpetrated by a young clergyman and some very foolish young men and women, on board the Delaware, a few days ago. The victims of this serious hoax are a young gentleman and lady, scarcely at all acquainted with each other, who were married in fun, during the excursion, but found out on getting ashore that the voyage upon which they had embarked promised to be longer than they had intended—being for life and death. The gentleman behaves very gallantly on the subject, and leaves the matter entirely at the choice of the lady. If she chooses to consider herself a bride, he will accept in earnest the hand he took in sport. The lady, however, we believe, is much mortified and chagrined at the affair. The young clergyman who could behave so thoughtlessly ought to travel to Jericho and 'tarry till his beard be grown.'

PRIVILEGES OF POSTMASTERS.—We have just seen a letter from the office of the Postmaster General, under date of July 12, from which we make the following extract:

"When subscribers refuse to take Pamphlets or Newspapers from the Office, Postmasters are now as heretofore required to notify Editors, &c., and may frank letters containing such notice."

POSTING.—Hutchings, the Daguerreotypist, corner of Canal and Chartres streets, yesterday had hanging up against an awning post the phiz of a chap with a good, round, open countenance, presenting the appearance of a "jail bird" peeping through the iron grates of his cage. This was effected by placing over the plate horizontally and perpendicularly, small strips of black, so as to form squares, through which the features of the incarcerated might be seen with admirable effect. Beneath the picture were these emphatic words: "This man swindled me out of Fifty Dollars!"

We would admonish persons to be cautious how they trifle with Mr. Hutchings, and the same time admire his way of "showing up" a fellow.

EL DORADOS.—It is amusing sometimes to listen to the tales that are told by new settlers, to enthusiastic travelers of new countries. One would think, listening to them, and judging of these countries by them, that they were Edens, nothing more nor less.

We met with one of these travelers, or settlers rather, not long since. It was a raw, rainy day, and the wind had suddenly chopped round from the South-West to North-East. "Oh," said he, "what a climate; [he was born and bred in Ohio,] I should die here. Where I live we have no such changes. The soil is rich; the climate steady; every thing is as it should be." "And pray where do you live?" asked an inquisitive farmer. "In such a county in Missouri," was his response. "Water is plenty there?" said the farmer inquiringly. "Why, there is one small difficulty; we have as much as we want, but it is rather hard to get." "There are no chills and fevers?" doggedly continued the querist. "None to speak of—only, strangers have to be acclimated." "Teachers and schoolmasters very abundant I suppose?" our friend continued. "Why, they are always scarce in a new country; but we have them sometimes, and when we have them we get as much good out of them as if they were with us always." "No snakes, nor small troubles, such as blacksmithing, carpentering, doctoring, &c., rather scarce and hard to get?" asked again the farmer. "Why," replied the settler, "we have of course these difficulties to contend with; but what are they?" "Oh nothing," rejoined the farmer, "only I would rather have our climate *without* these difficulties, than live in yours with them."

[Cincinnati Gazette.

A prophecy has been current among the lower orders in Quebec, that on the 17th inst. the remaining portion of Quebec would be destroyed by fire. As the day (Thursday) drew near, the utmost terror and consternation prevailed, and although the day passed without any fire, either through incendiarism or otherwise, so impressed were the poor inhabitants with the vivid recollection of the terrible scenes of the last conflagrations, that they could not be induced to consider themselves out of danger until the supposed fatal day was over.

In an address on Peace delivered in Portsmouth recently by Samuel E. Coues, Esq., the orator stated that by the last arrival from England he had received intelligence that on one Sunday, recently, no less than one hundred and ten sermons were preached in London on the subject.

There are about 200 suits to which the New York City Government is a party now in the courts.

SUMMARY.

Nations should wear mourning for none but their benefactors. The representatives of nations should recommend to the public homage only those who have been the heroes of humanity.

Not less than ten thousand of our fellow citizens have this year left the fertile prairies of the Great Valley to encounter the perils and privations of the tedious over-land journey to Oregon.

In the Superior Court of New York city, Susan Parker has obtained a verdict of $5,000 against William Emerson, executor of the late Charles Walker, who died at Concord, (N. H.,) and gave a note for that sum to the plaintiff, his aunt, who nursed him in his last illness.

It has been ascertained that there are some fifty or sixty white children among the Osages, who say that they purchased them from the Spaniards, who stole them from the United States and Mexico. Should not some measure be taken, by which they shall be restored?

The population of Salem, Mass., as ascertained by a census just completed, is 16,697, being a gain of 1695 since 1836. The number of white males is 7,843; of white females 8,514; of colored males 162; colored females 178; children between the ages of 4 and 16, 3,761.

The city of St. Louis has paid $47,831 31 to support paupers in the hospital, in the brief space of time which elapsed between the 10th of April and the 10th of June. 1845.

Next year will complete a century since the institution of Princeton College, and the Faculty have made preparations to celebrate the centenary anniversary in a proper spirit.

Santa Ana is still at Havana, waiting advices as is said. He has taken a beautiful residence nine miles from the city for four months, at the expiration of which time he expects to be permitted to return to Mexico. He is in excellent health and spirits.

The Captain-General of Cuba has suddenly determined to check the slave trade by decisive and effectual measures. It had been hitherto tolerated without the slightest attempt at its suppression. At present a vessel engaged in the slave trade cannot enter the ports of Cuba; but the island is very large and its bays and harbors innumerable. You may readily divine the consequences. The kidnapped blacks are taken to some plantation along the coast, their nakedness is covered, they are kept a few days to restore their good looks, and then sent with impunity to every part of the island.

A deputation from the Free Church of Scotland, consisting of Rev. Drs. Simpson, McLeod, and Rev. N. McLeod, arrived at Halifax a few days since. The object of their mission is to ascertain and supply the existing spiritual destitutions in British North America with the means of grace.

The difficulty of acquiring our language which a foreigner must experience, is illustrated by the following question: "Did you ever see a person *pare* an apple or a *pear* with a *pair* of scissors?"

The foreigners are not the only persons who are puzzled by reason of the similarity in sound of words having a very different meaning. For example:—"The schoolmaster of a certain village could never make John Wright write rite right."

Green, the Reformed Gambler, is lecturing at Cleveland. In a speech at a temperance meeting he gave the following answer to one who asked him where he received his education: "Born a Buckeye, raised a Hoosier, took a lesson in Cincinnati jail, studied and practiced gambling for twelve years on the Mississippi, and *graduated in Texas*."

Mankind might do without physicians, if they would observe the laws of health; without soldiers, if they would obsrerve the laws of Christianity; without lawyers, if they would keep their tempers—but there is no living without farmers.

Seven native newspapers are printed in Calcutta, a city numbering a population of 500,000.—The light is advancing gradually, but the great mass of intellect in those hundreds of thousands is still asleep, and buried beneath worn-out superstitions of ages. It is stated that the circulation of the seven native papers averages only about 200 each.

"The Razor-Strop Man" has sent twenty-five dollars for the relief of the sufferers by the late fire in New York.

In Providence, on Saturday, Almira Phillips was so badly injured by the upsetting of a stage, that her life is despaired of.

The Boston Chronicle, after reading Delia Webster's pamphlet, says it is satisfied that she is, as she declares, entirely innocent of the act she was charged with, of aiding the slave Lewis and his family to escape.

Rev. Dr. Judson, whose missionary labors during a long course of years, in the East Indies, are familiar to our readers, is now on his return to his native country, by way of England.

The Fourth Volume of D'Aubigne's History of the Reformation is now ready and will be shortly published in this City. At the last accounts D'Aubigne was in Scotland, a Delegate from Geneva to the Anniversary of the Free Church of Scotland. He had been very ill, but was rapidly recovering.

It appears by the Report on the Affairs of the Indians in Canada, laid before the Legislative Assembly on the 20th of March, 1845, that some 12,000 Indians reside in the Provinces, and that the number is on the increase.

The brig Cameo, from Antwerp, arrived at this port, passed, on the 24th June, in lat. 42, long. 50, more than 150 icebergs! Three ships were among them.

A traveler informs the editor of the Buffalo Commercial Advertiser that in Illinois he saw 40,000 acres of wheat in one body divided only by cross roads. The yield upon the whole lot gave promise of something beter than was seen last year.

☞ We are sorry to learn, that in some instances our papers for Allegany Co. have not reached their destination at the proper time. The reason of the delay we know not. We only know, that they leave New York invariably on the afternoon of the fourth day at 5 o'clock, and should regularly be in Geneva on the evening of fifth day. If any direction or change as to the route they should take would hasten their arrival, we hope our friends will immediately inform us thereo.

DIED,

At Unadilla Forks, Otsego Co., N. Y., on the 27th inst., CLARKE LEWIS, in the 73d year of his age. His health had been failing for some months past, and he declined gradually until he fell asleep. Through his sickness he manifested true Christian meekness and patience, enjoyed an unwavering confidence in God, and finally died as he had lived, in the blessed hope of immortality and eternal life. He was a member of the 1st Seventh-day Baptist Church in Brookfield, where he will be remembered as one possessing much of that meek and quiet spirit which is of great price.

At Portageville, Allegany Co., N. Y., on the 28th of April last, Eld. JOHN BLISS, in the 86th year of his age.

Elder Bliss removed in early life, with a small family, from Newport, R. I., to what was afterwards the town of Greenfield, Saratoga Co., when that country was all a wilderness, without a road or friend to direct him, his only guide-board being the blazed trees. He was one of the first settlers in that town, where he remained till about the year 1820, when he sold his farm, and removed with a large family to another almost unexplored and uncultivated wilderness in the centre county of Pennsylvania, where they endured (from circumstances unforeseen and unexpected) much suffering and distress for want of the necessary comforts of life, before they could get their new land into a state of cultivation to produce them; and for a season or two they were in a measure dependent on the rifles of the young men for existence, as the nearest place where provisions could be bought was 60 or 70 miles by canoe navigation down the Sinamahoning creek, and there at a very dear rate. How long Elder Bliss remained in that inhospitable country, I cannot say, probably 12 or 15 years, when he disposed of what property he had left, and returned to Allegany County, where he resided to the end of his days.

It will doubtless be a satisfaction to his numerous friends and connections to learn, that he retained to the last a good degree of health, free from disease or pain, and the usual vigor of his mind but little if any abated, especially on religious subjects. About 8 o'clock in the evening he undressed himself and went to bed as usual. His aged companion (83 years) soon followed him. In a short time she thought she heard a little noise, as if something was in his throat. She spoke twice, but received no answer. She instantly arose and procured a candle, when behold his immortal spirit had left its mortal tenement, without a struggle or a groan, or even the move of a hand or foot.

From conversation with his eldest son, and directions given him, it is evident he was sensible of his approaching dissolution, and fully prepared to meet it. But a day or two previous to his departure, he wrote a short epitaph, which he requested to have inscribed on his tomb stone, as follows: "In Memory of John Bliss, son of Elder William Bliss, of Rhode Island. He was a soldier in the Revolution, and for many years a Seventh-day Baptist preacher." J. S.

DIED—On the 27th of July, at his residence near New Market, N. J., JOEL DUNN, in the 98th year of his age.

In June, 1844, he received a slight paralytic shock, which affected his speech, right hand and side considerably, but from which he partially recovered in a few weeks, so as to be able to talk and use his hand again. For some time previous to his receiving this shock, he had viewed his dissolution as near, and had spoken of it with composure, seldom complaining and never murmuring, but cheerfully resigning himself to the will of his Heavenly Father. He calmly viewed the approach of death, often expressed himself as waiting the will of the Lord, yet desirous to depart and be with Christ, which he considered to be far better. In this frame of mind he continued until his last moment, when he sunk into the slumber of death without a struggle or a groan, and from no other apparant disease than old age.

He was a prominent and active member of the Seventh-day Baptist Church in Piscataway for more than half a century. Having shared with her the fellowship and joys of the church militant, he also cheerfully bore his part in her trials, persecutions, and labors, always firmly defending the truth which distinguished her from the surrounding churches.

His mind was composed, and his memory remarkably distinct in relation to some portions of his life—especially in relation to the scenes of the Revolution, in which he bore an active part. His residence was so near the scene of action, that he was often driven from his home, and compelled, upon a moment's warning, to remove his helpless family to escape the insults of the British soldiery. At other times he endured the fatigues and hardships of the campaign. On one occasion, he received intelligence, that the enemy were approaching his dwelling. He immediately took his wife and three small children, with some few articles of clothing, and a short supply of provisions for one meal, and left his house, furniture, and provisions, and fled to the mountain for shelter during the night. Before he was half a mile away, he knew that the enemy had possession of his home and effects, and on his return he realized more than his fears in the destruction of his property. On another occasion, while at home, and having charge of a neighbor's family in the absence of the man who was out on duty, he was surprized, and his house surrounded by a band of six British, led on by some of his tory neighbors. They entered his dwelling in the darkness of the night, and commenced their work of pillage and threats, intending to confine him and make sure of the whole. But a small party, having heard of their approach, came to his relief in time to defeat their purpose. He not only endured the severe trials of a long and desolating war, but also shared his small remaining property with those who had left their far-distant homes and beloved families for the cause of liberty. Many came from the State of Virginia, and other parts, who remained in this vicinity until peace was declared, and the most of them in a destitute condition; but he still felt it imperative to feed, shelter, clothe, and nurse the wounded and destitute, until Government could adopt some means for their relief.

Through a good part of his life, he has sustained a portion of the duties incumbent on a faithful citizen of the State—always ready to attend her calls, and to aid in the direction of her affairs.—He has left a numerous and respectable posterity, who will ever venerate the memory of their ancestor. He was married in 1771. The companion of his youth still survives him. They lived together in this connection nearly 74 years, and always resided in the same dwelling, with the exception of a short interval of sickness and during those flights in the Revolution. His family at one time consisted of 12 children, and before his death he saw a number of the fourth generation. The exact number of his decendants can not be accurately ascertained, for they are scattered through six States of the Union. It is the opinion of the writer, who is well acquainted with every branch of the family, that they number upwards of 250.

D. D.

MARRIED,

In Hopkinton, R. I., July 21st, by Eld. A. B. Burdick, Mr. CHARLES H. PALMER, of Hopkinton, to Miss ELIZA A. COTTRELL, of Westerly, R. I. Also, Mr. JOHN G. PROSSER, of Westerly, to Miss MARIA L. PALMER, of Hopkinton.

LETTERS.

Alfred B. Burdick, Christopher Chester, James R. Irish, Charles M. Lewis, H. P. Burdick, W. B. Gillett, Isaac D. Titsworth, C. C. Stillman, S. Davison, E. W. Peck, Martin Wilcox.

RECEIPTS.

Alfred—Dea. John Langworthy, Nathan Truman, Asa Burdick, G. W. Allen, Nathan Maxson, Elisha Potter, $2 each; Maxson Stillman $1.
Hopkinton, R. I.—Christopher C. Lewis, Joseph Chapman, Nancy Clarke, Rowland Hiscox, Horace Potter, $2 each.
New Market, N. J.—Isaac Clawson, Mary F. Randolph, Randolph Clawson, Dea. Lewis Titsworth, $2 each; Jeptha F. Randolph $1.
Shiloh, N. J.—Jonathan Ayars, Abel Davis, Levi Bonham, $2 each.
New London, Ct.—Horace Champlin $2.
Mystic Bridge, Ct.—Henry Chipman $2.
Portersville, Ct.—Jonathan Larkin $2.
Plainfield, N. J.—Abram Runyon $2.
Schenectady—Abel Ward $2.
Brooklyn—Wm. M. Rogers $2.
Little York—Martin Wilcox $2.

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From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

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Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also, to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $40 00, and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL,
President of the Board of Trustees

BANK NOTE LIST.

☞ The rate of discount affixed to the States, shows the value, in Wall street, of bills of banks in good standing at home; those somewhat depreciated are specified; all others may be considered worthless.

	disc.
New England:	¼
Calais, Me.	10
Lafayette, Me.	–
Portland City, Me.	—
Mercantile, Bangor, Me.	5
St. Croix, Me.	—
Westbrook, Me.	3
Concord, N. H.	5
Grafton, N. H.	—
St. Albans, Vt.	1
Bennington, Vt.	—
Windsor, Vt.	—
Commonwealth, Mass.	—
Middlesex, Mass.	5
Newburyport, Mass.	—
Housatonic R. R. Ct.	par
Pascoag, R I	10
Agricultural, R I	10
Providence Co., R I	5
Freeman's, Bristol, R I	–
New York:	
City & most River bks	par
Clinton Bank, city	50
Washington Bank, city	1
Other Safety Fund	⅜
Do. Red Backs	⅜
Alleghany County	52a30
America, Buffalo	26
Binghamton	23a28
Brockport	25
Cattaraugus County	17a25
Commerce, Buffalo	26
Commercial, Buffalo	25
Commercial, Oswego	35
Clinton County	35
Erie County	30a42
Farmers, Senoca Co	28
Hamilton	25
Lodi	19a5
Lyons	35
Merchants' Ex Buffalo	21a37
Mechanics, Buffalo	39
Millers, Clyde	8
Olean	15a28
Oswego	20
Phenix, Buffalo	29
State Bank N. Y. Buffalo	75
St Lawrence	70a52
Tonawanda	40
U. S. Bank, Buffalo	25
Union, Buffalo	21
Watervliet	36
Western New York	27
New Jersey:	⅜
Small notes West N.J.	½
N. Hope Del. Bridge	1
Pennsylvania:	½ to 1½
Relief notes	4
Berks County	
Carlisle	1½
Chambersburg	1½
Far. & Drov. Waynesb'g	2½
Franklin, Washington	2
Gettysburg	1½
Girard	2
Harrisburg	1½
Lewiston	2
Lebanon	1½
Lumberman's	90
Miners'	2
Middletown	1½
Monongahela	2½
Susquehanna	50
U. S. Bank	38
Wyoming	2½
West Branch	2
York	1½
Delaware:	½ to 1
Maryland:	to 1½
Baltim. & Ohio R. R. Co.	10
Cumberland	2
Franklin	5
Mineral	2
Salisbury	3
Dist. Columbia:	½ to 1
Virginia:	1 to 1½
N. W. Bank of Virginia	2½
North Carolina:	1½
South Carolina:	1½
Georgia:	1½
Ohio:	3
Com. Bank Lake Erie	10
Farmers, Canton	20
Hamilton	20
Lancaster	20
Miami Exporting Co.	40
Urbana Banking Co.	60
Indiana:	
State Bk & branches	2
Kentucky:	3
Tennesse:	3
Michigan.	3
Michigan & Branch	88
Canada:	3½ to 4

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Miscellany.

"THERE WAS SILENCE IN HEAVEN."

Can angel spirits need repose,
In the full sunlight of the sky?
And can the veil of slumber close
A cherub's bright and beaming eye?

Have seraphims a weary brow,
A fainting heart, and aching breast?
No, far too high their pulses flow,
To languish with inglorious rest.

How could they sleep amid the bliss,
The banquet of delight above?
Or bear for one short hour to miss
The vision of the Lord they love?

Oh! not the death-like calm of sleep
Could hush the everlasting song;
No fairy dream or slumber deep,
Entrance the rapt and holy throng.

Yet not the lightest tone was heard
From angel voice or angel hand,
And not one plumed pinion stirred
Among the bowed and blissful band.

For there was silence in the sky,
A joy no angel tongue could tell,
As from its mystic point on high
The peace of God in stillness fell.

O, what is silence here below?
The quiet of concealed despair,
The pause of pain, the dream of wo,—
It is the rest of rapture there.

And, to the way-worn pilgrim here,
More kindred seems that perfect peace
Than the full chants of joy to hear
Roll on, and never, never cease.

From earthly agonies set free,
Tired with the path too slowly trod,
May such a silence welcome me
Into the palace of my God!

[Home Miss. Magazine.

From the True Wesleyan.

Church Music, No. 3.

The importance of good music, as a means of attraction and of increasing a congregation, is well understood by the advocates of error. Many a Universalist Church is crowded to its utmost capacity, merely because the music is attractive.

The Roman Catholic Churches, are often visited by persons who would never go, but for their beautiful singing. It is folly to complain of this, God made men so that good music delights us, more than almost any thing else, and he that complains of this complains of God. I confess that when I enter a church, where the deep, mellow, solemn tones of the organ, accompanied with some well trained voices, chants the touching words, "The Lord is in his holy temple, let all the earth keep silence before him," I feel an awe come over me I cannot describe, which leads me to cry with Jacob, "How dreadful is this place, this is none other than the house of God, and this is the gate of heaven." How often have I compared the appearance of congregations where the music was good, with those where it was indifferent, or decidedly bad.

I have entered the desk—the congregation are partly seated, but an air of painful listlessness reigns throughout the house—conversation is going on, either loud, or in disturbing whispers, to my very great annoyance. But if a well regulated choir occupy the seats, and in an appropriate manner, sing some devotional pieces, the congregation wears another aspect altogether. I can offer up my supplications to God for his help, select the Scriptures to be read, and the hymns to be sung, while the feeling in my own mind, and the congregation, is every moment becoming deeper and more solemn, till I finally rise before a hushed and silent audience, with a melted heart, filled with sentiments of love and gratitude, of awe and reverence—such as the music and the words were well adapted to excite. As a means of filling our houses with the very class to be made the subjects of revivals of religion, (the young) we can hardly overrate good singing. No minister in N. E., be he ever so popular as a pulpit orator, can sustain an intelligent audience, without singing. A finished musician, with pious motives and intentions, at the head of his choir, does nearly as much for the cause of righteousness, for the salvation of men, and the honor of Christ, as a devoted minister in the desk. The announcement that certain singers will be present on any public occasion, at a Temperance or Anti-Slavery convention, will attract a larger audience than the name of the most accomplished orator of the land.

And not only as a means of attraction, but to produce the effect upon all minds which we desire to have produced, a good choir is invaluable. During a revival in a village where many had been brought to Christ, I preached to the converts. They were seated alone, in the body pews; and to commence, the choir sung, "Vain delusive world adieu," &c. Scarcely had they finished the first line, when all eyes were swimming in tears. On another occasion, I preached in a Congregationalist Church, on the future judgment, the choir was led by a highly cultivated and pious gentleman, who observing the state of feeling in the audience, when I sat down, commenced singing,—

"Day of judgment, day of wonders,
Hark! the trumpet's awful sound,
Louder than a thousand thunders,
Shakes the vast creation round,
How the summons will the sinner's heart confound."

The effect was deep, scores came to the altar for prayers.

How affecting at the funeral of some youthful, amiable, and devoted lady, if appropriately sung, is the hymn commencing:

"Sister thou wast mild and lovely,
Gentle as the summer's breeze."

But I must close. Brethren in the ministry, let us do all we can to improve musical taste, and elevate the character of church music among our people. I almost sanction the views of Luther, who made it indispensable to prepare one for the sacred office, that he should be a singer.

WM. H. BREWSTER.

Providence, July 14, 1845.

FOR THE CHILDREN.

The Pretty Bee.

Pretty bee, pray tell me why,
Thus from flower to flower you fly;
Culling sweets the live long day,
Never leaving off to play?
Little child, I'll tell you why,
Thus from flower to flower I fly,
Let the cause thy thoughts engage
From thy youth to riper age.

Summer flowers will soon be o'er,
Winter comes, they bloom no more;
Finest days will soon be past,
Brightest suns will set at last;
Little child, now learn of me,
Let thy youth the seed time be,
And when wintry age shall come,
Richly bear thy harvest home.

Travelers' Wonders.

One winter's evening, as *Captain Compass* was sitting by the fire-side with his children all round him, little Jack said to him, Papa, pray tell us some stories about what you have seen in your voyages. The Captain replied, I have seen a great many people and their way of living, which will be interesting, and will relate some particulars. Pray do, Papa, cried Jack and all his brothers and sisters; so they drew close round him, and he began as follows:

Well then—I was once, about this time of the year, in a country where it was very cold, and the poor inhabitants had much ado to keep themselves from starving.—They were clad partly in the skins of beasts made soft and smooth by a peculiar art, but chiefly in garments made from the outer covering of a middle-sized quadruped, which they were so cruel as to strip off his back while he was alive. They dwelt in habitations, part of which was sunk under ground. The materials were either stones, or earth hardened by fire; and so violent in that country were the storms of wind and rain, that many of them covered their roofs all over with stones. The walls of their houses had holes to let in the light; but to prevent the cold air and wet from coming in, they were covered with a sort of transparent stone, made artificially of melted sand or flints. As wood was rather scarce, I know not what they would have done for firing, had they not discovered in the bowels of the earth a very extraordinary kind of stone, which when put among burning wood, caught fire and flamed like a torch.

Dear me, said Jack, what a wonderful stone? I suppose it was somewhat like what we call fire-stones, that shine so when we rub them together.—I don't think they these are of a darker color.

Well—but their diet too was remarkable. Some of them eat fish that had been hung in the smoke till they were quite dry and hard; and along with it they eat either the roots of plants, or a sort of coarse black cake made of powdered seeds. These were the poorer class: the richer had a whiter kind of cake, which they were fond of daubing over with a greasy matter that was the product of a large animal among them. This grease they used, too, in almost all their dishes, and when fresh, it really was not unpalatable. They likewise devoured the flesh of many birds and beasts when they could get it; and eat the leaves and other parts of a variety of vegetables growing in the country, some absolutely raw, others variously prepared by the aid of fire. Another great article of food was the curd of milk, pressed into a hard mass and salted. This had so rank a smell, that persons of weak stomachs often could not bear to come near it. For drink, they made great use of the water in which certain dry leaves had been steeped. These leaves, I was told, came from a great distance. They had likewise a method of preparing a liquor of the seeds of a grass-like plant steeped in water, with the addition of a bitter herb, and then set to work or ferment. I was prevailed upon to taste it, and thought it at first nauseous enough, but in time I liked it pretty well. When a large quantity of the ingredients are used, it becomes perfectly intoxicating. But what astonished me most, was their use of a liquor so excessively hot and pungent, that it seems liquid fire. I once got a mouthful of it by mistake, taking it for water, which it resembles in appearance; but I thought it would instantly have taken away my breath. Indeed, people are not unfrequently killed by it; and yet many of them will swallow it greedily whenever they can get it. This, too, is said to be prepared from the seeds above mentioned, which are innocent and even salutary in their natural state, though made to yield such a pernicious juice. The strangest custom that I believe prevails in any nation I found here, which was, that some take a mighty pleasure in filling their mouths full of stinking smoke; and others in thrusting a nasty powder up their nostrils.

I should think it would choke them, said Jack. It almost did me, answered his father, only to stand by while they did it—but use, it is truly said is second nature.

I was glad enough to leave this cold climate; and about half a year after I fell in with a people enjoying a delicious temperature of air, and a country full of beauty and verdure. The trees and shrubs were furnished with a great variety of fruits, which with other vegetable products, constituted a large part of the food of the inhabitants. I particularly relished certain berries growing in bunches, some white and some red, of a very pleasant sourish taste, and so transparent, that one might see the seeds at their very centre. Here were whole fields full of extremely odoriferous flowers, which they told me were succeeded by pods bearing seeds, that afforded good nourishment to man and beast. A great variety of birds enlivened the groves and woods; among which I was entertained with one, that without any teaching spoke almost as articulately as a parrot, though indeed it was all the repetition of a single word. The people were tolerably gentle and civilized, and possessed many of the arts of life. Their dress was very various. Many were clad only in a thin cloth made of the long fibres of the stalk of a plant cultivated for the purpose, which they prepared by soaking in water, and then beating with large mallets. Others wore cloth wove from a sort of vegetable wool, growing in pods upon bushes. But the most singular material was a fine glossy stuff, used chiefly by the richer classes, which, as I was credibly informed, is manufactured out of the webs of caterpillars, a most wonderful circumstance, if we consider the immense number of caterpillars necessary to the production of so large a quantity of the stuff as I saw used. This people are very fantastic in their dress, especially the women, whose apparel consists of a great number of articles impossible to be described, and strangely disguising the natural form of the body. Like most Indian nations, they use feathers in the head-dress. One thing surprised me much, which was, that they bring up in their houses an animal of the tiger kind, with formidable teeth and claws, which, notwithstanding its natural ferocity, is played with and caressed by the most timid and delicate of their women.

I am sure I would not play with it, said Jack. Why you might chance to get an ugly scratch if you did, said the Captain.

The language of this nation seems very harsh and unintelligible to a foreigner, yet they converse among one another with great ease and quickness. One of the oddest customs is that which men use on saluting each other. Let the weather be what it will, they uncover their heads, and remain uncovered for some time, if they mean to be extraordinarily respectful.

Why that's like pulling off our hats, said Jack—Ah, ah! Papa, cried Betsey, I have found you out. You have been telling us of our own country and what is done at home all this while. But, said Jack, we don't burn stones, nor eat grease and powdered seeds, nor wear skins and caterpillar's webs, nor play with tigers. No? said the Captain—pray what are coals but stones; and is not butter, grease; and corn, seeds; and leather, skins; and silk, the web of a kind of caterpillar; and may we not as well call a cat an animal of the tiger-kind, as a tiger an animal of the cat kind? So, if you recollect what I have been describing, you will find, with Betsey's help, that all the other wonderful things I have told you of are matters familiar among ourselves. But I meant to show you, that a foreigner might easily represent every thing as equally strange and wonderful among us, as we could do with respect to his country; and also to make you sensible that we daily call a great many things by their names, without ever inquiring into their nature and properties; so that in reality, it is only the names, and not the things themselves, with

A Child's Evening Hymn.

Father, regard an infant's cry,
And watch each sleeping hour;
Thy throne is far above the sky,
Yet earth can feel thy power.

To thee I now direct my prayer
Before I fall to sleep;
No foe, nor death, nor danger dare
To harm, for thou wilt keep.

Though darkness spread its vail around,
And sickly vapors blend;
Thy care will keep me hale and sound
'Till morning light descend.

And when the morning sun shall rise,
I too will wake and pray;
And lift on high my joyful eyes,
And serve thee all the day.

The Golden Chain.

A pious father, not long since, gave ten dollars to the American Sunday School Union, to purchase a library for some destitute neighborhood at the west. He gave it in the name of his little daughter, saying, "I want to throw one golden chain around her young heart—to bind her to the throne of infinite love." Happy thought! How blessed the influence on the young child's heart, to be brought thus early into communion with the spirit of Christian benevolence. Had that child lived to old age, the influence of that act would have been felt in moulding her character and forming her destiny. But God had larger plans of benevolence than this benevolent father. He took that child to himself. And now the father writes as follows to the agent:—"Mary shall help you every year. Her grandfather had placed some money in bank for her. When I transferred that to our dear little boy, I took out ten dollars more for another library for our *Mary in Heaven.* I pledge you *Mary's library* every year. Dear little one! how she loved children. So her legacy shall go on like a little stream out of heaven—pure, bubbling water from the river of life, ever flowing fast by the throne. God of heaven! may it be like a wave of light, tracking its bright course on forever.

You know a father's heart—you know how it *rends* to take away so sweet a little one from his side. I cannot believe it—it is so dream-like. Her whole life seems like bright fancy. It gleamed—it *fell*—it is dark—yet I do hope that I am related to God and heaven. I do mean to consecrate *her* influence to the cause of God. And O, that through her influence, little children in the far west, and everywhere, may get an introduction to the Saviour! That gift goes out from a father's grieved heart upon his knees. God go with it—*little legacy.* If this little incident can aid you, mention it. Perhaps it will bring many a gift from children. Perhaps many a parent will be glad so to bind the little ones to the great throne. I do not regret that speech or sentiment. If she had lived, I should have doted on the prayer. She is dead—*past for ever. It is a 'golden chain.'* The sweetest I have now is that she thus *being dead yet speaketh.* O, parents! multiply your children so, in the features of many a little stranger child, who shall one day see God in heaven—saved by the *God-send* of your little ones."

[Religious Recorder.

For the Juvenile Wesleyan.

A Word to our Boys about War.

Boys of America, you and the boys of Great Britain will determine the character and condition of mankind, twenty-five years from this time. The world is looking forward with earnest expectations and hope to the time when the government shall be on your shoulders. All the wealth of science and the progress of ages; inventions, surpassing all that have yet originated in the mind of man, and which shall bring, as it were, the ends of the earth together, and make one's life and thoughts ubiquitous and immortal; railroad chariots, running "like the lightnings" through the central regions of Asia and Africa, now hardly explored; commerce with nations and seaports now scarcely known by name to the civilized world; enterprises of Christian benevolence, of wide-reaching philanthropy, to which the present are mere dew-drops to a river; the moral power of mind, acting with the attributes of omnipotence upon brute force and barbarous men—all these elements of moral might will be put into your hands when you shall come to be men of the Anglo-Saxon race.

Now, boys of America, would you be first and foremost among these men? Would you stand before the whole race as the captains of their salvation from systems of despotism that have crushed them in the dust? Then let the first act of your administration be, to abolish an old pagan custom that has beggared the world and filled it with ignorance, misery and vice. I mean the whole War-system, especially the preparations for war in time of peace. And let your charity begin at home. Look into the ledger of the United States, and see how this war-breeding system has swallowed up the revenue of the country since the Revolution. From 1791 to 1832, the aggregate of our expenditures, with less than three years of actual warfare, was $842,250,891; and $805,092,844 of this sum were worse than thrown away in compliance with that old heathenish maxim, "In time of peace prepare for War"; all swallowed up by the Army and Navy, which, during that whole period, did not save a life, or add an inch to the territory, or a cent to the wealth, or the slightest iota to the true honor, glory and happiness of the Union. Just think of it for a moment—during a period of about 40 years, all the other expenses of carrying on this Government amounted in the whole to oaly $37,158,047, while $805,092,844 were thrown into the bottomless gulf of war-preparations in time of peace!!!—Take your slates and see how you could have ed from the hands of poor laboring people in this and other countries.

The great Erie Canal, extending from Albany to Buffalo, a distance of 363 miles, cost originally $7,143,789. It was considered almost the wonder of the age when it was opened. The whole country held a kind of jubilee at its completion; and cities and towns grew up as in a single night, where a few years before was nothing but an uncultivated wilderness. Now how many of such public works as this might have been constructed for the sum which the United States expended upon war-preparations in 40 years?

Mr. Whitney, who petitioned Congress for permission to build a railroad from Lake Michigan to the Pacific ocean, affirmed that the magnificent work would not cost over $50,000,000. How many of such railroads might our government have built, had it devoted to their construction what it has appropriated to the prospective destruction of human beings?

One more problem in connection with this subject, and I have done. From 1836 to 1843, the Government expended on the Naval Establishment $45,969,548, nearly nine millions more than for the whole civil list for forty years! Now, boys, will you not tell those who call themselves men, how many merchant ships, of 500 tons, would it take to earn this sum, at $3000 a year net profits for each ship?

E. B.

Universalism in New Hampshire.—The whole number of Universalist Societies in the State, is 86. Of these, 23 are said by the Universalist paper to be very flourishing, 13 in a very low state, existing only in name, and the rest, neither very strong nor weak. Among the 86 societies, 15 only have churches connected with them—30 only have meeting-houses, and the whole number of permanent and itinerant ministers is 30. 'Not a very flattering statement,' says the Boston Recorder, of the triumphs of the "blessed doctrine," after a struggle of more than a half a century in the midst of an enlightened and virtuous population.

The Whaling Business.—There are now over seven hundred vessels engaged in the whale fishery in the United States, which employ over twenty thousand men, and import, annually, about four hundred and twenty thousand barrels of oil, (150,000 sperm and 270,000 whale,) and two million and eight hundred thousand pounds of whalebone; which is valued at over eight millions of dollars.

Sad Affair.—At Oswego, on Wednesday, 15th, a child was sent to a neighboring store for salts—by mistake saltpetre was put up. A young lady 16 years old, took it and died a horrible death.

Yankeeism.—The New Orleans Picayune states that a scheming Yankee has been selling "purely vegetable pills" through the Southern country at a great rate. They were nothing more nor less than common garden peas, dipped in a solution of powdered liquorice.

The Tiger.

The Tiger is one of the most beautiful creatures in the world, and yet one of the most savage and blood-thirsty. It is fierce without being provoked, and will kill and destroy without hunger. When it falls upon a flock or herd it will shed blood as long as there is one in sight upon which it can fix its dreadful fangs and teeth. The Tiger often attacks and devours men. They are fearfully strong, and will carry off an immense weight. We have read a story of a man who had got his Buffalo stuck in a quagmire, went to get help to lift it out, and on his return, when he came in sight, he saw a tiger leaping off with the greatest ease with his Buffalo. Their usual way of taking their prey is to lurk in ambush until the unsuspecting victim comes within reach, or to crawl up like the cat, until near enough, when it makes a dreadful bound, and seldom misses its aim. We have no such frightful animals in this country, the nearest of any thing we have like the tiger is wicked men; they often act like tigers and devour one another. They do not eat each other, but they kill one another sometimes as a tiger would kill a sheep, and seek to make themselves rich and happy by making others poor and miserable. Rumsellers do this.

[Juvenile Wesleyan.

The Young Gamblers.

What is a gambler? some young bright-eyed reader will ask. A gambler is one who plays games for money, or for any thing else that is worth or costs money. Some gamblers play with cards, some with dice, and some with other things. Those boys, which you see in the picture, are young gamblers, because they have been playing marbles. But, the children will ask, is it wicked to play marbles? We wish to be very candid with you, children, and tell you just what we think about it. We think there would be nothing very wicked in playing marbles for sport, were it not for the consequences to which it leads. The evil is not so much in it has to lead to other evils. As the picture above, which represents marble players, furnishes us with a good opportunity, we will tell our young friends the evil consequences of playing with marbles.

1. It is a waste of time. Children should study their books, or be engaged in something else useful, and when they play, as children may sometimes, some harmless sport, which would furnish a better exercise than marble playing, should be resorted to.

2. Marble playing for amusement will soon lead to playing for gain. If they have nothing else, they will play for each others marbles. This is wrong, because the person who gets the marbles gets what he does not pay for; the one that loses gets nothing in return for what the other takes away from him. This is dishonest.

3. It always leads to cheating. When boys are playing, and one begins to lose, he will try to get his marbles back, and will try to cheat if he cannot do it without, and as every one that plays know this, they will cheat too if they can.

4. This will lead to quarreling and fighting. We have an illustration of this in the picture before us. Those boys have been playing, and one has got away all the marbles of the other, and having got them in his bag was about making off; but the other, under pretence that he did not win them by fair playing, up and clinched him, and a battle ensued. The cut represents them at the time of the first clinch. There was nothing very interesting in the fight worth relating, more than that they got their noses a little bloody.

5. The last evil resulting from marble playing, which we will notice, is it will lead to gambling on a larger scale. There are many who began by playing marbles that have been led to gambling upon a large scale, and to picking pockets, counterfeiting, and other crimes, and are now in prison for their bad conduct. It is a fearful thing to begin to do wrong, for we cannot tell where it will lead us, and where we shall end our career. The sight of those boys just beginning to fight ought to teach boys not to begin what is likely to lead to such a result.

[Juvenile Wesleyan.

NEVER SWEAR.—A fisherman having just come ashore with a boat full of fish, was swearing dreadfully, when a minister stepped up and inquired what bait he used to catch his fish. The fisherman answered: "To catch that kind I bait with such a thing, and to catch that kind I bait with such a thing; but that kind is fool enough to bite the naked hook without any bait." "Then," said the minister, "he is like the profane swearer. The devil baits with riches to catch one class of sinners, and with honor to catch another, and with pleasure to catch another; but the swearer is like your foolish fish, he bites at the naked hook!"

DO THE BEST YOU CAN.—Whatever is worth doing is worth doing well. Billy Gray was a poor little boy, and learned to drum. Afterwards he became one of the richest men in Boston. One day he found fault with a carpenter because he had not done his work well. The carpenter got offended, and twitted him of having been "a poor little drummer boy." This, instead of offending Billy, rich as he was, only made him proud, and he exultingly exclaimed: "Did'nt I drum well? Did'nt I drum well?"

Now, children, whatever you do, do well. What is not worth doing well better be let alone, for you can always find enough to do which is worth doing well.

PRICE CURRENT

ASHES.			
Pot, first sort			3 87
Pearl			4 25
CANDLES.			
Mould, tallow lb		9 a	11
Sperm, east and city		27 a	29
Do Patent		— a	38
COFFEE.			
Java		9 a	10½
Laguira		6¾a	8
Brazil		6¾a	7¼
St. Domingo		5¾a	6¼
DOMESTICS			
Shirtings brown	¾	5 a	6½
Do do	⅝	6 a	7
Do bleached		7 a	9
Sheetings b'wn	4-4	6¼a	7½
Do do	5-4	10¼a	12½
Do bleached	4-4	7 a	12
Do do	5-4	12 a	15
Calicoes, blue		7 a	12
Do fancy		6 a	14
Drillings, brown		— a	8¾
Kentucky jeans		25 a	50
Satinets		40 a	75
Checks 4-4		8 a	12
Cotton yarn, 5-13		15 a	16
FEATHERS.			
Foreign, lb		12 @	25
American, Live		26 @	30½
FISH			
Dry Cod, cwt		2 37 @	2 50
Pickled Cod, bbl		3 00 @	3 25
Pickled Salmon tc		12 50 @	
Mackerel, No. 1 bbl		11 50 @	12 25
No 2 bbl		10 75 @	11 00
No 3 bbl		5 50 @	6 00
FLAX			
Russia, lb		9 @	11
American		6¼@	7
FLOUR AND MEAL.			
Genesee		4 62½@	
Michigan		4 56¼a	
Ohio, Hey. & Ven.		5 37½@	5 50
Pennsylvania		@	
Baltimore		4 75 @	4 87½
Richm'd c mills		6 25 @	6 50
Do. county		@	5 00
Brandywine		@	4 87
Georgetown		— @	4 87½
Rye flour		3 00 @	3 12½
Indian Meal		2 37½@	2 56¼
GRAIN.			
Wheat W.		95@	1 06
Do South new		95@	1 00
Rye, Northern		64@	
Corn Jersey		46@	47½
Southern		@	46
Barley western		50@	52
Oats, Northern		37@	
GLASS.			
English Crown 50 feet: 6x8 to 10x13		3 50 @	4 00
12x18 to 16x26		5 50@	6 50
Eagle and Columbian: 6x8 to 8x10		2 10@	2 30
10x14 to 16x20		2 70@	3 00
HAY.			
North River, 100lbs.		45@	65
IRON.			
Pig, Eng.&Sc: ton		35a	
Do Amer		35a	37
Bar do rolled		90a	92½
Do RussPSI		1 05a	1 10
Do Swedes		87½a	
Do Eng com		80a	85
Do do refined		95a	
Sheet E & Am lb		7ca	7¾c
Hoop do cwt		5¾a	7
LEATHER (Sole.)			
Oak, lb		19 @	24
Hemlock, light		15 @	15½
Middle		14½@	15½
Heavy		13½@	14
LUMBER.			
Boards N R [M ft		30 00 @	35 00
Do. box		11 00 @	12 00
Do. east. p.		10 00 @	11 00
Do Albany, piece		7 @	17
Plank, Gal [pine, M ft		33 00@	35 00
Scantling pine		14 00@	16 00
Do oak		30 @	35
Timber,oak,cu ft		25@	37
Do Ga yel pine		35@	40
Shingles, 18in.	1	50@	2 00
Do. cedar, 3ft.	22	00@	24 00
Do. do. 2ft.	—	—@	17 50
Staves,w o pipe M		—	@50 00
Do do bbl		30 00@	
Do r oak hhd		25 00@	26 00
Heading, w o			@45 00
Hoops		25 00@	30 00
MOLASSES:			
New Orleans, gall		28 @	31
St Croix		30 @	32
Trinidad, Cuba		28 @	29
Cardn's & Mat'nzas		24 @	26
NAILS.			
Cut, 4d a 40d (3d 1c and 2d 2c more)		4¾ @	5
Wrought 6d a 20d		10 @	12
Horseshoes No 7		9 18 @	20
PROVISIONS.			
Beef mess bbl		9 00 @	9 00
Do prime		6 00 @	6 00
Pork mess bbl		12 75 @	13 00
Do Ohio prime		9 68¾@	10 00
Butter, west pme		11 @	11
Do. Orange co.		14 @	16
Do order to good		10@	12
Hog's lard		7¾ a	8¼
Cheese, Am lb		6 a	7
Hams smoked		8½ a	10
Do. pickled		7 @	7½
Shoulders, smoked		6 @	6½
Do. pickled		5½@	5⅝
RICE:			
Ordinary 100lbs		3 12½a	3 25
Good to prime		3 50 @	3 75
SEEDS.			
Clover lb. new		6 a	7
Timothy, tierce		9 50 a	12 00
Flax, rough		8 50 a	9 00
Do clean			
SUGARS.			
St Croix lb		7½a	8½
New Orleans		5 a	6½
Cuba, muscovado		a	
Havana white		9½a	10
Do Brown		8½a	9
SALT.			
Turks Isl bush		25 a	26
Bonaire,		28@	30
Cadiz,		20@	21
Liverpool, fine		1 35a	1 45
SHEETING.			
Russia, white, p.		9 50@	10 00
Do. brown		8 50@	9 00
SOAP.			
N. York brown lb		3 a	6
Castile		8½a	9
SPICES.			
Cassia lb		19 a	19½
Cloves		25 a	25½
Ginger, race		a	7¼
Nutmegs No 1,	1 11 a	1	12½
Pepper, Sumatra		10⅜a	10⅜
Pimento, Jamaica		11 a	11¼
TEAS.			
Imperial lb		38 a	95
Hyson		43 a	85
Young Hyson		34 a	85
Hyson skin		24 a	60
Souchong		20 a	60
WOOL.			
Am. Sax. fleece, lb		36a	38
Do merino		32a	34
Pulled superfine		31 a	32
S. Am. washed		10 @	12
Do. unwashed		5 @	14
African		8 @	13
Smyrna		10 @	11
Mexican		12½@	13

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For the Sabbath Recorder.

CHRISTIAN OBLIGATION.

"Ye are not your own."—1 Cor. 6: 17.

All the terms of admission into the kingdom of heaven require a hearty consecration of body and soul to Christ Jesus—a devotion of time and estate to the service of God—so that we shall hold ourselves and all that we possess subservient to the glory of God. When the Bible calls upon us to repent and turn to God, it means that we should forsake our own ways to walk in the ways of the Lord; and however pungent a person's conviction for sin, unless he has forsaken his unrighteousness, and turned to the way of the Lord, he needeth yet that godly sorrow which worketh repentance unto salvation. Does the Lord Jesus Christ say, "Follow me?" He saith also, "Whosoever forsaketh not all that he hath cannot be my disciple." Does he propose discipleship to us? It is in these terms, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." A decided choice of his service, when we have counted the cost; and an open avowal of faith in his death and resurrection, before our fellow men, even when they frown upon us—are plain and solemn requisites to membership in his kingdom, and a clear title to an inheritance among them that are sanctified. Every particular of a holy calling, leaves us no other alternative, than either to consider ourselves not our own, or to decline all part and lot in the glorious kingdom of our Lord Jesus Christ and of God.

Come then, fellow believer, and join me in a short meditation upon the principles on which this claim is made. To you it is said, "*Ye are not your own.*" Whether this be said directly in the name of the divine Father, or more immediately in the name of Jesus Christ the divine Son, it is all one; for the Son saith to the Father, "All thine are mine, and mine are thine." The apostle saith, "Ye are Christ's, and Christ is God's."

This claim would be just and right, if made on the consideration of our creation and preservation. Surely the Creator has a right to the works he has made. If great favors conferred upon the needy, impose obligations, doubtless the constant bestowment of the blessings of providence upon the dependent, lays us under such great and lasting obligations, that we are bound to feel, that we are not our own, in aught that we have or are. It is due to God that we render unto him as he has ministered unto us.

The glories of Jehovah's name, and the rights of his throne, all make that claim just and right. The seraphim of heaven, bending before the throne of God, say, "The heavens and the earth are full of thy glory." John "heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth." The sweet singer in Israel takes up the same delightful and all-controling theme, and says, "Glory ye in his holy name. Declare his glory among the heathen; his marvelous works among all nations. Give unto the Lord the glory due unto his name." And all on earth, whose hearts beat in unison with theirs, must say with David, "All that is in the heaven, and in the earth is thine; thine is the kingdom, O Lord."

The principles of love and homage act powerfully when they take full possession of the soul, and have led many on earth to endure toil and hardship, and peril of life, for the love and homage they have felt for illustrious princes. All this is due to the Lord Jesus Christ; and there is not an angel in heaven but worships him, and rejoices to be a ministering spirit to the cause of the blessed Redeemer; all obey the orders of his throne. patriarchs and prophets, and holy men of old, who kept the commandments of God, and apostles, and elders, and the souls of martyred saints now in heaven, cast their crowns at his feet, and say, "Worthy is the Lamb that was slain to receive power, and wisdom, and riches, and strength, and honor, and glory, and blessing." While on earth, they counted not their lives dear unto them, so that they might finish their course with joy, and the ministry which they received of the Lord Jesus, to testify the gospel of the grace of God. Such should be the feeling of every believer in the Lord Jesus. They felt that they were not their own, and were therefore willing to lay down their lives for his sake.

But there is yet another consideration to urge on the humble believer in the Lord Jesus Christ. He is not his own, for he is bought with a price; he is a redeemed man—redeemed from guilt and bondage, to holiness of life, and freedom in the kingdom of God. Redeemed from the condemnation of death, to justification of life. Redeemed, not by power, but by price; "not with corruptible things as silver and gold, but by the precious blood of Christ, as of a lamb without blemish." If love and homage are powerful principles when called forth by worthy objects, what may we not expect from such as feel them, when to all these are superadded the claims of gratitude for favors inexpressibly great? Ah, this affects and moves all the redeemed in heaven, the number of whom is ten thousand times ten thousand, and thousands of thousands—for they say, "Worthy is the Lamb . . . . . for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation." And who is he on earth, that believeth on the son of God, and his heart swelleth not with emotions warm and strong with desire to glory his name? Surely every disciple must feel, that he is not his own; he is bought with a price; and hence is bound to render unto the Lamb that bought him with his own blood, "Power, and wisdom, and riches, and strength, and honor, and glory, and blessing!" Ah, if we feel right, we shall feel that we owe him our life, our strength, our all. Our Saviour, God, combines in his person all the glories that can impose claim, and awaken love, and homage, and gratitude. By all these glorious claims he has purchased us unto himself. Well may the Christian say:

> "Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so divine
> Demands my soul, my life, my all."

Think then, dear fellow Christian believer, of the obligations thou owest to that blessed Saviour. Remember that homage, and love, and gratitude, spring from the heart; and that the heart from which they spring towards the Saviour, must be kept pure unto him—no rival may reign or riot there.

> "The dearest idol I have had,
> Whate'er that idol be,
> Lord, I tear it from my heart,
> To worship only thee."

It is not enough that we abjure the vicious courses of the profligate and the renegade, the votaries of carnal pleasure and fashionable amusement; our hearts must be exercised with holy affections. God and his glory, Christ and his honor, must have such a controlling place in our thoughts and desires, that it may be said our affections are in heaven. The love of the world and the cares of life must be made to bow and go at the bidding of the Holy Spirit.

In order to this, our manner of life should be plain and simple, bland and kind. All affected display of person, equipage, or estate, are at variance with the simplicity inculcated by Christ Jesus, and must be shunned by those who would glorify him in body or spirit. A life of luxurious ease, or indulging the appetites and passions, is seriously inimical to a life of piety. Those who live such a life cannot glorify God in their bodies or in their spirits. What can we expect from a person who cannot exert energy enough to be diligently employed in some useful labors of hand or head? Will such an one war a good warfare, as a soldier of the cross of Christ? Can a person who has not decision of mind enough to govern his appetites, or the softer affections of his nature, but is daily the slave of one or both of these predispositions of fallen humanity, be expected to practice self-denial, and prosecute works of usefulness and mercy towards his fellow men? Can we expect in such, courage to take an unpopular course, and for the truth's sake to meet the frowns of a scoffing world? Can we expect self-denial of the man or woman who gives way to the indulgence of the natural inclinations of the flesh, to be daily their votaries? Can we expect such to engage heart and hand in the labors necessary to the reform of a world that has erred and strayed from God?

A great part of the professing world are at this day carried away with these things, and have no heart for severe self-denial, and long-continued arduous labors. It is not a welcome sentiment with them, to be told they are not their own, and hence they feel but little responsibility for the cause of God, and of Christ, and of souls. If it will go along easily, pleasantly, and genteelly, well; if not, they would rather cringe and succumb to popular sentiment, and relinquish the truth for the popular practices of the large congregations and learned preachers of the age. Such persons feel as though they were their own, and at liberty to dispose of themselves, their time, their influence, and their property, as they list. Truth and righteousness, and the cause of God, are all secondary to their inclinations and indulgences. That disciple who feels that he is not his own, does not feel at liberty to dispose of himself in this way. He feels that he has a God to serve and glorify, in his body and in his spirit which are God's.—How many of the readers of the Sabbath Recorder feel this at the present moment? The cause of Missions needs men to go, east and west; and there are those who could go, if they could feel as they ought, that they are not their own. There are some who have the qualifications to enter upon that service of God, and others who could soon acquire the qalifications they lack, who only need to feel that they are not their own, and they would say, Send me. Try yourselves, dear friends, by these principles; inquire whether you are willing to devote your lives to him who died for you, and in whom all your life, your hope of everlasting joy, centers. And can you withhold your lives from him, when his cause calls for it? It is not a cause in which a man's heart need faint. The uttermost parts of the earth are given in covenant to Jesus Christ; all power in heaven and in earth is his; and he will reign until "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." The Pagan, the Mohammedan, and the eastern and western Anti-Christian population of the globe, shall all be subdued unto him. And that army of the Lamb, who, being called, and chosen, and faithful, go forth with him to the great conflict, will share the victory, and ultimately "stand before the throne and before the lamb, clothed with white robes, and with palms in their hands."

> "Who first in such a conflict dies,
> The speediest victory knows."

Come, then, ye Christian soldiers; there are laurels for you to win. "Gird up the loins of your minds," buckle on your armor, and enter forthwith upon this holy enterprise Nations wait to be instructed in the great mysteries of redemption, and the providence of Jehovah has made a highway through the nations, that ye may go forth and proclaim to the perishing the words of eternal life.

Who is that servant of God, who, feeling that he is not his own, is willing to glorify God by giving body and spirit to a missionary life? We wait with prayerful solicitude your response. Many have already offered a part of their substance, and many more are willing to give a portion of theirs to this cause; but we want the men who are willing to go. If it is our duty to engage in the work of Foreign Missions, it is the duty of some of our brethren to go; and the providences of God will correspond with the manifestations of his mercy and love towards those individuals, to make their duty plain. Will every individual who has a heart for the work of the Lord, and who feels that he is not his own, inquire, "Lord, is it I? Am I the one called to go forth?" Do the churches pray the Lord of the harvest that he would send forth laborers into his harvest? S. D.

CONSEQUENCES OF AN INEFFICIENT MINISTRY.

An inefficient ministry is one made up of such men as have not the scriptural qualifications. Some of this class are unconverted men; others never called of God to the work; others possessed of small minds, and too ignorant to teach; others worldly; others unholy and unsanctified in life and conversation; and others afraid to reprove the great crying sins of the land, lest the people should be offended and withdraw their support.

The results of such a ministry are,

1. A low, lifeless state of religion in the churches. The great mass of professors will not generally go any farther in zeal and love to God and the souls of the impenitent, than their preachers do.

2. Such a ministry commands no respect. Some may profess to regard them; but it is usually a *pretence;* or it is done out of spite to some devoted, able minister, whom they are angry with for exposing their sins. If such ministers reprove the wicked personally, they in turn will point out their own follies and talk to them with as little fear as parents would to their wayward children.

3. The wicked are not restrained. Such a ministry is not a "terror to evil doers."

4. Sinners are not pointed successfully to the Saviour.

5. Such a ministry cannot have the confidence of the truly good. It is much as it was with John, king of England, in the 13th century. The nation was at war with France, and he attempted to carry it on; but proving himself a weak prince, he failed at every turn; and after a little time none of his efforts were seconded by his courtiers and people, they having no confidence in the success of any plan formed by one of such imbecility.

6. Such ministers will often run into some foolish delusion that comes along. And if they do not, many of their people, having no special interest in them, will.

7. If revivals of religion are realized, they will be but transient excitements. The passions are operated upon, but no very direct blow is given to the obdurate heart. The fountains of sin are not broken up, and after the excitement has passed off, one can scarcely find any traces of the revival.

8. By such a ministry the standard of Christianity is rendered low, and also that of the ministerial office. That the first is true, is seen by remarks already made. The second may be seen by considering that as far as the influence of an inefficient ministry extends, the sacred office is degraded. In these days it is well known that there is a great scramble for office in civil matters. In some states, almost any man who takes it into his head can be commissioned as a Justice of the Peace. So in many towns there is a long list of these men, who know nothing scarcely about law, and are incapable of giving advice, or sitting in judgment in the smallest matter under the sun. They can administer oaths, and more than this they can *swear* themselves, and do other things that would disgrace the lowest mendicant on the footstool. Now, every one may see that the office is lowered down by such a state of things. And so it is with the office of the ministry when improper men are allowed to enter it, or are pushed in by some few, regardless of their qualifications. [Morning Star.

From the Philadelphia Saturday Courier.

FALSE AND TRUE GREATNESS.

BY GEO. BABCOCK CLARKE.

War hath its echoes; they are heard afar,
Telling of martial deeds on many a shore;
The aspiring vision hails the lurid star,
Which faintly gleams on fields of human gore!
Oh, did ye know what widowed hearts deplore,
Where tears, as rain-drops, fall upon the slain,
Whose once lov'd forms time never will restore—
Ye would not seek, as now, the battle plain,
To win what many lose—or lose what none regain.

Ambition, does not Mercy rue the day,
Whene'er thou leaguest in arms thy hostile band?
The vile, the thoughtless, swell thy proud array,
Even deep-toned thunders roar at thy command
The shouts of triumph greet thee on each hand—
Cities in ashes laid, and ruins dire,
Leave orphans pillowed on the rocks, or sand;
Thy demon form exults where men expire,
And ghastly yawns o'er tombs, with unappeased desire!

Earth has sweet voices; on the winds along,
They chaunt full requiems o'er th' unhonored dead.
Few names are hallowed in the choral song,
Of those who fought for kings—for tyrants bled;
Their bones now whiten on their grassy bed,
Yet pride still mocks the vengeance of the sky!
What wilt thou answer when thy doom is read?
Thou, who dost dare Omnipotence defy,
And rob with murderous hand the shrines of liberty!

To share the sorrows of the troubled breast,
And set the vassal from his thraldom free;
To strike for freedom, o'er a land oppress'd,
And raise the mind to her high destiny—
These are the deeds that live in memory,
When laurels fade with trophies proudly won.
The praise of millions will awakened be,
When fleeting years through centuries have run,
To him whom virtue owns in death her favor'd son!

ANECDOTE OF ROWLAND HILL.

After Mr. Hill preached for the Missionary Society in Prince Street Chapel, Davenport, two tall, venerable looking men, upwards of seventy years of age, appeared at the vestry door. After a short pause, they entered arm-in-arm, and advanced towards Mr. Hill, when one of them, with some degree of trepidation, inquired, "Sir, will you permit two old sinners to have the honor to shake you by the hand?" Mr. Hill replied, with some reserve, "Yes, sir." One of the gentlemen then took his hand and kissed it, bathed it with tears, and said, "Do you remember preaching on this spot, where this chapel now stands, fifty years ago?" "Yes, I do," was the reply. The old man then proceeded to say, "O, sir, never can the dear friend who has hold of my arm, or myself, forget that sermon. We were two careless young men in his Majesty's dock-yard, posting to destruction as fast as time and sin could carry us thither. Having heard that a young clergyman was to preach out of doors, we determined to go and have some fun. We loaded our pockets with stones, intending to pelt you; but, when you arrived our courage failed; and as soon as you was engaged in prayer, we were so deeply impressed, that we looked at each other and trembled. When you began to speak, the word came with power to our hearts, and the tears rolled down our cheeks; we put our hands into our pockets, and dropped the stones one after another, until they were all gone; for God had taken away the stone from our hearts. When the sermon was over, we retired; but our hearts were too full to speak until we came near our lodgings, when my friend at my elbow said, 'John, this will not do—we are both wrong.—Good night.' This was all he could utter. He retired to his apartment, I to mine; but neither of us dared go to bed, lest we should wake in hell. From that time, we humbly hope we were converted to God, who, of his infinite mercy, has kept us in his ways to the present moment. We thought, sir, if you would permit us, after the lapse of half a century, to have the pleasure of shaking you by the hand before we go home, it would be the greatest honor that could be conferred on us."

Mr. Hill was deeply affected; the tears rolled down his cheeks in quick succession, and he fell on the necks of the old men, quite in the patriarchal style, and each wept tears of holy joy and gratitued before the Father of mercies.

THE POOL OF SILOAM.

A little above the fountain of En Rogel, that leads to the Valley of Jehoshaphat, there is a mulberry of unusual size, with a raised terrace, a favorite halting place for wayfarers and shepherds who repose under its ample shade, while their flocks are drinking from a channel filled with water conducted from the pool of Siloam, which is a few paces above. It was not without emotion that we descended the steps of the fountain, worn and polished by ages, and seating ourselves under the cool moist arch, a delicious shelter from the burning noonday beams of a July sun, reposing on our weary limbs, listening to the gentle current of the "waters of Siloam that go softly," and drinking with the palm of our hand, from the refreshing and limped stream.

As the Arab women of the valley came down to fill their pitchers, we remembered that the daughters of Judah frequented it two thousand years ago; that kings and prophets have drank of its consecrated waters, and that perhaps Jesus and his disciples often reposed on these very steps, in the course of their walks about the city.

To describe the view before us—the path to the fountain is seen above the pool on the right, and figures are descending the steps under its arch down to the water, which flows out by a small orifice into the square pool, and thence by a channel into the valley below, as before stated.

The remains of the pillars at the sides and in the basin, seem to indicate that, at a former period, it must have been wholly or partially covered; and it has been supposed that this is the "Bethesda" with five porches, where at certain hours an angel, according the popular tradition, troubled the waters, which were then supposed to possess a healing power. This receives some countenance from the fact that there is a singular ebb and flow in the stream noticed by many travelers, and lately witnessed by Dr. Robinson, but beyond this there is nothing to support the conjecture. It has been ascertained by the persevering research of Dr. Robinson, that the water is brought to the Pool from that of the Virgin, higher up the valley, by means of a channel cut through the rocky hill of Ophel, a work of great, and unless other fountains are within the city, useless labor. Its length as measured by him, is 1750 feet.

OUR EARLY COLONIAL TIMES.

We have been much amused, and not a little instructed, in looking over some passages of a recent work published in Boston, entitled 'A Sketch of Newbury, Newburyport, and West Newbury, from 1635 to 1845, by Joshua Coffin.' It reveals many curious records, throwing light upon the characteristics of our dauntless and strong-principled progenitors, and the Puritan character in general. In his preface the author justly remarks, 'that no part of our colonial history can be written, that is not ecclesiastical; and there is but little in the present form and character of our New England institutions, at least, that is not deducible from the religious supremacy, the kind of mixed authority, religious and civil, that prevailed among our Puritan ancestry, and found its way into every, the most inconsiderable, act of government.' The following illustrative chapter concerning 'wiggs' will give the curious reader a taste of the times:

"May 7, 1652. The members of the second church in Newbury met to deal with our brother Richard Bartlet, for the following reasons:

First, our said brother refuses communion with the church for no other reason but because the pastor wears a wigg, and because the church justifies him in it, setting up his own opinion in opposition to the church, contrary to that humility which becomes a Christian.

Second, and farther, in an unchristian manner he censures and condemns both pastor and church as anti-christian on the aforesaid account, and he sticks not from time to time to assert with the greatest assurance, that all who wear wiggs, unless they repent of that particular sin before they die, will certainly be damned, which we judge to be a piece of uncharitable and sinful rashness."

This opposition to wigs was not peculiar to Mr. Bartlet, though he was probably one of the last, who took so decided a stand against this article of dress. From their first introduction in New England till the tyranny of fashion had sanctioned their almost universal use, the wearing of wigs had been violently opposed by our fathers, who considered the manner of wearing the hair as a subject of grave and serious consequence. In many places in Judge Sewall's diary, he alludes to this subject. I make a few extracts:

"1685, Sept. 15th. Three admitted to the church, two wore periwigs.

1696. Mr. Sims told me of the assaults he had made on periwigs; seemed to be in good sober sadness.

1697. Mr. Noyes, of Salem, wrote a treatise on periwigs, &c.

1704, January. Walley appears in his wig, having cut off his own hair.

1708, August 20th. Mr. Cheever died. The welfare of the province was much upon his heart. He abominated periwigs."

The venerable John Elliot, the apostle to the Indians, believed that the sufferings endured by the people of Massachusetts in Philip's war, were inflicted on them as a judgment from heaven for wearing wigs!

Even the members of the Society of Friends were troubled with the wig question. From the minutes of the monthly meeting, I make the following extracts:

"1721, November 16th. At this meeting we received an account from ye quarterly meeting, in which we are desired to consider the wearing of wigges and give in our judgment at the next quarterly meeting to be held at Salem.

1721, December 21st, Hampton. The matter above mentioned consarning ye wearing of wigges was discoursed, and it was concluded by this meeting yt ye wearing of extravegent superflues wigges is altogether contrary to truth."

[Newark Daily Adv.

ANECDOTE OF DR. NETTLETON.—A young man just completing his professional studies, was induced to accompany some female friends to the pastor's study. He there gave a promise that before he retired that night, he would, on his knees, offer a prayer for himself. Possessing strict integrity, when he went to his room, he thought of the promise; he was embarrassed—he walked the room, in a cold winter's night, till late, before his proud heart would yield; and when he fell on his knees, such was the struggle in his mind, he said, "He would not, if he could be President of the United States, that any should know he was on his knees in prayer." There he was awakened, and after more than a week's struggle, he was made willing in the day of God's power. He became not only distinguished as a physician, but as a Christian and an officer in the church.

DUTIES OF DAILY LIFE.—It is a great misfortune, that people commonly amuse themselves with idle and imaginary schemes, how they would behave, and what they would do, were they in such and such a situation. They would be very good and very exemplary, were they very great, very learned, very wealthy, very retired, very old, and the like. But they neglect the gift which is in them, and the work which is appointed for them, while they are thinking of that which is not. Alas! that man's thoughts should be so taken up with dreams and reveries how they would manage were they in another station, while the chief wisdom of life consists in the assiduous discharge of those duties which belong to their own proper calling. [Tucker.

The Sabbath Recorder.

New York, August 7, 1845.

"O LORD, REVIVE THY WORK."

Zion now languishes, and her watchmen mourn over her desolations. They remember the time when she enjoyed refreshing seasons, and when the anxious inquiries of the thoughtful mingled with the praises of the redeemed. They think of the sinfulness of her present state, of the dangers which threaten the impenitent, of the blessings which would flow from a revival of religion; and they cry out in the language of the prophet, "O Lord, revive thy work in the midst of the years." To this they look as the only security against a decline in numbers, in spirituality, and in holy living—as the only means of sustaining the benevolent movements of the day, and saving our country from the ravages of infidelity. Hence their prayer for a genuine and wide-spread revival of pure and undefiled religion.

We say it is for a *genuine* revival that they pray—not for one of those seasons technically so called, at which some itinerant preacher is sent for, in expectation that his vociferous efforts and mechanical arrangements will awaken the church, and bring the impenitent into the kingdom of Christ. We have already had too many such excitements. They have in cases not a few withdrawn the thoughts of men from the true source of help, benumbed the finer feelings of the real Christian, and filled the Church with all manner of rubbish, so that her walls are built more of wood, hay, and stubble, than of gold, silver, and precious stones. A revival is needed which shall commence with the feeling of dependence which prompted the prayer of the prophet—shall be continued by the Spirit of God, in connection with faithful individual effort—and shall only cease when the hearts upon which it has wrought its influence are cold in death.

For such a revival we are dependent wholly upon God. It is his prerogative to revive his work, and he will not give his glory to another. We may call together as many eloquent preachers as we please, and afford them every possible opportunity to speak to the people; but unless God sees fit to use them as instruments, and to give his own efficiency to their efforts, they will be totally useless. "Paul may plant and Apollos water, but God giveth the increase." Shall we therefore fold our arms, and wait for him to do the work irrespective of us? Shall we give up hope, because it is said, "Vain is the help of man?" By no means. This would argue extreme unbelief in God's promises—nay, it would prove downright infidelity. He who has power to save us, has explicitly promised, that when his people shall bring into the storehouse their tithes and offerings, he will "open the windows of heaven, and pour out a blessing, till there shall not be room enough to receive it." There is, therefore, no reason for despondency, and no apology for indolence. Indeed, we believe that a just sense of dependence upon divine aid, instead of promoting indolence, is the first preparation to receive this blessing, and the surest pledge that it shall finally be given. It is not upon those who feel confident in their own strength, and rely mainly upon their own wisdom or tact, that God's favors are most richly bestowed. It is upon those who acknowledge that "the excellency of the power is of God," and who therefore cry out from their inmost hearts, "O Lord, revive thy work."

The aid of the Holy Spirit is indispensable to a genuine revival. How is the desponding or backsliding Christian, in a time of declension like the present, to be inspired with new courage or roused to a new and deeper sense of his obligations? Not alone by any internal and self-moving principle, but by the aid of the Spirit of God. "We are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God." How are the careless and stubborn to be awakened from their carelessness and cured of their stubbornness? Not by the unaided sermons of so-called evangelists, but by the influence of the Holy Spirit bestowed in answer to prayer. That alone can breathe upon the dry bones and make them to live. That alone can rouse the soul dead in trespasses and sins to a consideration of the things of a higher life.

Nobody doubts that in this time of general declension a revival is imperatively needed—a revival which shall not be excited and sustained solely by human influences, but which shall spring from and be continued by the life-giving power of the Spirit of God. Such a revival we may have if we will seek it in earnest, and from the true source. Let us then turn our eyes to Him who alone can help us, and unitedly pray, "Wilt thou not revive us, that thy people may rejoice in thee?"

BIBLE BURNING.—We stated some weeks ago, that among the three hundred Roman Catholics who had been converted in Canada, there was one priest, now a Congregational minister, who was brought to repentance by means of a Protestant Bible which he took by stealth from a stove where it had beenplaced by his bishop in order to be burned. The editor of the Catholic Herald wants to know the name and residence of that bishop. We can only say, that the fact was taken from a long statement of missionary labors in Canada, made before the General Convention of Vermont. We have not leisure just now to visit Canada or a mission of inquiry preparatory to answering the editor's question; but we doubt not he could obtain the information he desires, by writing to the President of the Vermont Convention, or to the delegate from Canada who made the statement.

BAPTIST FOREIGN MISSIONS.—The Baptist Foreign Mission Board has been greatly embarrassed for a time past by a debt of forty thousand dollars. The subject was brought up at their Anniversary some three months ago, and a determination expressed to pay up the debt at once. We now learn, that in the space of four weeks twenty-five thousand dollars was subscribed for the object in New England, and that the whole sum will undoubtedly be raised in a short time. This is done mainly by large contributions of five hundred or one thousand dollars each, and will not probably affect the regular contributions for Foreign Missions.

EXPECTING TOO MUCH.

In the Advent Herald for July 23d, we find a long article designed to prove the assertion of Prof. Stuart, that "the early Christians, one and all of them, held the first day of the week to be sacred." The editor of the Herald introduces the article by saying, that "the question has been mooted by some respecting the day that should be observed as the Sabbath;" and he evidently expects, that the testimonials touching the sacredness attached to the first day of the week by the early Christians will satisfy all minds. Now we happen to be of that unfortunate class who cannot take certain quotations from the Fathers as proof of a doctrine, merely because some body says that they are proof. Hence we were led to inquire, after reading the article under consideration, What then? Suppose we grant all that this writer and the best advocates for Sunday ever attempted to prove in regard to the sacred estimation in which the first day of the week was held by the early Christians, what does it amount to? Does it prove that the observance of the seventh day has been abolished, so that we may be excused for neglecting it? Not at all. Does it prove that the first day has been substituted for the seventh as the Sabbath? By no means. What then does it prove? Why, simply this, that the early Christians attached a sacredness to the first day of the week, and were accustomed to hold certain religious services on that day. And yet, on such ground as this, men are expected not only to trample upon the seventh day, which God has once and again pronounced sacred, declaring that "in it thou shalt not do any work," but they are also expected to call the first day the Sabbath, concerning the sacred or sabbatic character of which there is not one single word in the Inspired Volume! This is expecting altogether too much ever to be realized. Thinking men will certainly examine for themselves, and when they find an argument so framed that there is no connection whatever between its premise and its conclusion, it will serve rather to disgust than to convince them.

THE RELIGIOUS PRESS.

Strange notions some people entertain about the proper sphere of the religious press. We have now before us a long article on the subject, in which some wiseacre has mapped out the editorial sea, and stuck down stakes to mark its principal dangers. To his mind the chief danger lies in controversy; and to guard against this, he would have it made an invariable rule, that an editor should hold no controversy with any paper, either of his own communion or of other denominations. A wise rule, surely! We wonder what that man thinks religious newspapers are for. He certainly can have no idea of their exerting a positive influence to restrain evil and promote the right and true. All he looks for, evidently, is a good-natured, wishy-washy, purposeless talk once a week, which means nobody and affects nothing. With such notions we have no fellowship. The world is full of evil and error, which very often finds its strongest support in religious newspapers. An editor who makes it a rule never to rebuke such supporters of error, may do them no hurt, but he certainly will do them no good. For our part, we had rather have no dog than to have a "dumb dog;" so we had rather be without newspapers than to have those that dare not or will not speak. We know some papers in which the rule of having no controversy seems to be pretty strictly observed. They always have a good word for every body and every thing. Men and measures directly hostile to each other, and doctrines which are palpably contradictory, are alike noticed and commended, as though it was their principal business to keep on the right side of all parties. We seldom take up one of those papers without thinking of the old sailor, who, in a case of great emergency, betook himself to prayer, and commenced, "Good Lord—good devil."

FOREIGN MISSION OF SOUTHERN BAPTISTS.—The Acting Board of the Southern Foreign Mission Convention has resolved, that with as little delay as possible, it will proceed to establish missions in the free ports of China, or such of them as may be selected for the purpose. Negociations are now pending with the Baptist Board of Missions in Boston, for the transfer of the China mission to the Southern Board. Should these negociations prove successful, a reinforcement of missionaries will be sent out; if not, missionaries will be sent to found an independent mission.

SOUTHERN SPIRIT.—The division between the Baptists of the North and South, leads to a very close scrutiny of the sentiments of such northern men as are connected with southern institutions. The most recent illustration of it is in the case of Rev. Dr. Pattison, who a few weeks since entered upon the duties of his office as President of Covington Institute, Ky. He had no sooner taken his post, than he was assailed by nearly all the southern papers to define his position in regard to slavery, with the comfortable assurance, that he has either to satisfy the reasonable expectations of the South, or his position will yield neither honor nor profit to himself nor the institution. We believe that he has not yet complied with their wishes.

THE LOVE OF MONEY.

"The LOVE of Money if the ROOT of all evil."—PAUL.

When we inquire for the origin of any of the multiform evils which have marred the beauty of society, interrupted the pleasures of social intercourse, corrupted the churches, and rendered lifeless and inefficient most of our religious acts, we generally look no farther than to secondary causes, which are really associate evils with those we are deploring—elder branches of the same strange and corrupt vine, and receiving their nourishment from one accursed *root*. And while our attention is occupied in lopping those offensive twigs, this fruitful vine is shooting forth other branches of a similar nature, which will produce abundantly the same corrupt fruit.

This root is peculiar to no age, soil, or climate. From it sprang "all evil" eighteen hundred years ago, both in the cities of Israel and in Gentile lands; and now, in this western world, its luxuriant and wide-spread branches yield "only evil continually."

The love of money is identical with selfishness, and their legitimate fruits are the same. It produces envy, discord, and malice; pride, contempt, and folly; lying, cheating, and theft; strife, hatred, and murder; oppression and slavery; starving poverty and destructive luxury; intemperance, disease, and death. It has produced the spiritual dearth and moral death which at this time pervades the nominal church. It modifies the communications of ministers, and warps the understanding of the hearers. It severs the links of brotherhood which should bind the members of the visible church together, and constitutes them isolated beings—encircling each in the mantle of an unyielding avarice. It exalts polished vice, and tramples on humble virtue. It purchases memberships, directorships, flattering titles, and a commanding influence in our religious institutions. It displaces love and consequent obedience to God, frowns upon the utterance of unadulterated truth, exalts tradition, and promotes hypocrisy and self-deception.

That the love of money is the root of all evil, is the testimony of inspiration. Let God be true, though every man be proved a liar. Receive not the suggestions of a depraved and deceitful heart, that the expression is very indefinite or ambiguous. Do not modify it to suit a carnal mind. Add not to it, lest God add to your cup His threatened wrath. Take not from it, lest he take your name from the Book of Life. Receive the truth as God, through the Apostle, has communicated it; and learn from it where to apply the sword of the spirit, to the effectual destruction of the lusts of the flesh.

GORDON.

Stonington, Ct., July 29th, 1845.

HOW IT STRIKES OTHERS.—We copy the following paragraph from a notice, by the editor of the New York Tribune, of a new work entitled "Elements of Moral Philosophy, on the Basis of the Ten Commandments; by S. A. Sawyer, President of Central College, Ohio." The extract shows very well how the common argument for the change of the Sabbath strikes an unbiased observer:—

"We could not concur with the author in his limitations of the great command, 'Thou shalt not kill,' so as to approve of killing by law or by war, otherwise than in absolute, palpable self-defence; nor are we able to follow him in the 'hop, skip and jump' process by which he proves that the Sabbath was changed from the seventh to the first day of the week, by simply showing that Christ's early disciples were accustomed to assemble on the first day for worship and charity, calling it, not the 'Sabbath,' but the 'Lord's day.' He quotes a few lines from Justin Martyr to prove what nobody disputes about the Christian worship on 'the Lord's day' and omits the far more positive and pertinent argument of Justin *against* a Sabbath, based on the palpable disregard of it by the elements."

ANOTHER ILLUSTRATION.—The editor of "the Perfectionist," has in his last paper a short review of an article which recently appeared in the Gospel Banner upon the subject of the Sabbath. Among the knotty questions which he propounds to the editor of the Banner, we find the following, to which we are quite sure he will get no answer:—

"If those who hold up sabbatism as the chief bulwark of religion, urge it on the ground of its being required in the Mosaic Law, ... I say, if they urge it on the ground of the law, why do they not, with the Seventh-day Baptists, insist on the observance of that day which the law enjoined, i. e. the seventh day, and not the first?—since there is not a particle of proof in the Bible, that the first day of the week was ever appointed by divine authority to be kept as a Sabbath instead of the seventh."

AMERICAN MISSIONARIES IN SYRIA.—The London correspondent of the Boston Traveler, under date of the 3d ult., speaking of the deplorable civil war between the Druses and Maronites on Mount Lebanon, says:—

"I have already mentioned that the American missionaries on Mount Lebanon were very much esteemed by the Druses and Maronites, and exercised a great influence over them. My statement is now confirmed by letters from Egypt and Syria. One letter, written by an Englishman, was published in a London journal yesterday, and the following just tribute is paid to our devoted countrymen in Syria. The writer says—'In the midst of the late struggle between them, (the Druses and Maronites,) the American Protestant missionaries acted a noble part. They remained in the villages after they had been burnt and sacked, dressed the wounds of the Maronites, and then went and performed the same good offices towards the Druses, being equally beloved and respected by both."

PRAYER EXTRAORDINARY.—We have received a copy of that extraordinary prayer *delivered* by the Rev. Levi Tucker, at Buffalo, on the occasion of the funeral obsequies of Andrew Jackson. It contains many "eloquent passages," and withal tells a great many new things—new to us, we mean, and new, the maker undoubtedly thought, to the Lord. It was not our privilege to hear that prayer, some years ago, which was pronounced "the best prayer ever delivered to a Boston audience." But we doubt much whether it was superior to the one under consideration. We hope our readers will be satisfied with the following extract, which is all we can spare room for:—

"In thy good providence, thou didst reserve this land as an asylum for the oppressed of all the nations of the Earth; as a cradle of civil and religious freedom for the world—a land, of the glory and perfection of which, *in ancient times the Doric bards did sing*,—a distant region far beyond the seas—in whose *Hesperian climes*, man should be perfect and be free—whose glittering hills were forever spanned by a bright bow of promise—and where human character was to receive its last perfect finish. *This Eldorado of poetic vision, this lost Atlantis, is the home* of our freedom. Thou didst direct our fathers hitherward, and watch over the infant colonies, which, amid many prayers and tears, they had planted. Thou didst turn away from our shores the vessels that bore *Columbus the great discoverer of our continent*, that *holier* men, and *purer* principles, than Spanish Catholics, should people this land of promise. And in thine own councils of infinite wisdom, thou didst so overrule the affairs of men, as to bring to these shores, the purest, noblest men of the old world—men fearing God—men in whose bosom liberty was deeply implanted—and who nursed it in the councils of peace, and the storm of war."

THE TRUE REASON.—Some of the Southern editors, in giving an account of the recent desperate attempt of a company of slaves to escape from Maryland, have expressed surprise at the spirit which has come over the slave population generally, and have asked the reason for it. The Baltimore Saturday Visitor thinks the true reason may be found in the following beautiful passage from a speech made in the Assembly of Virginia, by James McDowell, the present Governor of that State:—

"You may place the slave where you please; you may dry up to your utmost the fountains of his feelings, the springs of his thoughts; you may close upon his mind every avenue to knowledge, and cloud it over with artificial night; you may yoke him to your labor as an ox which liveth only to work, and worketh only to live; you may put him under any process which, without destroying his value as a slave, will debase and crush him as a rational being—you may do this, and *the idea that he was born to be free will survive it all!* It is allied to his hope of immortality; it is the ethereal part of his nature, which oppression cannot reach; it is a torch lit up in his soul by the hand of Deity, and never meant to be extinguished by the hand of man."

SENDING MONEY TO PUBLISHERS.—The plan of the Postmaster-General for sending money to publishers in the form of post-office receipts or certificates of deposite, seems not to meet with much favor. In some cases the Postmasters in small towns are unwilling to issue the receipts, and in others it is attended with considerable delay. We are quite inclined, therefore, to adopt the plan of the Herkimer Freeman, as follows:—

"After all, we think the best way will be for subscribers to mail their money directly to us, post paid. Paying to the Postmaster, taking his receipt, mailing that to us, and obliging us to call on our Postmaster for the money—all this looks to us like 'much ado about nothing;' the postage has got to be paid on your letter, whether it incloses the money or merely the receipt. We say, mail your money, post-pay your letter, and have done with it."

BUSINESS ITEMS.

☞ We publish a revised list of Standing Agents this week. From some of our old agents we have not heard during the last year. In most cases of this kind, we have erased their names from our list. We have also added several new names, and hope that such persons will accept the honors and discharge the duties of the office.

☞ By reference to our terms, it will be seen that when payments are delayed more than six months, $2,50 will be charged instead of $2,00. This rule has not been enforced during the first volume, because a different custom had become common, and we did not wish to incommode any body by breaking in upon it. It is easy to see, however, that such a rule is necessary, and that a neglect of it must often put a publisher to great inconvenience. *Our* bills are invariably paid when they become due, which is once a week. Of course, if the money due us is not paid in time to meet those bills, we have to advance it. Now however much we may believe in the blessedness of giving, our own experience leads us to doubt the blessedness of lending. We sincerely hope that we shall have no occasion to try it this year, but that before six months of the present volume have passed away, all of our subscribers (extraordinary cases excepted) will have enjoyed the satisfaction of paying the printer promptly. This will save us the necessity of applying the before mentioned unwelcome rule; it will save you the unpleasant consciousness of being in debt; in short; it will be a saving of feeling, purse, and everything else. Just try it this year, and see if you don't find it so.

THE CHRISTIAN PARLOR MAGAZINE.—The August number of this popular monthly is before us, and equals any of its predecessors in variety and elegance. The want of a lively and attractive religious magazine, which could rival those devoted exclusively to light literature, has long been felt. This work supplies the want. Its embellishments are of the highest order, and its literary character is such as to commend it to the refined and moral portion of the reading community. It deserves a liberal patronage. Edited by Rev. DARIUS MEAD; published at 141 Nassau street.

FULFILLMENT OF A PROPHECY.

In one of the letters which the senior editor of the Savannah Republican is writing to his paper descriptive of scenes and events on his tour to Europe, Egypt, Syria, and Palestine, we find the following extract, giving an account of his visit to Tyre, and showing the literal fulfillment of one of God's prophecies:—

We arrived at Tyre early in the afternoon, and surely no place can better correspond to the description of it. Formerly insular, it has been connected with the main land since the conquest of Alexander the Great, and the isthmus is still narrower than the site of the town, notwithstanding the accumulation of centuries. Of the ancient town not a vestige remains. All is buried beneath the sand, and several excavations in progress expose to view the substructions of ancient buildings, the piers and arches of an aqueduct, &c., but even these remains are doubtless long posterior to the era of the first Tyre. The present town is a miserable place, full of filth and wretchedness. The only thing of interest within the walls is the remains of a very fine church, which has been identified as the one in which Eusebius used to preach in the third century. Several fishing nets, spread out to dry, called to mind the prophecy—"And I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock, thou shalt be a place to spread nets upon; thou shalt build no more."

MAKE THE MOST OF TIME.

Some have little leisure, but there are sundry expedients, any one of which, if farly tried, would make that little leisure longer. Most of the men who have died enormously rich, acquired their wealth, not in huge windfalls, but by minute and careful accumulations. It was not one vast sum bequeathed to them after another, which overwhelmed them with inevitable opulence; but it was the loose money which most men would lavish away, the little sums which many would not think worth looking after, the pennies and half-crowns of which you would keep no reckoning, these are the items which year by year piled up, have reared their pyramid of fortune. From these money-makers let us learn the nobler "avarice of time." One of the longest and most elaborate poems of recent times, was composed in the streets of London by a physician in busy practice, during the brief snatches of time when passing from one patient's door to another. And in order to achieve some good work which you have much at heart, you may not be able to secure an entire week, or even an uninterrupted day. But try what you can make of the broken fragments of time. Glean up its golden dust; those raspings and parings of precious duration, those leavings of days and remnants of hours which so may sweep out into the waste of existence. Perhaps, if you be a miser of moments, if you be frugal and hoard up odd minutes and half-hours and unexpected holidays, your careful gleanings may eke out a long and useful life, and you may die at last richer in existence than multitudes, whose time is all their own. The time which some men waste in superfluous slumber and idle visits and desultory application, were it all redeemed, would give them wealth and leisure, and enable them to execute undertakings for which they deem a less worried life than theirs essential. When a person says, "I have no time to pray, no time to read the Bible, no time to improve my mind nor do a kind turn to a neighbor," he may be saying what he thinks, but he should not think what he says; for if he has not got the time already, he may get it by *redeeming* it. [Rev. J. Hamilton.

WOMEN THE BEST NURSES.—Dr. Northall, of Brooklyn, L. I., has lately made a visit to the State Prison at Sing Sing, and has contributed to the Advertiser of his own city a lengthy account of what he saw there. Amongst his personal observations he states, that the sick are attended altogether by males, remarking that in his opinion such arrangements are wrong. "No man," he feelingly says, "we care not how well disposed, can be to the sick like a woman—no hand, however delicate the touch, can smooth the pillow like hers—no voice, however soft, is such music to a sick man's ear—no balm so healing as the soft comfort of her words. When sickness lays its heavy hand upon the convict, his chains should fall from his body—his crime be forgotten in his suffering, for we know not how near he may be to the presence of a Being, all mercy, and we would not have his troubled spirit go laden from earth with the remembrance of neglect and cruelty. We have all enough to answer for, without such testimony as this to plead against us."

While the eloquent Robert Hall was spending an evening at the house of friend, a lady who was on a visit retired, that her little girl might go to rest. She returned in about half an hour and said, "She's gone to sleep. I put on my night-cap and lay down with her, and she very soon dropped off." Mr. Hall hearing the conversation, said, "Excuse me, madam—do you want your child to grow up a liar?" "Oh dear, no sir; I should be shocked at such a thing." "Then bear with me while I say, you must never act a lie before her; children are quick observers, and soon learn that what assumes to be what is not, is a lie, whether acted or spoken."

"I remember," says John Newton, "in going to undertake the care of a congregation, I was reading, as I walked in a green lane, 'Fear not, Paul, I have much people in this city.' But I was soon afterwards disappointed in finding that Paul was not John, and that Corinth was not Warwick."

The teacher's State Convention assembled at Syracuse on Wednesday, 30th ult., at which there were present 100 teachers and members.

General Intelligence.

FOREIGN INTELLIGENCE—FIFTEEN DAYS LATER.

On Wednesday, July 30, the steamship Cambria reached Boston, with foreign news to the 19th July. There was an improvement in the cotton market, corn trade, and American stocks. Money was plenty, and the market in a healthy state.

Parliament was drawing to a close, and would probably be prorogued on the 5th or 7th of August.

In Ireland, O'Connell was endeavoring to rouse the people against the Irish Colleges Bill. The inquiry into the affray at Ballinghassing was going on slowly. The jury had decided that in the case of one of the men shot by the police, it was justifiable homicide.

France.—The great topic of general interest during the last fortnight has been the question relative to the Jesuits. After the famous appeal of Thiers to the Government to put the laws in force against the followers of Loyola, M. Rossi, was sent to Rome with the mission persuading the Pope to recall the Jesuits from France, and thereby save the Government the shame and scandal of being compelled to expel them by the strong hand. In this mission M. Rossi has completely succeeded—the religious communities of the Jesuits being ordered to be broken up, the greater part of their body to quit the kingdom, their noviciates to be sold, and their houses and property (they are very rich) to be disposed of. This is considered a great triumph over the religious party; and so undoubtedly it is—for, say what people will, the Jesuits are the ablest champions of the Romish Church. The religious newspapers console themselves by asserting that it was not the Pope who consented that the Jesuits should be sent out of France, but the General of the Jesuits himself.

The French papers contain the particulars of an outbreak in Catalonia. Some of the small towns round Barcelona had been called upon to contribute their levy of men to the army.

Italy.—The Pope has kindly given directions that the library of the Vatican shall be henceforth open to the public. It contains only a few printed books, but still it is one of the most valuable libraries in the world. The eruption of Vesuvius has attracted a host of travelers to Naples.

Russia and Circassia.—Letters from Constantinople, published in the London papers, state that, in a recent battle, the Circassians took from the Russians, after hard fighting and severe bloodshed, the castle of Solcha, on the coast of Abascia. Sheikl Shamil had arrived at the head of the river Kouban, with 30,000 men. Many Poles in the Russian army had deserted and joined Shamil. The Russian General offered large bounties for reinforcements, without success. He sent several Mussulman doctors of law from the Crimea to Shamil, to try to negociate for terms of peace. Shamil had three of them put to death. The Russian army has suffered dreadfully from scarcity of provisions. The crops of Circassia are said to be abundant.

Syria.—Letters to the middle of June from Syria, announce the breaking out of a fresh insurrection in Mt. Lebanon. An engagement between the Maronites and the Druses had taken place at Buccah, in the plain between the two Lebanons, which had terminated with a loss on each side of from one to one hundred and fifty men. The roads between Damascus and Jerusalem are no longer safe, and no caravan can travel by that route without a strong escort. The Arabs are from 40,000 to 50,000 strong, and are plundering right and left. An attempt has been made on the life of the French Consul at Damascus, and the whole country was, in fact, in a state of complete disorganization.

Algeria.—The intelligence from Algeria gives an account of the massacre of a thousand Arabs by the French. The cavern of the Dahro, where the Arabs had taken refuge, was the scene of this horrid affair. Here they were hemmed in, faggots were lighted, and the unfortunate wretches were burnt and suffocated in their place of refuge.

MISCELLANEOUS ITEMS.

The weather has been variable of late, and attention continues to be fixed upon the crops. A good deal of rain has fallen, but it has been succeeded by sunshine, without, however, the requisite warmth. Nothing has yet occurred to the crops which cannot be repaired, and the yield may probably fall little short of an average one.

The war brig Rapid had arrived at Plymouth, with part of the crew of a captured slaver, charged with murdering Mr. Palmer, a midshipman, and eight of the crew of the Queen's sloop Wasp. The prisoners are ten in number, eight Portuguese and two Spaniards.

The quarterly meeting of the iron masters has recently been held in Staffordshire. During the last few weeks every description of manufactured iron has been reduced upwards of 20 per cent. The impression at present is, that the market will sink still lower, and some talk is already current about lowering the wages of colliers.

Agents for parties in the United States interested in the extension and success of mineral works there, are now in England, busily engaged in selecting our best workmen, and engaging them for employment in America; no less than forty of the men at the Bishop Wearmouth Iron Works have been tempted to give up their employment in England, and to proceed to the United States, to be employed in a manufactory there.

About ten thousand pounds have been subscribed in London, principally by bankers and merchants, towards the Quebec Fire Fund.

It is believed that upwards of six thousand pounds were brought out by the Cambria, as a portion of the sum subscribed, in London, for the sufferers at Quebec.

Within two days 80,000 Pine Apples had been sold in London, the produce of Nassau, N. P. and the Bahamas. The streets and thoroughfares were thronged with costermongers selling them at a penny a slice.

The Dutch Indianman, John Hendrich, was totally lost, together with 23 lives, on St. Paul's Island, on the 29th May last, while proceeding on a voyage from Amsterdam to Batavia.

The Paris police, detecting one of the secret haunts of high play, found there a lady in man's attire, a lady young, handsome, rich, and of high rank, but on whom the customary pleasures of a frivolous life had palled. She had been all the winter to this resort of sharpers, because there she could satisfy her thirst for high play.

In Pesth, Hungary, where famine is now terrible, children have been sold by their parents for small sums. The entreaties and tears of the little ones were vainly addressed to ears made callous by distress, or perhaps by the feeling that they might suffer less any where than at home. But they have not always ascertained even the name of the buyer. One child clung to his father's feet, promising never again to ask for bread if he might but stay at home. His pleadings were vain; he was sent with the stranger.

Vidocq is in London exhibiting a singular cabinet of curiosities. This consists of the various implements of his first trade as a thief and pick-pocket, and the disguise he made use of in his second, when, as police agent and spy, he found his way unsuspected into the darkest and strangest nooks of Paris. Though 72 years of age, he still possesses the power of shortening his apparent stature by some inches, not only while standing, but while moving and even jumping.

Fire and Loss of Life.—On Sunday afternoon last, a fire broke out in the cook-room attached to the "Ocean House," at Newport, R. I., which spread rapidly until the whole building was enveloped in flame and reduced to a smoking ruin. The building belonged to the "Ocean House Company," was finished last winter, valued at $36,000, and insured for $18,000. The furniture of the house was worth $25,000, of which one-third was burnt, nearly or quite covered by insurance. A correspondent of the Tribune writes as follows:—

"But the saddest portion of this calamity is the death of Samuel Fowler Gardner, Esq. one of the oldest, wealthiest and most estimable citizens of Newport. He owned a large amount of property here, and was the agent and part proprietor of the extensive Newport Steam Mills, and another of which he was exclusive owner. He leaves a wife and ten children. The body of Mr. Gardner was found in the ruins, more than half consumed—a key and a pencil lying on his chest.

"George Burrows and Robert Coxall were on the ladder with Mr. Gardner when the Eastern wing came down, and they fell outward, while he fell inside the burning walls. The two former are seriously injured, and it is doubtful whether Mr. Coxall will survive.

"It is said that there was a gentleman in the 2d story of the East wing, who was lost—but of this nothing is certainly known. Rumor also gives three or four other victims to the flames."

At the time of the fire the Ocean House was full of visitors to overflowing, more than one hundred having been turned away.

Interesting Statistics.—The following statistics of English Thieves residing in Philadelphia and New York, are from the Philadelphia Ledger, which journal vouches for their correctness:—

"Regular pickpockets, 59; regular burglars, 23; total, 82. Of these, twenty are worth $10,000 each, $200,000 in all. Thirty-five are worth $2,000 each, $70,000. Twenty-seven are worth $1,000 each, $27,000. Total, $297,000.

The average number of trips between Philadelphia and New York, made annually by each of these scoundrels, is ten. The amount of fare paid by them to the Railroad Company is, therefore, $6,500 per annum.

The average expense for living by each is 3,000 per annum, making a total of $246,000.

Out of the 82, 76 have been transported from England to Botany Bay, and have either served out their time or have escaped.

They generally assist each other in every emergency when required—but usually operate in squads of from three to eight. They travel at intervals over the United States, attend with regularity all large conventions or assemblies, distinguished springs and watering places, race courses, &c. Some of the number, however, remain for business at home. They may be found daily in Wall-street, watching persons who visit the banks. They may also be seen engaged in the same employment in the vicinity of the banks in Philadelphia. At night they frequent places of amusement of every description. They keep a vigilant eye upon travelers, and particularly upon agents who carry packages between the large cities, especially between Boston and Philadelphia. They are for the most part thoroughly educated to their business, and seem to be peculiarly qualified to delude and subdue the police."

Texan Leaders.—The Union furnishes a table of the members of the Texan Convention, from which we compile the following facts: The number of members is 61. Rusk, the President, is a native of South Carolina. He is a Lawyer. He went from Georgia to Texas in 1835. There is but one native Texan (Navarro of Bache) in the Convention. All the others left the United States recently—cause not mentioned. Of these, only 56 have signed the ordinance assenting to Annexation, and one of these (Bache) voted against it, but afterwards signed it. Their occupations are—Lawyers 23, Farmers 13, Planters 6, Merchants 3, Mechanics 2, Agricultor 1, Inspector 1, Surveror 1, Editor 1, Not given 9.

The oldest member is 64 years of age, (Standifer.) The youngest is J. M. Burroughs, aged 21. The States take the honor of giving them birth as follows: Tennessee 13, Virginia 8, Georgia 6, Kentucky 6, North Carolina 4, South Carolina 3, Pennsylvania 2, Massachusetts 2, Louisiana 2, Alabama 1, Ohio 1, Maine 1, Texas 1, England 1, not given, 10. Thus out of 61 members, New England has only 3; all the free States only 6. [Tribune.

An African Slave Trader.—The London corespondent of the Boston Atlas states that a person named M. Souza is the great chief of the trade at Wydah, where he lives surrounded with Oriental magnificence. He has in his vast seraglio a harem of four hundred women; his dinners are described as being equal to the feasts of Beltshazar, and served in the most luxurious manner; no male person is ever allowed to go beyond his grand dining hall. He is exclusively served by women, six of whom serve him with food, of which he never partakes till they have first tasted of every dish. He trades in slaves to a great extent, and has done so for many years. He is now quite old, and, it is said, he is generous and high-minded in every thing but his dealing in slaves. When advised by the French commander to abandon his wicked traffic in human flesh, and do penance for his sins as a slave dealer, by civilizing his adopted land, he answered that a British commander had already advised him to abandon the slave trade for that of palm oil, but that he despised that trade, as it would not afford him a sufficient profit to enable him to keep up his present profuse style of living.

Intermarriages and Insanity.—The Cincinnati Herald contains an article on this subject, designed to show that intermarriages of blood-relations always tend to deprave the race, and often lead to insanity. It is shown that in Catholic countries, where such intermarriages are interdicted, cases of insanity are very rare, while in Protestant countries they are of frequent occurrence. Thus, in Spain, the proportion of insane is but 1 to 7184, while in the United States they are 1 to 800.

Important—if true.—It is said you may take an old piece of herds-grass, that at present yields less than half a ton to the acre, and at the end of five years, without breaking up, fresh seeding, or manuring in any way whatever, you can raise the crop to 2 1-2 tons per acre, merely by permitting the grass to stand until the seed will just vegetate, before cutting; and further, that the hay will be better than if cut earlier. By mowing the crop sooner than that, the roots bleed and die out; and that is the reason why a second crop does not spring until a long time after. [Mich. Far.

To Prevent Must or Mowburn in Hay.—Take a number of smooth poles, lay butt-ends outside, so that they may be easily pulled out; let the mow or stack settle for a few days; then pull them out; this will leave a passage for the air into the hay, that will insure it aginst must or mowburn, for some distance around the holes.

Peppermint.—In a hurried trip through Lewis County the other day, we observed that many of the enteprising farmers there have turned their attention to the culture of Peppermint, from the oil of which they realize a handsome profit annually. In a certain district we saw more acres of this herb, as we thought, than of corn or other grain, and the plant appeared very thrifty and promising. Upon inquiry, we ascertained that the cost of preparing the ground, and planting the roots, which is done in continuous rows about 20 inches apart, and weeding, does not exceed $35 the acre. Three successive crops are obtained from one planting, when the thickness of the roots, grass, &c., require that newly prepared grounds should be again selected and planted. [Black River Journal.

Mob Spirit at Columbus, Ohio.—A negro boy 13 years of age committed violence, a few days since, on a little white girl 5 years of age, which produced considerable excitement. The boy was arrested, and after a hearing before the Mayor, committed to jail. While the examination was going on, a mob hunted a colored man, guilty of no crime, through High street, amid a shower of clubs and stones, to the cry of "Kill him, kill him," and in the evening the same men marched through the streets unmolested by the police, beating peaceable blacks and stoning their houses.

Cat and Bird Fight.—A friend in the country noticed a very singular contest a few days since. A good-sized cat had caught a little chipping bird, and was rushing off with her prey, when a king-bird, attracted by the cries of the victim, came to the rescue, and gave a loud alarm which was answered by a whole swarm of king-birds and swallows, which attacked the cat with such ferocity that she was soon compelled to drop her victim; but the feathered avengers were not content with this. They pursued the cat, continually pecking at her, until she found shelter under a barn, creeping through a crevice, where her tormentors did not venture to follow her.

An Antidote for Bed-Bugs.—A correspondent of the Express says that the following recipe for extirpating bed-bugs has been long and successfully used in the City Hotel: "Take a quantity of whale oil, and about the same quantity of lard or tallow, simmer them a few minutes together, so that they will mix. Apply the mixture with a feather or fine brush, to the crevices and joints of the bedsteads, and these vermin will not only desert the bed, but leave the room."

SUMMARY.

A new application of Galvanism is ascribed to Dr. Wright, of Pittsburgh—designed to give the wheels of locomotives the necessary degree of adhesion to the rails to enable them to surmount high grades, and thus dispense with some of their enormous weight. Dr. W. proposes to effect this adhesion, by simply, at will, as the occasion may demand, converting by means of galvanism, the periphery of the driving wheel into a powerful magnet. Its application is said to be very simple, and it is calculated that it will give each wheel an adhesive force of two thousand pounds additional to what it has from its weight.

A correspondent of the Cincinnati Gazette writing from Indianapolis says: "The census just taken of the State of Indiana shows a remarkable increase of polls over last year, being now about one hundred and sixty thousand, the returns of last year only numbering one hundred and eighteen thousand. The taxable property will not be less than one hundred and twenty-five millions of dollars. And yet we are told that our people are unable to pay any portion of the interest on our public debt."

Yesterday two bodies were discovered in the whirlpool, 3 miles below Niagara Falls, in the embrace of its everlasting whirls. How long they have been there, or how long they may remain, it is impossible to tell. Who they are, or where they lost their lives, is not known.

The steamboat Big Hatchee, on her trip from St. Louis to Weston, burst her starboard boiler on the 23d ult., as she was shoving out from the landing at Herman, killing five or six and badly scalding twenty or thirty others.

The New York Recorder announces the expected return of Rev. Dr. Judson, Rev. Mr. Abbott, and Rev. Mr. Van Husen, Baptist missionaries, on account of ill health. The two latter are on their way home.

The Pennsylvania State Interest due on the 1st of August, was promptly paid, by which means another stain of the Commonwealth was wiped away.

A colored man named Thomas, employed about the wharf on Peck-Slip, found a gold piece between the planking of the dock—and taking up the plank discovered $3,168 12, all in gold. We are informed that there is no doubt that this is a portion of the $5,000 stolen from Adams & Co. some time ago.

James G. Birney has been nominated for Governor of Michigan by his party.

The Louisiana planters below New Orleans have machines by which to drain their marshes which lie below the level of the tides, converting them into the best plowing lands, at the low price of $15 per acre, including the government price of the lands.

We understand that nine fugitive slaves passed through this place to Canada a few days ago.—They were, we are informed, a portion of those seventy-seven it is said in all, who escaped from their pursuers, in the recent movement in Maryland, of which we have before published an account. [Oswego Adv.

At Buffalo, July 30, six thousand bushels of Michigan City wheat, afloat, sold at 70 cents, and 650 bbls. Black Rock flour, were taken for shipment at $3 50. Holders of common Western brands freely offer the same at $3 44, with no buyers. Nothing doing in corn, and none of consequence in market. A sale of 500 bushels of oats was made at 32 cents.

A ludicrous mistake happened some time ago at a funeral on Marylebone. The clergyman had gone on with the service, until he came to that part which says, "our deceased *brother* or *sister*," without knowing whether the deceased was male or female. He turned to one of the mourners and asked whether it was a brother or sister. The man very innocently replied—"*No relation at all, sir, only an acquaintance.*"

We learn from the Paterson Intelligencer, that more than four hundred persons signed the temperance pledge, on Sunday the 20th inst., in the Roman Catholic Church of that place, immediately after the delivery of a discourse upon the subject by Rev. Mr. Quin.

The Columbia (Pa.) Spy says: There is quite a curiosity at the residence of Mr. Charles N. Wright, near Columbia, in the way of an apple tree, on which are apples as large as a man's fist and a number of *blossoms*. The blossoms have been coming out, from time to time, since early in the Spring.

Hon. Abbot Lawrence has presented Boston the sum of two thousand dollars, the interest of which is to be expended in prizes, to be awarded to deserving scholars of the Public Latin School of that City. The act is worthy of the head and heart of the donor.

Fruit promises to be abundant (says the Utica Observer) in the region round about that city. Plum trees especially require proping to prevent the limbs from breaking, such is the quantity and weight of the fruit.

The receipts at the New York Post-office during the last month have been only about $6,000—one half the amount received in the preceding month under the law.

Hon. S. G. Wright, M. C. elect from the Second District New Jersey, died on Wednesday evening at Allentown.

A great fire occurred at St. John's N. B., on the evening of the 29th ult, by which forty buildings were consumed, and property destroyed to the value of nearly $300,000.

It is said that Henry Clay has lately joined the Episcopal Church.

A firm in South William street, New York, moved out $30,000 worth of silks, during the late fire, and sent them to a dwelling house in Broadway. The store was untouched, but the dwelling was burned with its valuable contents.

Daniel E. Read, a member of the Senior Class in Yale College, died in New Haven on Wednesday before last. In three weeks he would have graduated; but when he thought himself prepared for life, he was entering the gates of death.

The Hon. John Leland, of Amherst, Mass., has given $1000 to the American Board of Foreign Missions.

MARRIED,

At Little Falls, N. Y., on Sunday, July 27, by H. Thompson, Esq., Mr. Henry A. Guild, to Miss Harriet A. Connor, both of Little Falls.

DIED,

At the residence of his son, O. M. Stillman, in Stonington, Ct., on the 5th of July, after an illness of two days, Dea. Ethan Stillman, aged 76 years.

At the residence of her daughter, in Hopkinton, R. I., on the 30th of July, of consumption, Widow Sally Berry, aged 66 years. Although called to endure much bodily suffering in her last sickness, yet she bore it with Christian fortitude and resignation, and waited patiently for her appointed time. Her last hours were spent in communion with God, giving another proof how precious in the sight of the Lord is the death of his saints. She was a worthy member of the Seventh-day Baptist Church in Hopkinton, R. I. H. S. B.

LETTERS.

Samuel Davison, George Crandall, Peleg L. Berry, Horatio S. Berry, James G. Foster, H. W. Stillman, George Greenman, T. W. & J. Potter (all right,) Elias Burdick (we cheerfully accept your proposal,) "Gordon" (let us hear from you often,) Benj. F. Clarke (we have made the alteration.)

RECEIPTS.

Petersburgh—Jerod Kenyon, Zebulon Scriven, Polly Randall, Orrin Lewis, $2 each.
Hopkinton, R. I.—T. W. & J. Potter $2; P. Potter 50c.

NEW SUBSCRIBERS.

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No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

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Miscellany.

Overdone.

Nothing is more common than for persons of a fruitful imagination, who can command a greater proportion of words than ideas, to seek to be eloquent by overloading their few thoughts with mere verbiage. To give power to an idea or strength to a sentence, they load it with many words, and stretch it out as though to make it *strong*, they must make it *long;* and when they attempt to be eloquent, they link a number of these long drawn sentences together. As an illustration of this kind of eloquence, we give the following, which we copy from a document now lying before us. It will be seen that the author is describing the law of slavery.

"The Law stalking upward, raising its merciless arm, lifting its ghastly and haggard countenance, lashing its fiery eyes, opens its yawning mouth, projecting its piercing tongue, straining every sinew, strengthening every nerve, stretches every cord, and calling forth all its strength, with one gigantic blow it strikes deep and cuts off man's humanity!—humanity falls, it sinks, and sinking, sinks under the ponderous and insupportable load of prisons, irons, chains, bolts, bars, manacles, handcuffs, coffles, branding-irons, neck-yokes, tug-irons, whips, cords, ropes, stocks, blood-hounds, tortures, stripes, lacerations, starvations, coercions, separations, robberies, murders, blood, tears, peelings, floggings and scourgings, besides bowie-knives, pistols, magistrates, constables, marshals, Judges, Legislators, Senators, Executives; and as the weight begins to fall from the highest crag of public opinion, on the innocent and defenceless slave, the Church with its Bishops, Diocesan Bishops, General Superintending and controlling Bishops, Sub-Bishops, Elders, Deacons, preachers, Exhorters, Licentiates, and all the lineage of the priesthood, with the moral law and Bible, they step on, down tumbles the mighty avalanche like a stormy tempest, it ruins and buries the symmetrical temple of humanity into mouldering—blackened ruins."

We will not attempt a critical examination of the above to see how many violations of the rules of rhetoric we can find in it. Perhaps the shorter way would be to examine and see if we can find one rule not violated, but we will not even do this. It is enough to say that to express ourselves clearly, and forcibly, we must use right words in their proper sense, and use no more of them than are necessary to make the sense perfect. We will notice a few of the errors in the above, in hopes that our hints may be taken kindly by some one who is about to write his first article; of course we do not presume to teach any but children, and youths at most, for surely we feel that we need to be taught. But to our task.

1. There are too many things, that is, too many different subjects thrown into one sentence. In this respect the sentence is entirely overloaded.

2. The author makes a bad selection of figures, and most unhappily changes them. He personifies the law, and converts it into a monster in the form of a horrible giant, striking a terrible blow at humanity, and cutting it off; then the figure is changed, and the monster, who used the sword a moment ago, becomes a great *weight* or a *load*, consisting of almost every thing of which one can conceive, such as prisons, irons, &c. Among these many things which make up the whole *weight* or *load* are a number which cannot be personified as a weight; such as bolts, bars, branding-irons, whips, bloodhounds, tortures, stripes, lacerations, starvations, separations, robberies and peelings. Men are never correctly represented as loaded with these, and yet of them it is said, "as the weight begins to fall," &c. But just as the weight begins to fall from the highest crag of public opinion. Here public opinion is transformed into the point of a rock projecting, we suppose, from the side of some mountain! But as this great *weight*, consisting of "separations, peelings," &c, begins to tumble from this rock of public opinion, the church, with all its officials, jumps on to increase the weight, and the whole is at once changed into a "mighty avalanche like a stormy tempest." It may not be easy to see how an avalanche can be like a stormy tempest, or if it be so, how the whole church, with all the priests of every class could get on to it. It would be difficult to step on to that which is like a stormy tempest. But what is very strange is, this "mighty avalanche," "*tumbles* down." An avalanche used to *slide* down, but this one *tumbles*. And what is still more strange, it "*tumbles* like a stormy tempest!" To finish this array of rhetorical figures, humanity, which was cut off by the "gigantic blow," is now transformed into a temple, and is buried by this avalanche of "bolts bars, chains, cords, ropes, whips, stripes, starvations, tears, peelings," &c., which "tumbles down like a stormy tempest." What is most strange of all, is, this temple which was cut off a moment ago, is not now buried *beneath* this "mighty avalanche," but is "buried *into* mouldering, blackened ruins."

3. Words are used improperly. This is done in two ways. First, by heaping so many words together which, in the connection, mean the same or nearly the same thing, as *sinew* and *cord*, as parts of the great giant, must mean the same thing. "Opening its yawning mouth;" *yawning* and *opening* mean the same. "Irons, chains, manacles, handcuffs and coffles," all mean nearly the same. "Stripes, lacerations, peelings, floggings and scourgings," all mean the same thing, and one of these words suggests all that is meant by the whole of them together.

Secondly, words are used improperly by being used in relations contrary to their commonly received meaning. We will give a few examples. The great monster is represented as "*lashing* its fiery eyes." The word "*lashing*" means either the act of binding fast, or the act of whipping with a lash, and hence, is not applied to any appearance or motion of the eyes. In describing the acts and appearance of the monster a *verb* is incorrectly thrown in between participles which are wonderfully strung together. "The Law stalking upward, raising its arm, lifting its countenance lashing its eyes, *opens* its mouth, projecting its tongue." This string of words should have been all verbs or participles to have been correct. The verb *opens* between participles, as above, is out of place.

[True Wesleyan.

Sorrow for the loss of Friends.

Every mental feeling may be made the subject of philosophical investigation. There are different degrees of mental pain which are appropriately distinguished by different terms, as uneasiness, discontent, dissatisfaction, vexation, melancholy, sorrow, and grief. We will speak only of the three last mentioned. *Grief* and *sorrow* are always attributable to some known cause, but *melancholy* may exist without any assignable cause. Men may be melancholy, and often are, they know not why, a sadness, like some mysterious cloud spreads itself over the mind, for which they can assign no cause. Grief is the highest, and melancholy the lowest, of these mental feelings, hence grief softens into sorrow, and sorrow softens into melancholy, and gradually wears off and brightens into cheerfulness.

Such is the progress of the mind, and such its triumph over afflictions when it is well balanced, sufficiently elastic and healthy. When the mind is not well balanced, or when some of its susceptibilities are morbidly excited, the result is often fatally otherwise.

It is a merciful provision of our Creator, that the mind should be the subject of such a complexity of thoughts and feelings, all modifying each other, that it cannot, connected as it is with the material world, through the fine senses, remain unchanged in any one state. Suppose a case; we lose a dear friend; the first emotion is grief. Under the paroxysm of grief, we feel as though we should always feel as we do. Our judgments, having learned from experience, may tell us that we shall not always grieve, but our feelings tell us that we shall always feel just as we do. But as weeks and months pass away, we soon find a change come over us, our grief wears off, until it is all but forgotten. The reason why this change takes place in our feelings is to be found in the fact that every thought and every mental feeling is modified by every other thought and feeling. To-day we are in a paroxysm of grief on account of the loss of a dear friend, and were there nothing to modify our mental state, our grief would remain unchanged, but as we come in contact with the world, and as other events transpire around us, new thoughts and feelings are awakened in the mind, and these combining with the mental state with which we started, that of intense grief, produces a new complex state, partly composed of the feelings of grief and partly of the new feelings. Thus the grief is rendered less intense, and the same process is continued every hour we live, until the feeling of grief has been combined with so many other feelings that it has nearly or quite lost its original character. In this case, when we think directly of the event that produced the sorrow at first, we view it through so many intervening events, every one of which has modified the original feeling, that the thought of the event does not recall the feeling of grief as at first.

This we believe to be the philosophy of a well balanced and healthy mind, but it sometimes appears to be the case that sorrow deepens by age, instead of being modified and finally wearing off. This is unnatural and unphilosophical, and hence, argues a diseased mind. In such case some of the mental susceptibilities are morbidly sensitive, so that an impression is like the sense of touch to the body, when made upon the naked quick. Owing to this diseased sensibility of the mind, the thought of the affliction revives the original feeling of grief in its force; and while one susceptibility is thus unduly excited, connected probably with a slight inflammation of some corresponding portion of the brain, other faculties and susceptibilities of the mind become proportionately inactive, and consequently, the new mental states, or thoughts and feelings which combine with the original feeling of grief to modify it, are less in number, and more feeble in degree. This is our mode of accounting for the mental phenomena above described. [Ibid.

A THRILLING INCIDENT.

In a Love Feast which we attended, says the editor of the True Wesleyan, a brother, in speaking, referred to the circumstances of his conversion, in a manner which awakened our curiosity, and led us to inquire into the particulars, and we obtained the following brief history of the brother's conversion.

He was a professed believer in universal salvation, and was a wicked man, and with all, a hard drinker. He was digging a well, and when he had descended thirty-six feet under ground, the whole caved in upon him and buried him that depth in the bowels of the earth. Every body gave him up for lost, yet they resolved to dig him out as soon as possible. A number assembled, and the work was soon begun, but it was in November, and a very cold and severe rain storm set in and lasted during the whole time of labor. They toiled for six hours in the cold and drenching rain, they then paused, and some listened carefully and fancied that they heard him groan. This gave them new energy, and as many as could work to advantage, exerted themselves to the utmost, and as they were overcome by hard labor and the effects of the storm, their places were taken by fresh hands. They had to send out to other neighborhoods in the night for fresh hands, of which there was no lack as information was given that they were wanted. In this way they labored for twenty-four hours, lacking ten minutes, when the buried man was exhumed.

When they had removed the earth around him, so as to free his body, it was found that one foot was fast beneath the stones that had formed the wall, and which caved in with the earth. Now came the most trying time, for the man's limb could not be freed but by removing some of the bottom stones, when it was expected the whole would start again, and bury up the person who should make the attempt. All fled from the danger; those who had been digging in the bottom left the well when the danger of prying out those stones presented itself. At last one man, a master carpenter, said he would descend and make the trial, and after briefly [illegible] his wife and children to the care and kind sympathies of the neighbors that stood around him, should he not come out again alive, he was let down, and pried out the stones so as to free the man's foot, and not another stone moved. He was again drawn up unharmed. The man who had been so long under ground came to soon after coming to the air, but immediately fainted. He was removed to comfortable apartments, where he soon recovered, and proved not to be seriously injured, and we believe he afterwards finished the well. He had his senses for a time in the well, and heard them digging, and knew what they were doing, but lost all sense long before they reached him. It proved the means of his conversion and a thorough reformation in life.

Dueling.

The following letter from Mr. C. M. Clay, is copied from the New York Tribune. It speaks well for the head and heart of the writer. By it we consider Mr. Clay as having exhibited a greater degree of courage than he would by fighting two duels.

LETTER FROM CASSIUS M. CLAY.

Horace Greeley, Esq.—The deep and heartfelt remonstrances of friends, elicited by my *apparent* willingness to resort to the *duel*, displayed in the first number of The True American, notwithstanding the very peculiar and trying circumstanees in which I have been placed, have led me to give this much debated subject my most serious and deliberate reflection. Whilst I shall ever contend for the right of self-defence where the civil power *cannot* or *will not* come to my rescue; so where the laws are sufficient for protection and the public sentiment enforces them, there I am willing to confess that the duel cannot be justified. Having fully tested the legal and moral power of my native State, to which I owe inviolate allegiance, I feel that I owe it to her—to our national religion—and to the spirit of the age, that I should subject myself to their sole protection. I therefore formally pledge myself never again to offer or accept a challenge, or in any manner to give dueling my countenance or support. Believing that this annunciation would not only be agreeable to *you*, but to many *friends* who have been so kind as to manifest an interest in my humble fortunes, associated in some slight degree with the cause of republicanism and rational liberty, I venture to ask for this note an insertion in your wide-spread columns.

Your friend and ob't serv't,
CASSIUS M. CLAY.

Lexington, Ky., July 4, 1845.

PEACE.—We see it stated that in London, no less than one hundred and ten sermons were preached on the subject of peace, on one Sabbath day. Let this course be pursued and war will cease.

GREAT LABOR ESSENTIAL TO GREAT ACQUIREMENTS.

BY REV. W. B. SPRAGUE, D. D.

No man ever makes great moral attainments without a corresponding degree of labor. There may indeed be great physical courage, and much of good nature and even generosity, without any effort whatever; because these great qualities belong to many a man's original constitution; and to exercise them is not to resist a current, but to fall in with it. But when I speak of moral attainments, I refer especially to the power of self-control, and to its exercise in accordance with the great principles of reason and righteousness; to the reduction of the various passions to their proper places, and the keeping of all our moral powers ready for healthful and vigorous action. And this I venture to say, is what no man ever gained without diligent and untiring efforts. Such a character, for instance, as that of Washington, could have been the result of nothing but the most patient and vigorous self-discipline. Washington, if history has given a fair report, while he was great in all the elements of his nature, was a man of like passions with those who have the strongest; and if he had grown up under the mastery of those passions, and they had been suffered always to tyrannize over him, how much would it have abated our admiration of him, even as a conqueror, that he had enemies in his own bosom that were stronger than he! But it was his foes within that he began to fight first; and the victory which he gained over them was the preparation for other victories;—the great secret of his success and of his glory. He had indeed great physical courage, which was born with him, but he had also moral courage that imparted to his character a yet brighter attraction, of which he was to a great extent himself the author. He was cool and thoughtful in the time of danger. He ventured on no rash experiments. He loved his country better than his life. The shocks of adversity never disheartened him, and the furnace of prosperity singed not the hair of his head. He was the patron of all that was good and useful. He was generous to his race,—great in everything; so that even the nation which he vanquished have erected monuments to his glory. But I repeat, that character, even with the material which the God of nature originally supplied, could have been the result of no superficial effort: it was a silent, but yet a laborious process, by which it rose and towered into such unparalleled magnificence. And what was true of Washington has been true of every other great man: he has been long active in moulding the elements of his own moral nature.

And surely it is no wonder that men must struggle hard for great moral attainments, when we consider the circumstances in which they are to be made. Account for the fact as you may, there is a moral disorder that has seized upon human nature; the effect of which is, that while the conscience points out one way, the passions often draw with tremendous power the other; and there is always reason to fear that the passions will get the better in every conflict. In addition to this, the atmosphere that we breathe is full of noxious ingredients; the theatre in which we move is a mere showbox of temptations; and there are influences without co-operating with the influences within, to impart to us a mean, or sensual, or grovelling character. Is it not obvious, then, that the man who will become morally great, who will rise far towards the perfection of his nature in such adverse circumstances, must make up his mind to labor for it. Is it not a self-evident truth, that no indolent man can be truly great—not great even in goodness?

If nothing great is accomplished without labor, then every one should be particular in respect to the object toward which his labor is directed; for labor is too valuable to be thrown away on unimportant objects. There are those indeed who are industrious in doing positive acknowledged evil; who task their powers, and noble powers too, to the utmost, in endeavoring to poison the fountains of moral influence, and carry a blight to every rising plant of virtue. But there is another class who exhaust their efforts upon objects of an indifferent character; who are always busy, without being busy to any important purpose; and the only chasm which their removal from the world occasions, is to be found in the empty space which their bodies had been accustomed to fill. Let no man, then, think it enough that he is active, unless his activity is directed in a suitable channel. If you will act with the greatest wisdom, you will endeavor to compass the double object of cultivating and exalting your own intellectual and moral nature, and rendering the best service to your generation and to posterity. This is an object that will abundantly reward your labors, both in this world and in the next. But the idea of living merely to amuse your fellow-men, is utterly unworthy of a rational creature. There are multitudes who spend their whole lives in writing books merely for amusement; and their whole object is gained in provoking a vulgar laugh. But I would respect a man just about as much, who should sit at the corners of the streets from morning till night to amuse the passers-by with many songs. Man was made for a nobler service; and he degrades his nature by wasting his energies upon nothing.

If nothing great is accomplished without labor, then every mind should be trained to labor, from the earliest development of its faculties. It is a serious defect in the matter of education, as it is generally conducted, that the training of the mind to a habit of activity is not commenced early enough; and that not unfrequently there is an adverse habit formed during the years of childhood and youth, which, in after life, is never effectually overcome. I would say, let every young man especially, under a high sense of his obligation to answer the great purpose of his existence, resist every temptation to indolence, and look for happiness only in a course of vigorous and well directed activity. Let these be a delightful association formed in his mind with labor—steady and persevering labor. Let him avail himself of all the rational helps which are within his reach, to aid in the culture of his powers, and in the prosecution of all the great and good ends to which he is devoted. I say again, you cannot sufficiently realize the importance of forming this habit early. Indolence in youth is the harbinger of a career marked by ignorance and uselessness, not to say folly and crime. Diligence in youth directed to worthy and important ends, is the pledge of a useful life, a dignified character and honored graves.

There is a class of young men who are engaged in some laborious worldly occupation, upon whom that part of the original curse is literally visited, by which man was doomed to get his bread by the sweat of his brow: and it too often happens, that young men of this description resign themselves to an inexcusable degree of ignorance, from an erroneous impression that their condition in life forbids the extensive culture of their intellectual powers. But in this they offend against their high destiny as rational and immortal beings. Be it so that they must labor with their hands: yet sometimes surely, this kind of labor must be intermitted, and then let the claims of the mind be recognized and met. Some part of every day should be sacred even with the mechanic and the farmer, to high purposes of intellectual improvement; and this, I have no doubt, would always be found practicable in the adoption of systematic arrangement and rigid economy. More than this,—when the mind has once been trained to a habit of reflection, it will be found that the head and the hands can be put in requisition at the same time; and that while the artizan is turning his wheel or blowing his bellows, he can also be framing an argument or solving a problem. And there are many cases in which intellectual and manual labor may go hand in hand; and this is especially true in mechanics; when the principle which the mind revolves, and the work which the hands perform, mutually illustrate and adjust each other. We need cultivated men in every department of life;—cultivated farmers and artizans, as well as lawyers, physicians, and ministers; but it not unfrequently happens that an ardent thirst for knowledge, even when combined with the humblest occupation, gradually elevates the individual to higher and yet higher employments, till he who had passed his childhood in learning to make shoes or set types, occupies, before he comes to his grave, some of the highest stations of dignity and influence. What an example of the effect of early and persevering labors was Lemuel Haynes! though he came into the world with the disadvantage of having a dark skin, and at a period too when dark skin had much fewer attractions that it now has; yet so inextinguishable was his desire for knowledge, that he *would* gain it though he had no better light than the light of a kitchen fire; and that man's labor had its reward [illegible] and he edified us by his conversation and preaching; and even as an intellectual man, he has left a name that is fragrant throughout the community. Let no young man, then, find an apology, even in the most adverse circumstances, for neglecting the culture of his mind; for there are no obstacles which will not disappear before a vigorous and persevering application.

A GOOD HIT.—The New York Organ says,—"Some of our exclusive moral suasion advocates talk as though they would like to use the law against every one who advocates legal suasion. That is like the man who joined the Peace Society, and then quarrelled with everybody else who would not join it."

The Organ says again,—"One million of dollars is paid for the support of paupers in this State, annually. If the liquor traffic was suppressed, nearly the whole of this burden would be removed. Is not the relieving the people of this enormous tax, a proper subject of legislation?"

POLITICAL MORALITY.—An exchange paper says of certain political letters, "*We* don't believe these letters are genuine, but there may be some who *would* believe them, and we therefore give a few."

This is truly characteristic, to publish a false political letter, *because* it is thought *somebody* will *believe* it.

FIVE FACTS.—A firm faith is the best divinity; a good life the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best medicine.

BOY KILLED.—An unfortunate accident happened on the Niagara Railroad, near Cayuga creek. It seems that a boy, who was a stranger, was discovered on the rear freight car, at Tonamanda, and not having taken passage, was requested to leave. He did not, however, as it appears, but continued on some miles, when he is supposed to have been jolted off. He fell, with his neck on the rail, so that the wheel severed his head from his body.

[Buffalo Commercial Adv.

On the 8th instant a box labelled "This side up with care," marked to "J. Bennett, Louisville, Ky.," and in another place "Crockery Ware," was brought to the wharf at Memphis preparatory to shipping. Soon after the box was landed on the wharf boat a strange noise was heard within, and upon its being opened, a live negro was taken from it. He had almost suffocated in his confinement—hence the alarm. It seems that this negro, who was a slave belonging to a gentleman in the vicinity of Memphis, had paid J. Bennett, a free negro, fifteen dollars to transport him to a free State, and he had, according to contract, boxed him up, and would have set him at liberty if he had been successful. Bennett was seized and sent to jail.

PRICE CURRENT

ASHES,			
Pot, first sort			3 87
Pearl			4 25
CANDLES.			
Mould, tallow lb	9	*a*	11
Sperm, east and city	27	*a*	29
Do Patent	—	*a*	38
COFFEE.			
Java	9	*a*	10½
Laguira	6¾	*a*	8
Brazil	6¾	*a*	7½
St. Domingo	5¾	*a*	6½
DOMESTICS			
Shirtings brown ¾	5	*a*	6½
Do do ⅞	6	*a*	7
Do bleached	7	*a*	9
Sheetings b'wn 4-4	6½	*a*	7½
Do do 5-4	10½	*a*	12½
Do bleached 4-4	7	*a*	12
Do do 5-4	12	*a*	15
Calicoes, blue	7	*a*	12
Do fancy	6	*a*	14
Drillings, brown	—	*a*	8¾
Kentucky jeans	25	*a*	50
Satinets	40	*a*	75
Checks 4-4	8	*a*	12
Cotton yarn, 5-13	15	*a*	16
FEATHERS.			
Foreign, lb	12	@	25
American, Live	26	@	30½
FISH			
Dry Cod, cwt	2 37	@	2 50
Pickled Cod, bbl	3 00	@	3 25
Pickled Salmon tc	12 50	@	
Mackerel, No. 1 bbl	11 50	@	12 25
No 2 bbl	10 75	@	11 00
No 3 bbl	5 50	@	6 00
FLAX			
Russia, lb	9	@	11
American	6¼	@	7
FLOUR AND MEAL.			
Genesee	4 62½	@	
Michigan	4 56¼	*a*	
Ohio, Hey. & Ven.	5 37½	@	5 50
Pennsylvania		@	
Baltimore	4 75	@	4 87½
Richm'd c mills	6 25	@	6 50
Do. county		@	5 00
Brandywine		@	4 87
Georgetown	—	@	4 87½
Rye flour	3 00	@	3 12½
Indian Meal	2 37½	@	2 56¼
GRAIN.			
Wheat W.	95	@	1 06
Do South new	95	@	1 00
Rye, Northern	64	@	
Corn Jersey	46	@	47½
Southern		@	46
Barley western	50	@	52
Oats, Northern	37	@	
GLASS.			
English Crown 50 feet: 6x8 to 10x13	3 50	@	4 00
12x18 to 16x26	5 50	@	6 50
Eagle and Columbian: 6x8 to 8x10	2 10	@	2 30
10x14 to 16x20	2 70	@	3 00
HAY.			
North River, 100lbs.	45	@	65
IRON.			
Pig, Eng.&Sc. ton		35*a*	
Do Amer		35*a*	37
Bar do rolled		90*a*	92½
Do Russ PSI	1 05	*a*	1 10
Do Swedes		87½*a*	
Do Eng com		80*a*	85
Do do refined		95*a*	
Sheet E & Am lb		7*ca*	7½c
Hoop do cwt		5¾*a*	7
LEATHER (Sole.)			
Oak, lb	19	@	24
Hemlock, light	13	@	15¾
Middle	14½	@	15¾
Heavy	13½	@	14
LUMBER.			
Boards N R [M ft	30 00	@	35 00
Do. box	11 00	@	12 00
Do. cast. p.	10 00	@	11 00
Do Albany, piece	7	@	17
Plank, Gal [pine, M ft	33 00	@	35 00
Scantling pine	14 00	@	16 00
Do oak	30	@	35
Timber, oak, cu ft	25	@	37
Do Ga yel pine	35	@	40
Shingles, 18in. 1	50	@	2 00
Do. cedar, 3ft.	22 00	@	24 00
Do. do. 2ft.	——	@	17 50
Staves, w o pipe M		@	50 00
Do do bbl	30 00	@	
Do r oak hhd	25 00	@	26 00
Heading, w o		@	45 00
Hoops	25 00	@	30 00
MOLASSES.			
New Orleans, gall	28	@	31
St Croix	30	@	32
Trinidad, Cuba	28	@	29
Cardn's & Mat'nzas	24	@	26
NAILS.			
Cut, 4d a 40d (3d 1c and 2d 2c more)	4¾	@	5
Wrought 6d a 20d	10	@	12
Horseshoes No 7 a 9	18	@	20
PROVISIONS.			
Beef mess bbl	9 00	@	9 00
Do prime	6 00	@	6 00
Pork mess bbl	12 75	@	13 00
Do Ohio prime	9 68¾	@	10 00
Butter, west pme	11	@	11
Do. Orange co.	14	@	16
Do order to good	10	@	12
Hog's lard	7¾	*a*	8¼
Cheese, Am lb	6	*a*	7
Hams smoked	8½	*a*	10
Do. pickled	7	@	7½
Shoulders, smoked	6	@	6½
Do. pickled	5¼	@	5⅝
RICE:			
Ordinary 100lbs	3 12½	*a*	3 25
Good to prime	3 50	@	3 75
SEEDS:			
Clover lb. new	6	*a*	7
Timothy, tierce	9 50	*a*	12 00
Flax, rough	8 50	*a*	9 00
Do clean			
SUGARS.			
St Croix lb	7½	*a*	8¼
New Orleans	5	*a*	6½
Cuba, muscovado		*a*	
Havana white	9½	*a*	10
Do Brown	8¼	*a*	9
SALT.			
Turks Isl bush	25	*a*	26
Bonaire,	28	@	30
Cadiz,	20	@	21
Liverpool, fine	1 35	*a*	1 45
SHEETING.			
Russia, white, p. 9	50	@	10 00
Do. brown 8	50	@	9 00
SOAP.			
N. York brown lb		3 *a*	6
Castile		8¼*a*	9
SPICES.			
Cassia lb		19 *a*	19½
Cloves		25 *a*	25½
Ginger, race		*a*	7½
Nutmegs No 1,	1 11	*a*	1 12½
Pepper, Sumatra	10½	*a*	10¾
Pimento, Jamaica	11	*a*	11¼
TEAS.			
Imperial lb	38	*a*	95
Hyson	43	*a*	85
Young Hyson	34	*a*	85
Hyson skin	24	*a*	60
Souchong	20	*a*	60
WOOL.			
Am. Sax. fleece, lb		36*a*	38
Do merino		32*a*	34
Pulled superfine		31 *a*	32
S. Am. washed	10	@	12
Do. unwashed	5	@	14
African	8	@	13
Smyrna	10	@	11
Mexican	12½	@	13

The Sabbath Recorder.

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The Sabbath Recorder.

For the Sabbath Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER TWENTY.

God's Sabbatic Laws never put any unneccssary restrictions upon human comfort.

It is often objected against the observance of the seventh day for the Sabbath, that a strict construc- of the sabbatic laws is incompatible with the circumstances of a large part of the human family, and with the climate of some of the northern latitudes of the earth. Doubtless the traditions of the Jews have contributed not a little to produce and foster this prejudice against the Sabbath of the Lord our God; for their expositions of it are governed by the traditions of their fathers. We follow no such rule, but take those common-sense views of it which lead to such a construction of the law and the testimony, as makes the Sabbath what our infallible Lord and Teacher has said it is—an institution made for man. In the days of our Saviour, the Jews were charged with making the commandments of God of no effect by their traditions; and in no respect was this more apparent than in their traditions respecting the Sabbath law.

The Rabbinical doctors divided works into principal and secondary. Each principal work had a long list of secondary ones under it, the doing of any of which, was a violation of the Sabbath. Thus to grind was a principal work. All dividing of things before united in their nature, came under this head. The rubbing of ears of corn was of course, according to this tradition, a violation of the Sabbath.

Again, they might not carry burdens on the Sabbath day. Accordingly, although they might fill a trough with water, and lead an ox or an ass unto it, they might not carry the water to the beasts. Of course the poor man who was healed and took up his bed to carry it home on the Sabbath day, was a Sabbath-breaker, according to this tradition.

In the view of some of the Rabbins, it was unlawful to heal or minister to the sick on the Sabbath day. Accordingly, when Jesus Christ healed a sick woman of her infirmity on the Sabbath day, they said, This man is a sinner, for he keepeth not the Sabbath day.

Again, they limited traveling on the Sabbath day to a measurement of two thousand cubits; and to travel a greater distance than that, was punishable with beating.

Many other such like traditions had they respecting the Sabbath day. And many persons who *ought* to know better, reason respecting these *things* as though they had been divine laws, and refer to our Saviour's disregard of them, as an example of setting aside the Sabbath altogether—than which nothing can be more untrue in itself, nor more subversive of his doctrine and example. Not one of these regulations is, or ever was, of divine authority. Not only so, but they obscure and pervert the original design of the Sabbath day. Hence our Lord Jesus Christ sets his authority against the Jewish doctors. "The Son of man is Lord also of the Sabbath day." As a divine expositor of the law, he affirms that his disciples did not violate the Sabbath by rubbing the ears of corn, and that God loves mercy rather than sacrifice, so that their tradition respecting it was not approved of God. Again, he affirms that it was lawful to heal on the Sabbath day, and to do good to the bodies and souls of men; for this kind of work God the Father, who instituted the Sabbath, had been carrying on by his providence, from the beginning of the world. "My Father worketh hitherto, and I work." Again, it was lawful to save life; for the law allowed them to take an ox out of a pit, that had fallen into it, on the Sabbath day. In a word, all the restrictions they have superadded to the plain letter of the law, were unauthorized and injurious; for "the Sabbath was made for man, not man for the Sabbath."

Kindling fires on the Sabbath.

It is sometimes exultingly alledged by those that dislike God's holy Sabbath, that if we pretend to keep the Sabbath, we ought not to make any fire in our dwellings, nor cook any food, which in these northern climates would be perilous to our health.

Exod. 35: 3—"Ye shall kindle no fire throughout your habitations upon the Sabbath day," is the only passage on which the first of these prohibitions is supposed to rest; but with how much fairness, will be seen in the light of the following remarks. There are seven repetitions of the Sabbath law among the statutes given to Israel, besides its pronunciation on Sinai, its being written on the tables of stone, and the repetition of the laws contained in the book of Deuteronomy.

1st. Exod. 23: 10, 12—It was specially enjoined to be kept during the sabbatic year.

2d. Exod. 31: 14, 15—It was commanded to be strictly kept by the builders of the tabernacle; although this was God's work, yet being of a secular nature, they were commanded to keep the Sabbath during the time they were employed thereon.

3d. Exod. 34: 21—It was strictly enjoined during harvest time.

4th. Lev. 19: 3—It was strictly enjoined upon children to regard the parental restraint which required them to keep the Sabbath.

5th. Lev. 19: 30—In connection with sundry laws intended to prevent idolatry and licentiousness.

6th. Lev. 26: 1, 2—In connection with the maintenance and attendance upon public worship.

7th. Exod. 35: 3—It was strictly enjoined upon those who were directed to make vessels and other utensils for the tabernacle; which were to be of gold, and of silver, and of brass. As this service required hot and long-continued fires, it was strictly enjoined upon them that they should light no fires for that service on the Sabbath day. Dr. Clark, who follows Dean Prideaux, reckons that the Israelites, in furnishing the tabernacle, used 4,245 lbs. of gold, 14,602 lbs. of silver, and 10,277 lbs. of brass. For their times and circumstances, this was a great work; and as it was for the use of the tabernacle, if men felt as professing Christians do now, who lay the corner stones of meeting houses on the "*Christian Sabbath*," no wonder if they were under temptation to light a fire on the Sabbath day; and hence the repetition of the Sabbath law to these smelters, with the annexed prohibition, "Ye shall kindle no fires throughout your habitations on the Sabbath day." But to extend this to a prohibition to lighting fires for common purposes in our habitations, would be as illogical and arbitrary, as the Rabbinical tradition, which made it a sin to pluck an ear of corn and rub it to eat on the Sabbath day, because labor was prohibited by the law. Rabbinical doctors and Christian casuists have found in this prohibition a toleration for fire in the dwelling house if it were lighted before Sabbath begun, but no liberty to kindle a fire after the Sabbath commenced—a distinction favoring the rich, but bearing hard upon the poor.

I respect the judgment of wise and judicious men; but I cannot suspend my own, when I have equal facilities for ascertaining the meaning of any particular passage. I do not believe that prohibition was intended to apply to any other than fires for manufacturing or mechanical purposes; and I assign the following reasons for my opinion:—

1st. The whole narrative shows, that it was addressed to the makers of the tabernacle utensils, and to them only on the occasion when they received directions to make those utensils; and it had no reference to domestic affairs.

2d. The Sabbath law was never intended to interfere with human comfort. But the Sabbath was made for man's good, body and soul.

3d. Fire was used with the sacrifices in the tabernacle; so that there were some natural limits to the law.

4th. There was no divine law which required the Israelites to cook their food for the Sabbath on the day previous. It has sometimes been alledged, that Ex. 16: 23, required this; but all that is required is, that they should gather and prepare for cooking on the morning of the sixth day manna sufficient to last until first day morning. The Passover Sabbaths, so far as labor was concerned, were made to conform to the weekly Sabbath, that being before them in the time of the institution; and of these Moses says, Ex. 12: 16, "No manner of work shall be done in them, save that which every man must eat; that only may be done of you." Even the Pharisees thought it lawful to entertain their friends who visited the synagogue on the Sabbath day. In Luke 14: 1—24, we read that our Lord "Went into the house of one of the chief Pharisees to eat bread on the Sabbath day;" and there were there Lawyers and Pharisees a considerable company. From the nature of our Lord's discourse on that occasion, it is fair to suppose, that there was a sumptuous entertainment, which was not likely to be without some culinary process. If this was done by fires kindled the day before, they must have been replenished to keep them burning, which would be "straining at a gnat and swallowing a camel." It is safe to follow the example of Jesus Christ, who was holy, harmless and separate from sinners. As he partook of that Pharisee's entertainment on the Sabbath day, I conclude it is lawful for Christians to do the same with their friends.

Driving to Meeting on the Sabbath.

Seventh-day Baptists have sometimes been accused of inconsistency, and of violating the Sabbath law, by harnessing their horses and carriages to go to meeting; and as I think, unfairly and unkindly. If the language of the law had been intended to be understood as absolute and unlimited, there had been no occasion for those particular instances of special applications which repeatedly occur in the book of Moses. If it were intended to cover every kind of exercise which can be strained to appear like labor, then, when the disciples plucked corn and rubbed it; and when the man took up his bed and carried it home; and when Jesus spat on the ground and made clay of the spittle, and anointed the eyes of the blind man,—he was in the wrong, and the Parisees were in the right, about his breaking the Sabbath day. But there was no common sense nor reason in putting such a construction upon the law; for the law says, "THY WORK." Moses says repeatedly, "Ye shall do no SERVILE work therein." In the account of the institution, Gen. 1: 31, and 2: 1, and also in the law, we are informed that God finished all the works of creation in six days, but Gen. 2: 2, says, "On the seventh day God *ended* his work;" i. e. he made and numbered the seventh day, making it a week, and sanctified and blessed it. There was no new creation on the seventh day, but a sacred division of time made, and man taught to keep it holy unto his Creator. Whatever, therefore, is necessary to keeping that day holy unto the Lord, is a work unto the Lord, and not included in the prohibition, or in the requirement, "Six days shalt thou labor and do *all thy work*."

The Sabbath law, like all of God's other laws, requires a heart "right towards the Lord our God," to keep it right. I have no doubt that professing Christians sometimes take advantage of these allowances, and make a visit to their friends, under pretence of going to meeting with them, on the Sabbath day, when they as really violate the Sabbath day by going that journey, as though they did not enter a place of worship during the day. If Christians live at such a distance from any particular place of worship, as to make it a day of servile labor to go to and fro on the Sabbath, when they wish to worship with that congregation they ought to do their journey on some other day. But that any man sins by riding such a distance to a place of worship as is consistent with consecrating as much time to the active worship of God as is ordinarily done by those who live near to the house of God, I do not believe; and that for the following reasons:

1st. Public worship on the Sabbath is of divine appointment; in the nature of things, all cannot live near a place of public worship; and in the weakness unavoidable to sex and infirmity, many could not attend unless they were carried there.

2d. No precise limit was set, by a divine requirement, for journeying to the house of God on the Sabbath day—excepting that which was consistent with sanctifying it unto the Lord; and we know that good men of old did go some distance to the house of God. Our Saviour was accustomed, when he attended the temple by day, to lodge out of the city by night. The author of Psalm 42: 4, says, "I have gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day." In Ps. 86: 6, "Who, passing through the valley of Baca, make it a well; the rain also filleth the pools. They go from *company to company* [margin;] every one of them in Zion appeareth before God." Valley of Beca, means the valley of mulberry trees, and is the same as Rephaim, near to Bethlehem, (2 Chron. 11: 15,) in the tribe of Judah, six miles from Jerusalem—a place familiar to the Psalmist David, (2 Samuel 5: 22, 23,) who, driven by the rebellion of Absalom, to the land of the Hermonites, so pathetically laments his former priveleges, and furnishes us with a testimony that the holy men of old did go some considerable distance to appear before God in Zion, on her holy days.

As the distance is not precisely limited, neither is the mode of traveling: True, Ex. 23: 12 says, "That thine ox and thine ass may rest." But rest does not require man or beast to be entirely dormant. To a laboring man, or a laboring beast, it may be a day of rest with a moderate degree of exercise. In the primitive times of Israel, a fashionable mode of traveling was by riding on asses. Judges 12: 14. And in the days of Elisha the man of God, a great and pious woman of Shunam, called unto her husband, and said, "Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? It is neither new moon nor Sabbath." 2 Kings 4: 23. This incident mentioned of saddling an ass in connection with going to the man of God on the Sabbath, shows that the pious men and women in Israel, and the prophets of the Lord, considered such a matter allowable, and consistent with the law.

On a certain Sabbath mentioned Matt. 13: 12, and Mark 3: 1—12, our Lord, after teaching and healing in the synagogue at Capernaum, withdrew to the sea side; and being followed by great multitudes, spake to his disciples, that a small ship should wait on him, from the deck of which he addressed the people. Had this been a preparation for fishing, all would doubtless have considered it a violation of the law. But as it was for the single purpose of preaching the gospel, who could call it a violation of the Sabbath?

Every view which the Bible gives us of this holy institution, shows that its great moral design is the glory of its Author, and the good, temporal and eternal, of the man that obeys it. And the man who calls it a delight, holy unto the Lord, and honorable, has no insurmountable difficulties in ascertaining and doing what the law requires.

S. D.

The Closet.

So should we live that every hour
Should die, as dies a natural flower—
A self-reviving thing of power;
That every thought and every deed
May hold within itself the seed
Of future good and future meed.

THE SHOEMAKER OF HAGENAU.

The dealers in indulgences had established themselves at Hagenau, 1517. The wife of a shoemaker, profiting by the permission given in the instruction of the commissary general, had procured against her husband's will, a letter of indulgence, and had paid for it a gold florin. Shortly after, she died; and the widower, omitting to have mass said for the repose of her soul, the curate charged him with contempt of religion, and the judge of Hagenau, summoned him to appear before him. The shoemaker put in his pocket his wife's indulgence, and repaired to the place of summons. "Is your wife dead?" asked the judge. "Yes," answered the shoemaker. "What have you done with her?" "I buried her, and commended her soul to God." "But have you had a mass said for the salvation of her soul?" "I have not; it was not necessary; she went to heaven the moment of her death." "How do you know that?" "Here is the evidence of it." The widower drew from his pocket the indulgence, and the judge, in presence of the curate, read in so many words, that, in the moment of death, the woman who had received it would go, not into purgatory, but straight into heaven. "If the curate pretends that a mass is necessary after that," said the shoemaker, "my wife has been cheated by our Holy Father the Pope; but if she has not been cheated, then the curate is deceiving me." There was no reply to this defence, and the accused was acquitted. It was thus that the good sense of the people disposed of these impostures.

From the "Reformers before the Reformation."

DEATH OF JOHN HUSS, A. D. 1415.

BY EMILE DE BONNECHOSE.

Then commenced the afflicting ceremony of degradation. The bishops clothed John Huss in sacerdotal habits, and placed the chalice in his hand, as if he was about to celebrate mass. He said, in taking the alb, "Our Lord Jesus Christ was covered with a white robe, by way of insult, when Herod had him conducted before Pilate." Being thus clad, the prelates again exhorted him to retract, for his salvation and his honor; but he declared aloud, turning towards the people, that he should take good care not to scandalize and lead astray believers by a hypocritical abjuration. "How could I," said he, "after having done so, raise my face to heaven? With what eye could I support the looks of that crowd of men whom I have instructed, should it come to pass, through my fault, that those same things which are now regarded by them as certainties should become matters of doubt—if by my example, I caused confusion and trouble in so many souls, so many consciences, which I have filled with the pure doctrine of Christ's gospel, and which I have strengthened against the snares of the devil? No, no. It shall never be said that I preferred the safety of this miserable body, now destined to death, to their eternal salvation."

The bishops then made him descend from his seat, and took the chalice out of his hand, saying, "O accursed Judas! who, having abandoned the counsels of peace, have taken part in that of the Jews. We take from you this cup filled with the blood of Jesus Christ!"

"I hope by the mercy of God," replied John Huss, "that this very day I shall drink of His cup in His own kingdom; and in one hundred years, you shall answer before God and before me."

His habits were then taken off one after the other, and on each of them the bishops pronounced some malediction. When, last of all, it was necessary to efface the marks of the tonsure, a dispute arose amongst them whether a razor or scissors ought to be employed. "See," said John Huss, turning towards the Emperor, "though they are all equally cruel, yet they can not agree on the manner of exercising their cruelty."

They placed on his head a sort of crown or pyramidal mitre, on which were painted frightful figures of demons, with this inscription, "The Arch-Heretic;" and when he was thus arrayed, the prelates devoted his soul to the devils. John Huss, however, recommended his spirit to God, and said aloud, "I wear with joy this crown of opprobrium, for the love of Him who bore a crown of thorns."

The church then gave up all claim to him—declared him a layman—and, as such, delivered him over to the secular power, to conduct him to the place of punishment. John Huss, by the order of Sigismund, was given up by the Elector Palatine, vicar of the Empire, to the chief magistrate of Constance, who in his turn, abandoned him to the officers of justice. He walked between four town sergeants to the place of execution. The princes followed, with an escort of eight hundred men, strongly armed, and the concourse of people was so prodigious that a bridge was very near breaking down under the multitude. In passing by the Episcopal Palace, Huss beheld a great fire consuming his books, and he smiled at the sight.

The place of punishment was a meadow adjoining the gardens of the city, outside the gate of Gutleben. On arriving there, Huss kneeled down and recited some penitential Psalms. Several of the people, hearing him pray with fervor, said aloud, "We are ignorant of this man's crime; but he offers up to God most excellent prayers."

When he was in front of the pile of wood, which was to consume his body, he was recommended to confess his sins. Huss consented, a priest was brought to him—a man of great learning and high reputation. The priest refused to hear him unless he avowed his errors and retracted. "A heretic," he observed, "could neither give nor receive the sacraments." Huss replied, "I do not feel myself to be guilty of any moral sin; and now that I am on the point of appearing before God, I will not purchase absolution by perjury."

When he wished to address the crowd in German, the Elector Palatine opposed it, and ordered him to be forthwith burned. "Lord Jesus!" cried John Huss, "I shall endeavor to endure with humility this frightful death, which I am awarded for thy holy gospel—pardon all my enemies." Whilst he was praying thus, with his eyes raised up to heaven, the paper crown fell off; he smiled, but the soldiers replaced it on his head, in order, as they declared, that he might be burned with the devils whom he had obeyed.

Having obtained permission to speak to his keepers, he thanked them for the good treatment which he had received at their hands. "My brethren," said he, "learn that I firmly believe in my Saviour; it is in His name that I suffer, and this very day shall I go and reign with him!"

His body was then bound with thongs, with which he was firmly tied to a stake, driven deep into the ground. When he was so affixed, some persons objected to his face being turned to the east, saying that this ought not to be, since he was a heretic. He was then untied and bound again to the stake with his face to the west. His head was held close to the wood by a chain smeared with soot, and the view of which inspired him with pious reflections on the ignominy of our Saviour's sufferings. Faggots were then arranged about and under his feet, and around him was piled up a quantity of wood and straw. When all these preparations were completed, the Elector Palatine, accompanied by Count d'Oppenheim, Marshal of the Empire, came up to him, and for the last time recommended him to retract. But he, looking up to heaven, said with a loud voice, "I call God to witness, that I have never either taught or written what those false witnesses have laid to my charge—my sermons, my books, my writings, have all been done with the sole view of rescuing souls from the tyranny of sin; and, therefore, most joyfully will I confirm with my blood that truth which I have taught, written, and preached, and which is confirmed by the divine law and the holy fathers."

The Elector and Marshal then withdrew, and fire was set to the pile! "Jesus, Son of the living God," cried John Huss, "have pity on me!" He prayed and sung a hymn in the midst of his torments; but soon after, the wind having risen, his voice was drowned by the roaring flames. He was perceived for some time longer moving his head and lips, as if still praying, and then he gave up the spirit. His habits were burned with him, and the executioners tore in pieces the remains of his body, and threw them back into the funeral pile, until the fire had absolutely consumed every thing; the ashes were then collected together and thrown into the Rhine.

THE BLIND AND DEAF GIRL AND HER BIBLE.

Would you know the value of the Bible, let me introduce you to a scene of deep and thrilling interest, which was related by a minister and an eye witness. A young woman completely blind and deaf, was brought before a number of eminent surgeons to see if anything could be done for her. Her sad condition had been suddenly produced by a violent pain in the head.

The only method of communicating with her was by tapping her hand, which signified *no*, and by squeezing it, which signified *yes*. The surgeons concluded that her case was incurable, and in reply to her earnest inquiries, she received the unwelcome *tap*. She immediately burst into tears and wept alone in all the bitterness of anguish. "What," said she, "shall I never see the light of day, or hear a human voice? Must I remain shut up in darkness and silence as long as I live?" and again she wept. It was an affecting sight. If she had been able to *see*, she might have been pointed to the promises of the Bible; if to *hear*, they might have been cited for her comfort. At length a friend who was present took up the Bible and placed it to her breast. It was a touching and beautiful act. She placed her hands on it, and asked, is this the Bible? Her hand was squeezed in reply. She immediately clasped the Bible in her hands, and held it to her bosom and exclaimed—"This is the only comfort I have left, I shall never more be able to look upon its blessed pages, but I can think of the blessed promises I have learnt from it," and then began to repeat some of its promises, "Cast thy burden upon the Lord, and he shall sustain thee. Call upon me in the day of trouble and I will deliver thee. My grace is sufficient for thee," &c. She dried her tears, became submissive to the will of God, and was happy.

MEMORY AND CONSCIENCE.

The power of memory and conscience is finely illustrated in the following paragraphs from a discourse by the Rev. Dr. Beecher:

'Connected with conscience is the office of memory. The retrospections of the mind are as rapid as the flash of lightning. More rapid are they than the transmission of ideas by the Telegraph between Washington and Baltimore, or the transmission will be, when, as such may happen, thoughts are carried in a few moments around the earth.

'I knew a man who said that, in falling twenty feet, when he expected to die, the thoughts of a lifetime seemed to pass through his mind. He thought of his business—of his wife—of his children—and of that eternity to which he was going. A life seemed to pass through his mind and nothing is lost. So it will be when memory summons the acts of a life, at the last tribunal. Nothing is lost. Thoughts once impressed, but apparently lost, will come again. A life is written on our memory, as with invisible ink. It is apparently lost to our frail sight while here. But in the judgment light it will be seen enveloped around us, and will be unrolled till every line and letter is made visible. I knew a sailor once, who said that when once in a storm on the giddy mast, while trying to furl sail, and could not, he cursed God. It passed out of his mind for twenty years, but now, in a season of excitement, he said, Now I remember it. I am lost!'

The Sabbath Recorder.

New York, August 14, 1845.

WHOSOEVER WILL LET HIM COME.

How rich and free that closing invitation of the Sacred Volume. National lines can not bound it. Outward differences can not restrict it. Age, or profession, or expectation, can not at all affect it. *Whosoever will*, let him come and take the water of life freely.

Perhaps you have gone the round of earthly pleasures and amusement, and have exhausted your strength in the pursuit of phantoms which vanish as you approach them. Weary and disheartened, you look upon the past without pleasure, and upon the future without hope. To you this invitation is given—Come and take of the water of life freely. Listen then to the voice which inquires, "Wherefore spend your money for that which is not bread, and your labor for that which satisfieth not?" Heed the persuasive admonition; and find by happy experience, that those who hearken diligently shall eat that which is good, and let their souls delight in fatness.

Perhaps you have gone in pursuit of earthly riches, in hope that they would set you free from anxiety and minister to your comfort. But as wealth and luxury have increased around you, the desire for it has grown stronger and stronger, until you have found that to increase possessions is to increase care. Does your mind at times turn away from these unstable objects with a degree of loathing and heaviness? To you the words of the Son of God are addressed, "Lay not up for yourself treasures on earth." To you the Book of Inspiration speaks, "Wisdom is more precious than rubies, and all the things thou canst desire are not to be compared with her." To you the invitation is extended, Come and take of the water of life freely.

Perhaps you have been ambitious of the applause of your fellow men. For a time your efforts to secure it were successful, and you experienced a sort of intoxicating pleasure in the consciousness of being an object of admiration to those around you. At length some trival change turned away from you the eyes of a fickle multitude, and fixed them upon a newer and more dazzling object. How soon did admiration give place to disgust—how soon were your virtues pronounced vices—how soon was the hand which had been stretched forth to help, either withdrawn or exerted for your hurt.—Or, perhaps you continued to be an object of admiration. But how soon did the expressions of admiration become insipid to you. How soon you longed for those who would speak the truth with plainness and affection. In such circumstances, have you sickened at applause, and thirsted for something more substantial? By this means the Spirit of God was teaching you the folly of seeking honor from men, while you neglect that which comes from God alone. By this means he was inviting you to come to the waters of life, and accept the honors and consolations of the Gospel.

Perhaps you are a child of God, and are seeking your joy in the pursuit of heavenly objects. But to you there will come times of heaviness and anxiety—times when your faith can be sustained only by resorting to the invitations and promises of the Bible, and there partaking of the waters of life. Sometimes you will have to mourn the low state of piety in the church, and the absence of the Comforter. How encouraging then the declaration, "The Lord hath sent me to appoint unto them that mourn in Zion, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Sometimes you will be tried by the violent assaults of indwelling sin. What a satisfaction to know, that finally "the God of peace will bruise satan under your feet." Sometimes a mysterious Providence may take away the acquisitions of your industry, or the friends with whom you have taken sweet counsel. What a support is found in the assurance, that God afflicteth not willingly—that he chastens those whom he loves—that we have in heaven a better and enduring substance. Sometimes reproach, and cruel mockings, and bitter persecutions may come. Think then of the words of the Son of God, "If ye be reproached for the name of Christ, happy are ye, for the spirit of God and of glory resteth upon you." Indeed, there is no circumstance in which you can be placed, for which the words of Scripture are not adapted. Come, then, to this fountain of instruction, and drink here the waters of life freely.

SELF-SUPPORTING MISSIONS.—It is an encouraging feature of the missionary work, that its influence is ever increasing. The labor and money expended in some dark corner of the earth, may bring into the field other laborers, who will carry forward to an incalculable extent the work which has been begun. There are several instances of the kind on record. The mission of the English Baptists in Jamaica has not only become self-supporting, but has excited the Christians of that island to engage in a mission to benighted Africa. A Missionary Society in Maulmain now supports twenty-five native missionaries, although it was thought only twenty years ago, that "the whole of India would not support one missionary." It is thus that bread cast upon the waters returns after many days.

REV. DR. SHARP.—We mentioned some months ago the departure of this venerable Baptist preacher on a visit to the scenes of his childhood in England. He has returned to his church in Boston, where he gave some account of his tour on Sunday, the 3d inst. He expressed his conviction, that far more happiness is enjoyed by the mass of the people in this country than those of England, which he attributed in part to our form of government. He compared the character of the clergy in the different countries, and gave the preference to those on this side of the water, where the facilities for a thorough education are much the best. A great change for the better, he thinks, has taken place in England. The increased freedom of the press, and the improved condition of education among the operatives, he spoke of as very encouraging signs of progress. His whole sermon on the subject is said to have been exceedingly interesting and instructive.

HARVARD COLLEGE.

There has been not a little strife between the Unitarians and the Orthodox about the question which denomination ought to have the controlling influence in Harvard College. The Unitarians have now almost the exclusive control; and both parties have coincided in excluding Baptists from all participation in its government. It appears, however, from statements which we find in the Christian Watchman, that the Baptists have as strong claims upon it as any other denomination. Thomas Hollis, of England, who was foremost among its early pecuniary benefactors, was a decided Baptist; and he made it a condition in endowing the Professorship of Divinity, that it should be filled by "a master of arts in communion with a church of Congregationalists, Presbyterians, or Baptists." The first President of the College, Rev. Henry Demster, was a Baptist, and once "bore public testimony, in a church at Cambridge, against the administration of baptism to any infant whatever"—a doctrine which it was declared came from the Evil One. The second President of the College, Rev. Charles Chauncy, was also "conscientiously wedded to the belief, that immersion in baptism, and the celebration of the Lord's Supper in the evening, were true scriptural doctrines." Both these Presidents were distinguished for piety, talent, learning, and fidelity. Considering these facts in the early history of the College, it is difficult to see what apology can be given for the sectarian and illiberal course which has been pursued towards the Baptists.

A LETTER—SEVERITY—ACCIDENTS.

To the Editor of the Sabbath Recorder:

DEAR SIR,—Accident has placed me where I have the opportunity of reading your paper. I call it your paper, for it is sustained principally by your denomination, I suppose. But accident has placed it under the control of very able hands; and one, I trust, who is able under all circumstances to do it justice. But in noticing some pieces in it with regard to the Sabbath, I am constrained to think that accident has placed you in circumstances in which you are most too severe; for if you are right with regard to keeping the Sabbath, it is accident that has made you so, and not anything that appertains to you more than other folks. You did not make yourselves Seventh-day Baptists; it was your predecessors, or accident. Therefore, if accident had placed your lot amongst other denominations, then you would not have been Seventh-day Baptists; then you would have been wrong as well as we. But it is accident that has placed you where you are, as well as us. Think of that when you are writing on the subject of the Sabbath. You may insert this if you are willing.

A STRANGER, BUT A FRIEND.

Remarks.

☞ The foregoing is a most instructive letter. The writer seemes to have commenced it under the promptings of an uneasy conscience, in hope of quieting his uneasiness by finding fault with us. But proving this to be a poor salvo, he settles down upon the very comfortable conclusion, that except for accident "you would have been wrong as well as we." *You would have been wrong as well as we!* Does not that tell the whole story? Alas that the heart should speak so frankly from its own fullness. It is evident that the writer has never been schooled in jesuitical disputation, or he would not so freely have acknowledged his conviction of a truth from which he endeavors to escape. As it is, there is no occasion for us to argue the question with him. We can simply refer him to the twelfth chapter of Luke, where he will find it written, among other things, "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

But we are "*most too severe*," are we? Perhaps we are; indeed we have often had such fears. But how can one help talking plainly—sometimes severely—to those who advance the ever varying and conflicting arguments by which the claims of the first day are professedly supported? One man tells us, that the fourth commandment is moral in its nature, and therefore perpetually binding; and yet in the very next breath he asserts, that the appointment of the seventh day is positive in its nature, and therefore not perpetually binding. Another man tells us, that the fourth commandment only requires one seventh part of time; yet he finds fault with those who keep the seventh day, and denounces as Sabbath-breakers all those who do not keep the first day. A third man tells us, that in this matter of the Sabbath we must follow nothing else than the express word of God; yet in his very next paragraph, perhaps, he attempts to support the first day by an appeal to Church History or the Fathers. Thus they go on heaping up arguments directly contrary to each other, and subversive of the truth. Now, however much we may desire peace, we can not purchase it by talking smooth things to the advocates of all these heterogeneous theories. We must tell them the truth plainly, though we should be accounted their enemy therefor. But we apprehend, that in most cases where the charge of severity is raised, it will be found that the truth itself is more unpalatable than the language in which it is presented. Indeed, we have seldom known an instance in which a falsehood was so dressed up as to be called severe by those whom it concerned.

Respecting the notion that Seventh-day Baptists are made such by accident or the influence of their predecessors, we have a word to say. In the first place, we do not believe that the religious opinions of genuine men are often formed by accident or predecessors. If we did, we would adopt at once that blasphemous old complaint, "The fathers have eaten a sour grape, and the children's teeth are set on edge." But waiving this, there are two or three considerations which may possibly help our correspondent to a better opinion of the influences which make Sabbath-keepers. The first consideration is, that it is a great damper upon worldly prospects, for a man to keep the Sabbath at the present day; hence large numbers of those who are educated in its observance, and are really convinced that it ought to be kept, are induced to adopt the day commonly observed for the sake of convenince. Now it is exceedingly unreasonable to suppose, that those who remain firm, in such circumstances, are kept so merely by accident, or the influence of their predecessors. All your "accidental" men fly off at once when temptation comes, and take their stand in the popular ranks. Those who remain are men rooted and grounded in the truth. The second consideration we wish to present is, that a very large number of those who now keep the Sabbath, were once observers of the first day. Some of them were preachers, who, for conscience's sake, have left pleasant associations and good salaries, to join themselves to a sect every where spoken against. Others were men in business, who have sacrificed many earthly advantages in order to obey the divine commandments. These are not the men to be warped by circumstances, or kept in restraint merely by parental leading strings. They are men of thought and conscience, or they could not be men of such independence and self-denial. We hope our correspondent will take these considerations into account, before he writes again on the subject, and that his opinions will be somewhat modified thereby. Meanwhile we thank him for his kind reproof, and hope he will long continue to cherish towards us the friendly feeling which his signature suggests.

PERPLEXING, TRULY.—In the last number of the Christian Messenger, a Universalist paper published in this city, we find an article more than a column long, in which are gathered up the names and crimes of several Episcopal and Presbyterian ministers, who have been deposed from their offices, and cast out of the pale of the visible church, on the charge of licentious conduct. The writer acknowledges that the case of these men tries his faith in Universalism exceedingly, and tempts him to renounce it. He assures us, however, that "in all cases of this kind there is but one fact that can silence our doubts—the fact that *the grace of God is infinite*." But he seems not to be exactly satisfied with this, and we have been looking about for some word of encouragement for him. We light upon two passages which may be somewhat consolatory. The first tells us where these men *shall not* go, as follows, "No whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." The second tells us where they *shall* go, as follows, "Whoremongers, and sorceres, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Now as the writer of the article under consideration evidently expects to escape from "the lake which burneth with fire and brimstone," and to have a place "in the kingdom of Christ and of God," he certainly ought to find consolation in the thought, that those bad men will not go where he goes. But whether this ought to strengthen his faith in Universalism is not for us to say.

WOMEN IN CHINA.—In nothing is the happy tendency of the Gospel more clearly seen, than in the change which it produces in the condition of woman. In China the females do not meet with the males in the public assemblies. But wherever the influence of Christianity is felt, this absurd custom at once passes away. The Chinaman now in this country with the Baptist Missionary, Mr. Dean, was asked what he thought of our mixed assemblies. His reply was, that as women have souls, and will help to form the society of heaven, it seemed to him appropriate that they should unite in worshiping God here on earth.

LIBERALITY OF CITY CHURCHES.—The editor of the Baptist Register has gleaned from the Minutes of the Hudson River Association the fact, that some of the Baptist Churches in the city of New York contribute more each for benevolent purposes than some whole Associations in other parts of the State. The amount of Oliver street church, Rev. E. Tucker pastor, of 633 members, is $4,346. Stanton street, of 579 members, Rev. D. Bellamy pastor, is still more, $4,527—a church too in moderate circumstances. Amity street, of only 254 members, Rev. W. R. Williams pastor, is $3,000. Tabernacle, $2,686, and several others between one and two thousand dollars.

TOLERATION.—There are several European governments in which the ecclesiastical relations of ruler and people are entirely different. The King of Saxony, for instance, it is said, is a Roman Catholic, although the greater part of his subjects are Protestants. The King of Belgium, on the other hand, is a Protestant, while the most of his subjects are Roman Catholics. The King of Greece is a Catholic, yet most of his subjects are of the Greek Church.

THE HESBEIYANS.—We learn from the Day Spring for August, that the Hesbeiyans who seceded from the Greek Church last year, have returned to the communion which they thought they were leaving for ever. They were unable to obtain toleration through the intervention of the Protestant powers of Europe, and saw nothing before them but perpetual persecution. Hence they felt constrained to make peace with their enemies. The Patriarch of the Greek Church is said to be very glad to get them back, and will probably allow them to do very much as they please, if they will only renounce the name of Protestants.

THE MISSIONARY STATION at Phillipolis, South Africa, has been abandoned on account of a sanguinary war between the Boors and Griquas. The whole country was in arms, and the worst atrocities were committed—the prisoners taken by either party from the other being murdered in cold blood. It is only a few years since a mission of the American Board in South-Eastern Africa was broken up under similar circumstances.

MISSIONARY REPORT.—We mentioned some time ago the fact, that the Campbellites, in consideration of the efforts of New England in behalf of the Western States, had determined to send missionaries into the Eastern States. Accordingly a mission was established, and four missionaries have been for some time on the ground. The following is an extract from a report of one of these missionaries. It gives a dark picture of the state of things in "the Land of the Pilgrims":—

"It is a melancholy fact, that, at present, scepticism and downright infidelity in Christianity sit like an incubus upon the moral faculties of that investigating people. The mysticism which has been cast around the simple Gospel, by teaching it in the words of man's wisdom, has at once robbed it of its charms, and produced divisions, contentions, and unholy strife, until thousands, bewildered, disgusted, and overwhelmed in a labyrinth of perplexities, land upon the soul-chilling ground of materialism."

AN ACCIDENT ON THE SABBATH.—The Boston Courier publishes an account of the following distressing accident at Plymouth. If it had occurred on a Sunday instead of the Sabbath, how many long homilies would have been inflicted upon the reading public from this single text. For our part, we believe it proves just as much for the seventh day as other accidents do for the various days on which they occur—*and no more.*

"On Saturday, 2d inst., while a party were hunting deer in Plymouth woods, Mr. Jerome Purrington was shot by Mr. Augustus Holmes. Mr. Purrington was from Rhode Island, on a visit to his father in Carver, who was one of the party. Soon after they had taken their stations, Mr. Purrington, for some unknown reason, left his, and was approaching that of Mr. Holmes, who, hearing the rustling in the bushes, fired at the first glimpse with fatal effect. As the gun was discharged he perceived his mistake, ran to Mr. Purrington, raised him up, and asked him if he had killed him; he smiled, bowed his head, and died immediately. He was about twenty-six years old. Mr. Holmes' distress is great at this lamentable occurrence, but those who are acquainted with deer-hunting will absolve him from all blame."

THE POWER OF KINDNESS.—Hon. Horace Mann, Secretary of the Board of Education in Massachusetts, is engaged in a controversy with certain pedagogues on the question whether corporeal punishment is either useful or necessary as a means of securing proper discipline in Schools. The Secretary tells the following story, which is a sufficient answer to all that we have ever seen urged in favor of the ferule and switch:—

"In a town not thirty miles from Boston, a young lady, who aimed at the high standard of governing without force, and had determined to live or die by her faith, went into a school which was far below the average, in point of good order. Such were the gentleness and sweetness of her manners and intercourse with her pupils, that for a few days, there was nothing but harmony. Soon, however, some of the older pupils began to fall back into their former habits of inattention and mischief. This relapse she met with tender and earnest remonstrances, and by an increased manifestation of interest in them. But it was soon whispered among the transgressors that she would not punish, and this added at once to their confidence and numbers. The obedient were seduced into disobedience, and the whole school seemed rapidly resolving into anarchy. Near the close of one forenoon, when the state of things was approaching a crisis, the teacher suspended the regular exercises of the school, and made an appeal, individually, to her insubordinate pupils. But, finding no hope-giving response, from their looks or words, she returned to her seat, and bowed her head, and wept bitterly. When her paroxysm of grief had subsided, she dismissed the school for the morning. After intermission she returned, resolving on one more effort, but anticipating, should that fail, the alternative of abandoning the school. She found the pupils all in their seats. Taking her own, she paused for a moment, to gain strength for her final appeal. At this juncture of indescribable pain, several of the ringleaders rose from their seats and approached her. They said to her that they appeared on account of the school, and particularly on their own, to ask pardon for what they had done, to express their sorrow for the pain they had caused her, and to promise, in behalf of all, that her wishes should thereafter be cordially obeyed. Her genuine sorrow had touched a spot in their hearts which no blows could ever reach; and, from that hour, the school went on with a degree of intellectual improvement never known before; and, like the sweet accord of music, when every instrument has been attuned by a master's hand, no jarring note ever afterwards arose to mar its perfect harmony."

The Tribune states that upwards of two thousand persons from the city visited Fort Hamilton last Sunday.

☞ On our first page will be found a valuable article concerning the burdensome restrictions which human tradition has placed upon the Sabbath law. Read it, if you want light on that subject. Indeed, we may go farther, and say, Read all those articles on the "Perpetuity of the Sabbath," unless you are willing to be great losers by overlooking them.

THE GENERAL CONFERENCE.—It will be seen by referance to a notice in another column, that the General Conference meets at Alfred, Allegany Co., N. Y., in less than four weeks from this date. It is high time that those churches intending to send delegates, should have the matter under consideration, and make their appointments.

AMERICAN BIBLE SOCIETY.—At a meeting of the managers on Thursday last, seven new auxiliaries were recognized; the receipts, as reported for July, $16,930 18, and the number of Bibles and Testaments issued in the same time, 43,327. Interesting accounts were presented from places where local auxiliaries were employing Bible colporteurs and supplying the destitute. Among other letters, one was read from the President, Hon. John Cotton Smith, on the importance of correct orthography according to our Bible standard; one from Rev. Dr. Kollock, accompanying an ancient folio German Bible for the library, with plates of Luther and the German princes who took part in the reformation; one from Mount Lebanon, in Syria, giving a fearful account of the war between the Druses and the Maronites; and one from a member of the board now traveling in Europe.

There are fears of serious difficulty with the Indians in Western Texas. Maj. Ringgold, at Fort McHenry, has received orders to keep his troop of Flying Artillery in readiness to march for Texas at a moment's warning. Capt. Duncan, now at Fort Hamilton, a few miles below this city, has received the same order in regard to his Flying Artillery.

FACTS FOR NOVEL READERS.

The habitual or frequent reading of novels blunts the moral sense. Without stopping to inquire how it does so, I will state a fact or two tending to confirm this position.

In the circle of my acquaintance, is a young lady who has for some years been greatly addicted to novel reading. I have known her from a child. She is the only daughter of pious parents, whose great concern has been to educate this child and render her an ornament to society. They are wealthy, and to effect this great object of their desire, pecuniary expense has never been spared. The daughter well repaid the pains bestowed upon her education. She grew up, respected for her intellectual attainments, beloved for her kind and amiable disposition, and *revered* for her apparent attachment to the cause of Christ. Thus for years she lived. But in an evil hour, these devoted parents introduced to their fireside the bewitching novel, and allowed it and its satellites to become the companions of the daughter. Mistaken parents! how bitterly did they afterwards repent the step they had taken! The novels they at first placed in the hands of their daughter, were comparatively harmless and unexceptionable. They were in a great measure free from the moral taint of the French school; they were written in elegant, classical language; they inculcated a good moral; "no doubt (thought these parents,) such reading will greatly tend to improve Laura's literary taste—the style is so beautiful and faultless!"

But while Laura's parents were indulging in such dreams, Laura herself, more intent on the *matter* than the *manner* of these novels, was making rapid advances in a branch of education which had formed no part of the schedule of these devoted parents. The morbid appetite which these books of fiction engendered, soon demanded other stimulants and condiments. By and by, the appetite became the ruling one that governed her in all her literary selections. Then it was her parents discovered that she was more indifferent to the moral bearing of the books she selected than to their romantic interest. They saw it with pain; yet they gratified her wishes, trusting to her known principle to guard the heart. Laura read on. She became a confirmed novel-reader.

Mark now the result. The indelicacies of the grosser novels, which would once have filled her with disgust and indignation, she can glide over with interest, and even approbation. I was grieved, deeply grieved, in a conversation I had with her a few days since, to perceive the sad change which had been wrought in her feelings and taste. She did not hesitate to apologize for even the worst productions of Bulwer. She could see nothing objectionable on the score of morality in *Eugene Aram* and *Zanoni!*

More than this: that once pure-minded girl, who would blush at the bare mention of any thing calculated to bring a stain upon woman's fame, now calmly and unblushingly defended one of the worst novels that ever disgraced any eye—the "Mysteries of Paris,"—a book so foul and poisonous that its author, while preparing it, was arrested by the municipal authorities of the French capital, on the ground that these "mysteries" were too impure even for that community—a book which is regarded as a magazine of moral death by all the best critics in the civilized world! This young lady—the gifted, the refined, the virtuous Laura—could see nothing to condemn, and much to admire, in the embodied experience of one of the most shameless libertines of Paris!

I have no remarks to make upon such a case as this. I only ask, is it not true that novel-reading blunts the moral sense? Are not the purest and holiest chambers of the soul invaded by the genius of a poisoned literature?

But I have not done with the recital of the case of poor Laura, though I would to God there were no more to be told. This leaven, infused into the fountains of the soul, has poisoned the streams that lead from it. My young friend has lost her relish for a purer literature not only, but she has become indifferent in a great measure to all those kindly influences that cluster around the cross of Christ. Her friends have marked this change with pain. Her own parents perceive it, and deeply do they lament it. They see, too, and have admitted with tears, that this disrelish for spiritual things is to be traced to that memorable day when the novel first found a welcome at their fireside. That book kindled an unholy flame in the soul—it has burned the fiercer as new fuel has been contributed—and now it threatens to consume all the gold and precious things that have been garnered there. That novel, that comparatively innocent novel, which a misguided parental indulgence so cheerfully furnished, like the first glass in the case of the poor inebriate, was the cause of all this irreparable mischief. It created an appetite, to gratify which will injure, and may destroy the soul. The Spirit of God cannot dwell in the heart that is burning with a flame fed from the pages of the poisoned novel.

My young friends, there is only one course which you can adopt with safety, in relation to novel-reading—the same which we prescribe to check the ravages of intemperance—*entire abstinence from every species of literature that intoxicates.*

THEOPHILUS.

[Adv. Moral Reform.

General Intelligence.

SEVEN DAYS LATER FROM EUROPE.

The steamship Great Britain reached New York on Sunday last, bringing 43 passengers, and news to the 25th ult. The news is not specially important. Trade was good, particularly in cotton and American produce.

Parliament had not closed. There had been considerable debate about the New Zealand affairs. It was thought the bill to enable Jews to hold certain offices would pass.

In Ireland, O'Connell is still at work. He made a flaming speech at a repeal meeting on the 21st July, and announced that it was determined to hold two monster meetings in different parts of the country each month.

News had been received from Smyrna of another great fire there on the 3d of July, nearly as large as any that ever visited that city. Much loss was the consequence, and it was feared much suffering would follow.

In France a few days ago, says the *Perigord*, a farmer of St. Cere (Lot,) happening to find his brother in a field collecting roots of herbs for his family for want of bread, said to him—"Go to my wife and tell her to give you something until I send you a sack of flour." The brother delivered the message, but the wife refused to give him any aid. The poor man was so much affected at the refusal, that he threw himself into a well and was drowned. The brother on returning home, hearing of the catastrophe, was so much exasperated, that he seized an axe, and in a fit of fury, split his wife's skull.

The intelligence from Syria represents that country as being in a very disturbed state. The Druses were roving in quest of plunder, and intent upon pillaging all travelers who came within their reach.

The news from China is to the 8th of April. The most remarkable item thereof is an account of an assault by a mob of Chinese on Mr. Montgomery Martin, Mr. Jackson, (the Vice-Consul,) and the Rev. R. Hunter. These gentlemen were, it seems, walking round the walls of Canton, when they were unprovokedly set upon by the people, from whom they escaped with no other injury than the mortification of being buffeted and robbed by a crowd of low blackguards. The Governor of Hong Kong had sent to Keying to demand redress and guarantee for future good conduct, but the result is yet unknown.

The press of India, which has lately suffered so much from casualties and changes, has lately by death lost two of its members, one of them at least a very conspicuous one—Capt. M'Naghten, the proprietor and editor of the Calcutta Englishman, and Dr. Kindy, editor of the Ceylon Herald.

Sir Benjamin Brodie has extracted a Bokhara worm from the wrist of Dr. Wolff. It measured more than three feet in length.

It is said that at the show of the London Horticultural Society, at Chiswick, peaches measuring each nearly a foot in circumference, were exhibited. They were grown at Berleigh, the seat of the Marquis of Exeter.

One hundred female convicts have been put on board the Lloyd, now lying in the Thames for Van Dieman's Land.

Earl Grey, father of the Reform Act, and for four years Prime Minister, died at his residence, Howick Hall, on the 17th, aged 81.

Viscount Canterbury (for seventeen years speaker of the House of Commons as Mr. Manners Sutton,) died on the 20th, aged 66.

THE "GREAT BRITAIN."—This mammoth steamship has excited much interest in England, having been visited in Liverpool alone by 40,000 persons. She is now in New York harbor, and bids fair to create as much interest here. Some idea of her may be gathered from the following description:—

This magnificent vessel is composed entirely of iron, and is the largest ever built since the days of Noah. There are no paddle wheels or boxes, the Archimedian screw being used. Her burthen is 3,600 tons, being 2,000 tons more than that of the Great Western. She is propelled by engines of 1000 horse power combined.

The following are her dimensions:—Length from figure head to taffrail, 322 feet; length of keel, 289 feet, extreme width, 50 feet 6 inches; she has four decks, the upper deck is flush, and is 308 feet long; the second deck consists of two promenade saloons, the aft or first 110 feet 6 inches by 22 feet, and the forward, or second class, 67 feet by 21 feet 9 inches. The third deck consists of dining saloons, the grand saloon measuring 96 feet 6 inches, by 30 feet, and the second class 61 feet by 21 feet 9 inches. The whole of the saloons are 8 feet 3 inches high, and surrounded by sleeping berths, of which there are 26 with single beds, and 113 containing two, giving 252 berths. This large number is exclusive of the accommodation which could be prepared on the numerous sofas. The fourth deck is appropriated for the reception of cargo, of which 1,200 will be carried in addition to 1,000 tons of coal. The forecastle is intended for the officers' and sailors' mess rooms and sleeping berths, with the sail-rooms underneath. The engines and boilers occupy a space of 80 feet in the middle portion of the vessel. The engine-room and cooking establishment are situated in this part of the ship. There are three boilers; these are heated by twenty-four fires, and will contain 200 tons of water.

There are four engines of 250 horse power each, the cylinders of which are 7 feet 4 inches in diameter. The chimney is 30 feet high, and 8 feet in diameter. She is fitted with six masts, the highest of which is 74 feet above deck.

The quantity of canvass carried is about 1700 square yards; she is fitted with the patent wire rigging; the hull is divided into four water-tight compartments, and the quantity of coal consumed is about 60 tons per day; upwards of 1,500 tons of iron have been used in her construction and that of the engines and boilers; the draught of water when laden is 16 feet, and the displacement about 3,200 tons; the plates of the keel are from one inch to three-quarters of an inch thick, and the other plates are about half an inch thick; she is double riveted throughout; the ribs are formed of angle iron 6 in. by 3 1-2 in. by 1-2 an in. at the bottom of the vessel, and 7-16th thick at the top; the mean distance of the ribs are 14 in. from centre to centre. The ship is fitted with very powerful pumps, which can throw off 7,000 gallons of water per minute.

ANTI-RENT OUTRAGE AND DEATH.—Delaware County has again been the scene of an anti-rent outrage, which terminated in the death of a Deputy Sheriff. The following account of the affair is from an Extra of the Delaware Express, dated August 8:

The Sheriff a few days since endeavored to sell some property belonging to Moses Earle, of Andes, which he had levied upon by virtue of a distress warrant. Not being able to obtain bidders, (owing to the threats, &c. of the anti-renters,) he adjourned the sale till yesterday, when he proceeded to Earle's, accompanied by Deputy Sheriff O. N. Steele, P. P. Wright, Esq. and Constable E. S. Edgerton. Upon arriving on the ground, at about ten o'clock in the morning, there were several spectators there. The Sheriff endeavored to have the matter settled without a sale, but Earle said he would not settle it, but would *fight it at the hardest.* In about half an hour Indians began to appear, armed with rifles; and at about half past twelve they commenced marching out of the woods. There were about one hundred and fifty. The Indians formed a hollow square around the cattle, and placed a platoon at the bars, forbidding the citizens entering the field. Mr. Wright requested the Sheriff to drive the property into the road where the bidders were, or adjourn the sale.—The Sheriff endeavored to get the property to the road, and while doing so, Mr. Wright forced a passage through the file of Indians into the lot, and was followed by Steele and Edgerton. The 'chief' ordered the Indians to 'shoot the horses'—the cry was taken up by the Indians, 'shoot the horses—shoot him—shoot him.' Edgerton spoke at the top of his voice, and commanded the peace, calling on all persons to assist him in preserving the peace. A volley was discharged by the Indians, and Edgerton's horse was shot in the breast. Immediately a second volley was fired, when Steele fell, mortally wounded. His horse expired in a few minutes; Edgerton's was killed instantly. Steele was taken to the house, when it was found that three balls had taken effect, one in the chest, another in the bowels, and the third in the right arm. He survived till about eight o'clock, being in excruciating agony all the time, when he expired.

QUAKER WEDDING.—A marriage was "accomplished" on Thursday last, at the Quaker meeting house in Orchard Street, New York, of which a writer for the Tribune gives the following account:—

"About 3 o'clock P. M. the senior portion of the audience took their places one after another on the 'high seats,' while the juniors were scattered in different parts of the house. The fathers looked so grave that a stranger would have been likely to suspect that they had assembled for a funeral rather than a wedding. Soon, however, the bride and bridegroom came in with their friends and took a seat facing the assembly. The mother of the bride sat beside her daughter, while the bridegroom was supported by a member of the matrimonial committee. After a silence which lasted some twenty minutes, the aged Friend at the head of the meeting arose and said:—"I would not interfere improperly in the matter for which we have come together, but I apprehend this to be a suitable time for our young friends to proceed." The bridegroom and bride now drew their white kids, and taking each other by the hand, stood up before the audience. The bridegroom then said in a calm voice, but with evident emotion, "In the presence of the Lord and these witnesses, I take ——— to be my wife, promising by divine assistance to be unto her a faithful and affectionate husband until separated by death." The bride, in tones that bespoke the deep affection of her heart, then made the same declaration in respect to him on whom she had bestowed her hand. The twain having been made one, resumed their seats. The marriage covenant was than placed before them, when they proceeded to ratify their union by affixing their signatures. The friends of the newly married pair appended their names to the document as witnesses, and thus ended the Quaker Wedding."

A SENSIBLE HORSE.—One of the truck horses of Mr. Hands, was unloosed for a minute or two, from the trucks, a few days since, in this city, when, on the driver's looking round for him, behold he was missing. It was an hour or two before his driver could discover his whereabouts. It was very mysterious, being a steady beast, and not subject to flights of fancy. It was, also, before the Fakir arrived in the city. He, therefore, had no hand in spiriting him away. However, he was at last found in the smith's shop, where he was wont to have his shoes repaired. The smith said the horse entered and took the usual stand for shoeing. Upon examining his feet he found one shoe off, which he supplied. That horse is a sensible beast. [Portsmouth (Me.) Argus.

TEXAS.—We have information, from various parts of the West, that the country is now full of persons looking for land. They are, generally, said to be of a highly respectable class, and are ready to make full or part payment in cash.

Galveston (Texas) News, July 15.

Amid the stories of starvation at Pesth, the following is even more pathetic than the rest. A nobleman of rank and wealth, who had just been giving audience to a petitioner, missed his gold snuff-box. He had the visitor brought back, but seeing how well he was dressed, felt reluctant to search him. But at the mere mention of such a thing, the man turned so pale, that it was taken as a sign of guilt, and the examination was made. But then, the cause of this paleness was found to be, that he had only an old ragged shirt on beneath his good clothes, and that the poor gentleman had hired or borrowed the suit, leaving his family starving in a cellar while he pleaded the suit that might, perchance, bring them bread. The snuff-box had fallen behind the sofa-pillow.

The stable of Mr. Honeysett Baker at Albany, was burned on Wednesday. The Eve. Journal says: "A spirited and sagacious dog, that has attached herself to Engine No. 9, was seen, while the company was giving down nobly, as nobly endeavoring to prevent the waste of water from the hose, sometimes by placing her mouth and then her paws upon the leak! These sagacious efforts were witnessed by hundreds."

SUMMARY.

In the town of Stark, Me., three potatoe starch factories are about to be erected, which will probably consume 60,000 bushels of potatoes yearly.

It is reported, says the Boston Post, that the corporation of Harvard University have voted to invite Hon. Edward Everett to accept the office of President of that Institution, and that it is understood he will yield to the request.

The late Dr. Cleland, an eminent statistical writer of Glasgow, related that a criminal, after attentively listening to the condemned sermon which preceded his execution, turned to a companion, and remarked, in Dr. Cleland's hearing, "A very good sermon, but rather too personal."

An old man in Cincinnati the other day, named Todd, fell dead while giving testimony before Justice Singer. He was told that he was swearing to a lie, which brought on excitement, causing apoplexy.

In Trumbull County, Ohio, lately, Sarah Weaver recovered a verdict of eight hundred dollars against Sylvanus Pinnel for a breach of marriage promise.

There is not another city in the world which exhibits such constant benevolence as Boston. The donation by Abbott Lawrence of $2,000 to the Latin School, is followed by the donation of $5,000 to the Cambridge Observatory, by David Sears.

A correspondent of the Norfolk Herald, writing from New York, and speaking of the height of Trinity Church spire, 280 feet, says, "Has it ever occurred to any one besides the writer of these notes, that one of the North River steamboats, if set up on end, would exceed the height of Trinity steeple by forty feet?"

Mr. B. B. French, Clerk of the House of Representatives, estimates the Post Office expenses of the next session of the House at $56,066 22.

The Boston Journal gives the following receipt: "One way to stop a frightened horse when he is running away is for the crowds on all sides to sing out, at the top of their lungs, 'Whoa! whoa!' and give him a general broadside of hats and canes, and to poke umbrellas at him."

It is said that George Thompson, the distinguished Abolitionist, is coming to this country before long.

We learn from the Georgia papers, that James A. Everett, Esq., of Houston County, a few days since, made a donation of eight thousand dollars to the Georgia Female College, at Macon, which sum was necessary to relieve the College from debt.

Captain Jonathan Walker, says the Boston Chronicle, is preparing a narrative of his sufferings in Florida, to be published in a pamphlet.

A great number of thunder storms had visited various parts of Great Britain and the Continent, and a great number of accidents from lightning and sudden and violent rains are related.

Messrs. Schaer & Kuster, merchants of Baltimore, shipped a few days since, by the ship Henry Shelton, which sailed for St. Petersburgh, seven hundred hogsheads of tobacco, valued at $100,000. This, we learn, is the first entire cargo of tobacco ever shipped from the United States to Russia.

A fisherman in Philadelphia hooked up a gold watch on Wednesday last, when employed in his piscatory pursuits.

The Charlestown Mercury speaking of the Oregon question, says: "It was best that both countries should have time to recover from their small-beer heroics before they had committed incurable folly. In New York they have just had a taste of *saltpetre*, that might serve for a very good lesson to the whole country on the danger of dealing too largely in the elements of gunpowder."

The last census shows that there are about 1,400 newspapers printed in the United States, giving employment to about 12,000 hands. Of this number 245 are printed in New York, 186 in Pennsylvania, and 116 in Ohio. Delaware has but 3 newspapers, Iowa 4, and Wisconsin 6.

Miss Martineau is building a cottage at Foxhow, a mile from Wordsworth's residence. Our Bryant was about visiting her. Wordsworth, hearing of Bryant's arrival, welcomed him to his home with great hospitality. Wordsworth, though 76 years old, is hale and vigorous. Miss Martineau continues perfectly well, and is extending the benefit of Magnetic treatment to other sufferers.

We learn from the Springfield Republican that a new professorship has been established in William's College, called the Lawrence Professorship, endowed by the liberal donation of $2,000, given by Amos Lawrence, of Boston. To this donation Mr. L. recently added $1,000, for establishing a Conservatory and Botanic Garden.

The donations of the late Daniel Waldo, of Worcester, to various benevolent institutions, as proved in Probate Court, amount to $180,000. Among others we notice the Seaman's Friend Society of this city, to which he left $6,000. The Ægis states in addition that Rebecca Waldo, the sister of Mr. W., who died in 1840, bequeathed to several institutions, various sums, amounting to $49,000.

The Bangor Gazette states that a Mr. Irving, who lives at Pushaw, Penobscot Co., Me., in humble circumstances, has recently received intelligence from Scotland that his wife is heir to an estate, her portion of which will amount to between one and two millions of dollars.

We learn from the Bridgeport (Ct.) Standard that tobacco is beginning to be extensively cultivated in that region. The crop this year looks well, and the farmers in that vicinity think that the cultivation of it can be made profitable.

Hon. John Davis, of Worcester, has been appointed by the Governor and Council, as counsel in defending the constitutionality of the Massachusetts License Law, which is to be tried before the U. S. Supreme Court at Washington next winter. Webster and Davis are employed on different sides.

There are now more than fifty patients at the Water Cure establishment in Brattleboro, which has only been opened this season. Among those who are trying to rid themselves of some of the 'ills that flesh is heir to' by this new and popular mode, are Professor Longfellow, the poet, and his wife. [Springfield Rep.

The fare by the Long Island Railroad to Newport and Providence, is 50 cents.

There appears to be within a year, an increase of intemperance in Boston—especially among the young men. Grog-shops are multiplying, and genteel drinking establishments are by no means few and far between.

Several persons have been arrested in New York, charged with the robbery of the Poughkeepsie barge some time since of $34,000. Part of the money has been recovered.

A letter from one of the Whitney company has been received at Rochester. On the 14th of July they were 90 miles west of Prairie du Chien. They expected to be thirty or forty days more in crossing to the Missouri. They travel only about fourteen miles a day. The thermometer at 98. In crossing the streams they sometimes had to unload the wagon two or three times a day, and lift it over by hand. Some have enjoyed the luxury of sleeping over night in wet clothes, from standing in the mud and water waist deep to lift out the wagon. This, however, they regard as only one of the varieties of prairie life.

A letter from the Oregon Emigrants, who left Platte City, Mo., in May last, states that two of the company had been murdered by the Sioux Indians. One of those murdered was Aldis A. Robinson, son of Joel Robinson, of Tioga county, N. Y.

It is said that the police of London is in such excellent condition and so well disciplined, that the inhabitants of that city may leave their doors and windows unfastened, without apprehension of being robbed.

The new census for Boston is nearly completed, and will comprise nearly 129,000 inhabitants. In 1840 it was 93,388. Increase 26,617, or about 25 per cent.

The Kennebec Journal says that on the 3rd instant, Miss Patty Crommett, well known as a highly respectable milliner of Augusta, was put into mesmeric sleep by Dr. Josiah Dean of Bangor, when a tumor, weighing 2 pounds and 6 ounces, was taken out by Dr. H. H. Hill. During the operation, which lasted about six minutes, she was wholly insensible.

The sun's light is said to pass through pure water without heating it; but turbid and salt waters arrest and retain the heat; hence their high temperature and more rapid evaporation.

Marrying a female for her beauty, is said to be like eating a bird for its singing.

DIED,

In Preston, Chenango Co., N. Y., on the 26th of July, CAROLINE HULL, consort of Henry L. Hull, and daughter of John G. Maxson, aged 22 years. She embraced religion when quite young, and united with the Seventh-day Baptist Church in Preston, of which she remained a living and worthy member until her death. Her illness was short, but her death was triumphant.

In Brookfield, Madison County, N. Y., after a very short illness, Mrs. ELIZABETH SAUNDERS, in the 87th year of her age. She had long been a member of the visible church, and her daily prayers and patient waiting for the appointed time, gave token that she had laid a strong hold on the promises, and enjoyed the pleasant prospect of a glorious immortality beyond the grave. She emigrated from Rhode Island some forty-five years since, and has ever evinced the characteristic industry of New England, by laboring with the utmost diligence, even till the afternoon

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LETTERS.

Wm. B. Maxson, James H. Cochran, Samuel Davison, Varnum Hull, Sanford P. Stillman, Wm. P. Langworthy, Z. Gilbert, Augustus L. Saunders, Geo. P. Burdick.

RECEIPTS.

Westerly, R. I.—Weeden Clarke, Asher M. Babcock, Benjamin F. Burdick, Horatio S. Berry, Oliver Babcock, Benjamin Champlin, Albert C. Greene, Joseph C. Nash, Luther G. Potter, Wm. Potter, Daniel Saunders, Amos Stillman, Dea. Wm. Stillman, John T. Thurston, Stephen Wilcox, Fones G. Wilber, Lucinda Barber, $2 each; Catharine Wilcox, Enoch Vose, Charles Bradford, Stanton Clarke, Henry C. Burdick, $1 each.
Hopkinton, R. I.—Elnathan W. Babcock, Peleg Babcock, Lester Crandall, Nelson Langworthy, C. C. Lewis, Jr., John Fenner 2d, $2 each.
Perryville, R. I.—Hezekiah Lanphear $2.
New Brunswick, N. J.—R. Titsworth $2.
New London, Ct.—Luther Davison $1.
Baker's Bridge—Selah Monroe $2.
Little Genesee—Wid. Louis Edwards $2.
Bolivar—Benjamin F. Potter $2.
Richburgh—Z. Gilbert $2; Moses Maxson $1.
Pitcairn—George P. Burdick $2.

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HIRAM P. BURDICK, of Alfred, has been appointed a Traveling Agent for the Recorder in Western New York, and is commended to the confidence of our friends in that section.

☞ We sent extra copies of the first number of the second volume to several of our agents. If any have them on hand they will oblige us by returning them to this office, directed, "Sabbath Recorder, New York."

THE GENERAL CONFERENCE.

The 41st Anniversary of the Seventh-day Baptist General Conference will be held with the First Church in Alfred, Allegany Co., N. Y., commencing on the fourth day of the week before the second Sabbath in September, 1845.

TRACTS RELATING TO THE SABBATH.

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No. 9—The Fourth Commandment. False Exposition. 4pp.

☞ The Sabbath Tract Society has also published "An Address to the Baptist Denomination of the United States, on the Observance of the Sabbath, from the Seventh-day Baptist General Conference." 24 pp.

These Tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to PAUL STILLMAN, Cor. Sec. of the Am. Sabbath Tract Society, No. 9 Spruce-st.

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Miscellaneous.

"THERE'S NO SUCH WORD AS FAIL!"

BY ALICE C. LEE.

The proudest motto for the young—
  Write it in words of gold,
Upon thy heart and in thy mind
  The stirring words unfold,
And in misfortune's dreary hour,
  Or fortune's prosperous gale,
'Twill have a holy, charming power—
  "There's no such word as Fail!"

The sailor on the stormy sea,
  May sigh for distant land;
And free and fearless though he be,
  Wish he were near the strand;
But when the storm with angry breath,
  Brings lightning, sleet and hail,
He climbs the slippery mast, and sings,
  "There's no such word as Fail!"

The weary student bending o'er
  The tomes of other days,
And dwelling on their magic lore,
  For inspiration prays;
And though with toil his brain is weak,
  His brow is deadly pale,
The language of his heart will speak,
  "There's no such word as Fail!"

The wily statesman bows his knee
  Before Fame's glittering shrine,
And would a humble suppliant be
  To genius so divine;
Yet though his progress is full slow,
  And enemies may rail,
He thinks at last the world to show,
  "There's no such word as Fail!"

The soldier on the battle plain,
  When thirsting to be free,
And throw aside a galling chain,
  Says, 'O for liberty!'
Our household and our native land—
  We must—we will prevail;
With breast to breast, and hand to hand,
  "There's no such word as Fail!"

The child of God, though oft beset
  By foes without—within—
These precious words will ne'er forget,
  Amid their dreadful din;
But upward looks with eyes of faith,
  Armed with the Christian's mail;
And in the hottest conflict saith,
  "THERE'S NO SUCH WORD AS FAIL!"

"Whoever teaches woman's mind to rise,
Aim at true excellence in thought and act,
Deserves a monument surpassing art—
A lasting meed of gratitude and praise."

From the Edinburgh Review.

FEMALE EDUCATION.

* * * * A great deal has been said of the original difference of capacity between men and women; as if women were more quick, and men more judicious; as if women were more remarkable for delicacy of association, and men for stronger powers of attention. All this, we confess, appears to us very fanciful. That there is a difference in the understandings of the men and the women we every day meet with, every body, we suppose, must perceive; but there is none surely which may not be accounted for by the difference of circumstances in which they have been placed, without referring to any conjectural difference of original conformation of mind. As long as boys and girls run about in the dirt, and trundle hoops together, they are both precisely alike. If you catch up one half of these creatures, and train them to a particular set of actions and opinions, and the other half to a perfectly opposite set, of course their understandings will differ, as one or the other sort of occupations has called this or that talent into action. There is surely no occasion to go into any deeper or more abstruse reasoning, in order to explain so very simple a phenomenon. Taking it, then, for granted, that nature has been as bountiful of understanding to one sex as the other, it is incumbent on us to consider what are the principal objections commonly made against the communication of a greater share of knowledge to women than commonly falls to their lot at present; for though it may be doubted whether women should learn all that men learn, the immense disparity which now exists between their knowledge we would hardly think could admit of any rational defence. It is not easy to imagine that there should be any just cause why a woman of forty should be more ignorant than a boy of twelve years of age. If there be any good at all in female ignorance, this (to use a very colloquial phrase) is surely too much of a good thing. * * *

It is said, that the effect of knowledge is to make women pedantic and affected; and that nothing can be more offensive than to see a woman stepping out of the natural modesty of her sex to make an ostentatious display of her literary attainments. This may be true enough; but the answer is so trite and obvious that we are almost ashamed to make it. All affectation and display proceed from the supposition of possessing something better than the rest of the world possesses. Nobody is vain of possessing two legs and two arms, because that is the precise quantity of either sort of limb which every body possesses. Who ever heard a lady boast that she understood French?—for no other reason, that we know of, but because every body in these days does understand French; and though there may be some disgrace in being ignorant of that language, there is little or no merit in its acquisition. Diffuse knowledge generally among women, and you will at once cure the conceit which knowledge occasions while it is rare. Vanity and conceit we shall of course meet in men and women as long as the world endures; but by multiplying the attainments upon which these feelings are founded, you increase the difficulty of indulging them, and render them much more tolerable, by making them the proofs of much higher merit. When learning ceases to be uncommon among women, learned women will cease to be affected.

A great many of the lesser and more obscure duties of life necessarily devolve upon the female sex. The arrangement of all household matters, and the care of children in their early infancy, must of course depend upon them. Now, there is a very general notion, that the moment you put the education of women upon a better footing than it is at present, at that moment there will be an end of all domestic economy; and that if you once suffer women to eat of the tree of knowledge, the rest of the family will very soon be reduced to the same kind of aerial and unsatisfactory diet. These, and all such opinions, are referable to one great and common cause of error—that man does every thing, and that nature does nothing; and that every thing we see is referable to positive institution rather than to original feeling. Can any thing, for example, be more perfectly absurd than to suppose that the care and perpetual solicitude which a mother feels for her children, depends upon her ignorance of Greek and mathematics; and that she would desert an infant for a quadratic equation? We seem to imagine that we can break in pieces the solemn institution of nature, by the little laws of a boarding-school; and that the existence of the human race depends upon teaching women a little more, or a little less; that Cimmerian ignorance can aid paternal affection, or the circle of arts and sciences produce its destruction. In the same manner, we forget the principles upon which the love of order, arrangement, and all the arts of economy depend. They depend not upon ignorance nor idleness, but upon the poverty, confusion, and ruin which would ensue from neglecting them. Add to these principles the love of what is beautiful and magnificent, and the vanity of display—and there can surely be no reasonable doubt but that the order and economy of private life is amply secured from the perilous inroads of knowledge.

We would fain know, too, if knowledge is to produce such baneful effects upon the material and household virtues, why this influence has not already been felt? Women are much better educated now than they were a century ago; but they are by no means less remarkable for attention to the arrangement of their household, or less inclined to discharge the offices of parental affection. It would be very easy to show that the same objection has been made at all times to every improvement in the education of both sexes and all ranks—and been as uniformly and completely refuted by experience.

A great part of the objections made to the education of women, are rather objections made to human nature than to the female sex; for it is surely true that knowledge, where it produces any bad effects at all, does as much mischief to one sex as to the other, and gives birth to fully as much arrogance, inattention to common affairs, and eccentricity, among men, as it does among women. But it by no means follows that you get rid of vanity and self-conceit, because you get rid of learning. Self-complacency can never want an excuse; and the best way to make it more tolerable, and more useful, is to give to it as high and as dignified an object as possible. But, at all events, it is unfair to bring forward against a part of the world an objection which is equally powerful against the whole.—When foolish women think they have any distinction, they are apt to be proud of it—so are foolish men. But we appeal to any one who has lived with cultivated persons of either sex, whether he has not witnessed as much pedantry, as much wrongheadedness, as much arrogance, and certainly a great deal more rudeness, produced by learning in men, than in women; therefore, we should make the accusation general, or dismiss it altogether. * * *

Some persons are apt to contrast the acquisition of important knowledge with what they call simple pleasures; and deem it more becoming that a woman should educate flowers, make friendships with birds, and pick up plants, than enter into more difficult and fatiguing studies. If a woman has no taste and genius for higher occupations, let her engage in these, to be sure, rather than remain destitute of any pursuit. But why are we necessarily to doom a girl, whatever be her taste or her capacity, to one unvaried line of petty and frivolous occupation? If she is full of strong sense and elevated curiosity, can there be any reason why she should be diluted and enfeebled down to a mere culler of simples and fancier of birds? why books of history and reasoning are to be torn out of her hands, and why she is to be sent, like a butterfly, to hover over the idle flowers of the field? Such amusements are innocent to those whom they can occupy; but they are not innocent to those who have too powerful understandings to be occupied by them. Light broths and fruits are innocent food only to weak or infant stomachs; but they are poison to that organ in its perfect and mature state. But the great charm seems to be in the word simplicity—simple pleasures! If by a simple pleasure is meant an innocent pleasure, the observation is best answered by showing, that the pleasure which results from the acquisition of important knowledge is quite as innocent as any pleasure whatever; but if by a simple pleasure is meant one, the cause of which can be easily analyzed, or which does not last long, or which in itself is very faint, then simple pleasures seem to be very nearly synonymous with small pleasures; and if the simplicity were to be a little increased, the pleasure would vanish altogether. * * *

There is in either sex a strong and permanent disposition to appear agreeable to the other; and this is the fair answer to those who are fond of supposing, that a higher degree of knowledge would make women rather the rivals than the companions of men. Presupposing such a desire to please, it seems much more probable, that a common pursuit should be a fresh source of interest than a cause of contention. Indeed, to suppose that any mode of education can create a general jealousy and rivalry between the sexes, is so very ridiculous, that it requires only to be stated in order to be refuted. The same desire of pleasing secures all that delicacy and reserve which are of such inestimable value to women. We are quite astonished, in hearing men converse on such subjects, to find them attributing such beautiful effects to ignorance. It would appear, from the tenor of such objections, that ignorance had been the great civilizer of the world. Women are delicate and refined, only because they are ignorant; they manage their household, only because they are ignorant; they attend to their children, only because they know no better.

Now, we must really confess, we have all our lives been so ignorant as not to know the value of ignorance.—We have always attributed the modesty and refined manners of women, to their being well taught in moral and religious duty—to the hazardous situation in which they are placed—to that perpetual vigilance which it is their duty to exercise over thought, and word, and action—and to that cultivation of the mild virtues, which those who cultivate the stern and magnanimous virtues expect at their hands.

After all, let it be remembered, we are not saying there are no objections to the diffusion of knowledge among the female sex. We would not hazard such a proposition respecting any thing; but we are saying, that upon the whole, it is the best method of employing time; and that there are fewer objections to it than to any other method. There are, perhaps, 50,000 females in Great Britain who are exempted by circumstances from all necessary labor; but every human being must do something with their existence; and the pursuit of knowledge is, upon the whole, the most innocent, the most dignified, and the most useful method of filling up that idleness, of which there is always so large a portion in nations far advanced in civilization. Let any man reflect, too, upon the solitary situation in which women are placed—the ill treatment to which they are sometimes exposed, and which they must endure in silence, and without the power of complaining,—and he must feel convinced that the happiness of a woman will be materially increased in proportion as education has given her the habit and the means of drawing her resources from herself.

There are a few common phrases in circulation, respecting the duties of women, to which we wish to pay some degree of attention, because they are rather inimical to those opinions which we have advanced on this subject. Indeed, independently of this, there is nothing which requires more vigilance than the current phrases of the day, of which there are always some resorted to in every dispute, and from the sovereign authority of which it is often vain to make any appeal. 'The true theatre for a woman is the sick chamber'—'Nothing so honorable to a woman as not to be spoken of at all.' These two phrases, the delight of *Noodledom*, are grown into common-places upon the subject; and are not unfrequently employed to extinguish that love of knowledge in women which, in our humble opinion, it is of so much importance to cherish. Nothing, certainly, is so ornamental and delightful in women as the benevolent affections; but time cannot be filled up, and life employed, with high and impassioned virtues. Some of these feelings are of rare occurrence—all of short duration—or nature would sink under them. A scene of distress and anguish is an occasion where the finest qualities of the female mind may be displayed; but it is a monstrous exaggeration to tell women that they are born only for scenes of distress and anguish. Nurse father, mother, sister, and brother, if they want it; it would be a violation of the plainest duties to neglect them. But, when we are talking of the common occupations of life, do not let us mistake the accidents for the occupations—when we are arguing how the twenty-three hours of the day are to be filled up, it is idle to tell us of those feelings and agitations above the level of common existence, which may employ the remaining hour. Compassion, and every other virtue, are the great objects we all ought to have in view,—but no man (and no woman,) can fill up the twenty-four hours by acts of virtue. But one is a lawyer, and the other a ploughman, and the third a merchant; and then, acts of goodness and intervals of compassion, and fine feeling, are scattered up and down the common occupations of life. We know women are to be compassionate—but they cannot be compassionate from eight o'clock in the morning till twelve at night—and what are they to do in the interval? This is the only question we have been putting all along, and is all that can be meant by literary education. * * *

Their exemption from all the necessary business of life is one of the most powerful motives for the improvement of education in women. Lawyers and physicians have in their professions a constant motive to exertion; if you neglect their education, they must in a certain degree educate themselves by their commerce with the world: they must learn caution, accuracy, and judgment, because they must incur responsibility. But if you neglect to educate the mind of a woman, by the speculative difficulties which occur in literature, it can never be educated at all: if you do not effectually rouse it by education, it must remain for ever languid. Uneducated men may escape intellectual degradation—uneducated women cannot. They have nothing to do, and if they come untaught from the schools of education, they will never be instructed in the school of events.

Women have not their livelihood to gain by knowledge—and that is one motive for relaxing all those efforts which are made in the education of men. They certainly have not, but they have happiness to gain, to which knowledge leads as probably as it does to profit, and that is a reason against mistaken indulgence. Besides, we conceive the labor and fatigue of accomplishments to be quite equal to the labor and fatigue of knowledge, and that it takes quite as many years to be charming as it does to be learned.

Another difference of the sexes is, that women are attended to, and men attend. All acts of courtesy and politeness originate from the one sex, and are received by the other. We can see no sort of reason, in this diversity of condition, for giving to women a trifling and insignificant education; but we see in it a very powerful reason for strengthening their judgment, and inspiring them with the habit of employing time usefully. We admit many striking differences in the situation of the two sexes, and many striking differences of understanding, proceeding from the different circumstances in which they are placed—but there is not a single difference of this kind which does not afford a new argument for making the education of women better than it is. They have nothing serious to do—is that a reason why they should be brought up to do nothing but what is trifling? They are exposed to great dangers—is that a reason why their faculties are to be purposely and industriously weakened? They are to form the characters of future men—is that a cause why their own characters are to be broken and frittered down as they now are? In short, there is not a single trait in that diversity of circumstances, in which the two sexes are placed, that does not decidedly prove the magnitude of the error we commit in neglecting (as we do neglect) the education of women.

If the objections against the better education of women could be overruled, one of the great advantages that would ensue would be the extinction of innumerable follies. A decided and prevailing taste for one or another mode of education there must be. A century past, it was for housewifery—now it is for accomplishments. The object now is, to make women artists—to give them an excellence in drawing, music, painting, and dancing—of which, persons who make these pursuits the occupation of their lives, and derive from them their subsistence, need not be ashamed.

Now, one great evil of all this is, that it does not last.—If the whole of life were an Olympic game—if we could go on feasting and dancing to the end—this might do, but it is in truth merely a provision for the little interval between coming into life, and settling in it—while it leaves a long and dreary expanse behind, devoid both of dignity and cheerfulness. No mother, no woman who has passed over the few first years of life, sings, or dances, or draws, or plays upon musical instruments! These are merely means for displaying the grace and vivacity of youth, which every woman gives up as she gives up the dress and manners of eighteen—she has no wish to retain them, or if she has, she is driven out of them by diameter and derision. The system of female education, as it now stands, aims only at embellishing a few years of life which are in themselves so full of grace and happiness, that they hardly want it, and then leave the rest of existence a prey to idle insignificance. No woman of understanding and reflection can possibly conceive she is doing justice to her children by such kind of education. The object is, to give to children resources that will endure as long as life endures—habits that time will ameliorate, not destroy—occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and therefore death less terrible; and the compensation which is offered for the omission of all this, is a short-lived blaze—a little temporary effect, which has no other consequence than to deprive the remainder of life of all taste and relish. There may be women who have a taste for the fine arts, and who evince a decided talent for drawing or for music. In that case, there can be no objection to the cultivation of these arts; but the error is, to make such things the grand and universal object—to insist upon it that every woman is to sing, and draw, and dance—with nature, or against nature—to bind her apprentice to some accomplishment, and if she cannot succeed in oil or water-colors, to prefer gilding, varnishing, burnishing, box making, to real solid improvement in taste, knowledge, and understanding.

A great deal is said in favor of the social nature of the fine arts. Music gives pleasure to others. Drawing is an art, the amusement of which does not centre in him who exercises it, but is diffused among the rest of the world. This is true; but there is nothing, after all, so social as a cultivated mind. We do not mean to speak slightingly of the fine arts, or to depreciate the good humor with which they are sometimes exhibited; but we appeal to any man, whether a little spirited and sensible conversation—displaying, modestly, useful acquirements, and evincing rational curiosity, is not well worth the highest exertions of musical or graphical skill. A woman of accomplishments may entertain those who have the pleasure of knowing her for half an hour with great brilliancy; but a mind full of ideas, and with that elastic spring which the love of knowledge only can convey, is a perpetual source of exhilaration and amusement to all that come within its reach; not collecting its force into single and insulated achievements, like the effort made in the fine arts, but diffusing equally over the whole of existence, a calm pleasure, better loved as it is longer felt, and suitable to every variety and every period of life. Therefore, instead of hanging the understanding of a woman upon walls, or hearing it vibrate upon strings—instead of seeing it in clouds, or hearing it in the wind, we would make it the first spring and ornament of society, by enriching it with attainments upon which alone such power depends.

If the education of women were improved, the education of men would be improved also. Let any one consider, (in order to bring the matter more home by an individual instance) of what immense importance to society it is, whether a nobleman of first-rate fortune and distinction is well or ill brought up; what a taste and fashion he may inspire for private and for political vice! and what misery and mischief he may produce to the thousand human beings who are dependent on him! A country contains no such curse within its bosom. Youth, wealth, high rank, and vice, form a combination which baffles all remonstrance and beats down all opposition. A man of high rank who combines these qualifications for corruption, is almost the master of the manners of the age, and has the public happiness within his grasp. But the most beautiful possession which a country can have is a noble and rich man, who loves virtue and knowledge; who without being feeble or fanatical, is pious; and who without being factious, is firm and independent; who, in his political life, is an equitable mediator between king and people; and, in his civil life, a firm promoter of all which can shed a lustre upon his country, or promote the peace and order of the world. But if these objects are of the importance which we attribute to them, the education of women must be important, as the formation of character for the first seven or eight years of life seems to depend almost entirely upon them. It is certainly in the power of a sensible and well-educated mother to inspire within that period, such tastes and propensities as shall nearly decide the destiny of the future man: and this is done, not only by the intentional exertions of the mother, but by the gradual and insensible imitation of the child; for there is something extremely contagious in greatness and rectitude of thinking, even at that age; and the character of the mother with whom he passes his early infancy, is always an event of the utmost importance to the child. A merely accomplished woman cannot infuse her tastes into the minds of her sons, and if she could, nothing could be more unfortunate than her success. Besides, when her accomplishments are given up, she has nothing left for it but to amuse herself in the best way she can; and becoming entirely frivolous, either declines altogether the fatigues of attending to her children, or, attending to them, has neither talents nor knowledge to succeed; and therefore, here is a plain and fair answer to those who ask so triumphantly, why should a woman dedicate herself to this branch of knowledge? or why should she be attached to such science? Because, by having gained information on these points, she may inspire her son with valuable tastes, which may abide by him through life, and carry him up to all the sublimities of knowledge; because she cannot lay the foundation of a great character, if she is absorbed in frivolous amusements, nor inspire her child with noble desires, when a long course of trifling has destroyed the little talents which were left by a bad education.

[To be concluded.]

TO PARENTS.

Your children are men in miniature. A few seasons come and go, and those who are in the nursery, or in the glee of childhood, are treading the theatre of the world, and mingling in the solemn and changing drama of life's eventful scenes! As the child passes through these flying periods, you are most generally able to see the future man. In conformity to the early impressions, and the bias which the mind takes, so will the forming future character of the man grow and fix itself. This great law is found in the moral government of God, and its results proclaimed in terrible language by evil parentage, training and government. It is utterly impossible to prevent your children from being moulded in exact conformity to the bias and impressions you give them. These will govern, they will be masters. You cannot counteract their shaping moral power. If you imprint the lovely image of virtue, and the sweeter and lovelier impress of piety in childhood, so as to give the balancing power to character, you will see the same image, bold, beautiful, distinct, in the man. If you deform the character in childhood by vicious principles, and their results, you are able to determine, even in childhood, the full-grown man, his habits fixed, his character stereotyped, his destiny decided. Such is usually the power of first principles in giving bias and formation to the ultimate man. Washington is an eminent and lovely illustration of this great principle. In childhood his teachings and impressions were of the right stamp, and they moulded his character and decided his destiny. And what a sublime one it was! Napoleon, the terror of all Europe, is a terrible example of the opposite result. By the power of early impressions and associations, the destiny of that great captain and warrior was decided.

THE WELCOME BACK.

Sweet is the hour that brings us home,
  Where all will spring to meet us;
Where hands are striving as we come,
  To be the first to greet us.
When the world hath spent its frowns and wrath,
  And care had been sorely pressing,
'Tis sweet to turn from our roving path,
  And find a fireside blessing.
Oh, joyfully dear is the homeward track,
  If we are but sure of a welcome back.

What do we reck on the dreary way,
  Though lonely and benighted,
If we know there are lips to chide our stay,
  And eyes that will beam love lighted?
What is the worth of a diamond ray,
  To the glance that flashes pleasure;
When the winds that welcome back, betray,
  We form a heart's chief treasure?
Oh, joyfully dear is our homeward track,
  If we are but sure of a welcome back.

From the North American Review.

INFLUENCE OF THE GOSPEL.

The gospel, indeed, has its commands and its prohibitions; but these are not designed to act directly upon the human will. They suppose that will already subdued to the purpose of obedience, waiting for guidance, asking the way of duty; and these precepts are designed, not to force the unwilling, but to direct the willing soul. With the ancients, manners and morals were coincident (as the very etymology of our word *morals* indicates); virtue was outward and mechanical; and whatever goodness of heart a man acquired he was supposed to gain by the sedulous practice of prescribed routines of right conduct. Christian virtue, on the other hand, has its seat in the heart, and thence gradually subdues and governs every department of the outward life. The first and great commandment is, 'Thou shalt love the Lord thy God with all thy heart'; and the second, of love to our neighbor, is simply a corollary from the first. Piety and charity are the one tree of life. We call it piety, as it strikes its roots deep into the cleft of the Rock of ages; charity, as it spreads wide its healing branches, to bless all whom its shade can shelter, or its fruits nourish.

Christian ethics, consisting thus of the various modifications of a great principle, have received but slender services from those who have attached themselves to single portions of the gospel law, considered as a formal code, and have labored solely to carry into effect isolated commands or prohibitions. Movements of this kind, whether by individuals or combinations of men, when most promising at the outset, have spent themselves after a little season, and have been followed by a decided reaction, sufficient to counterbalance the seeming good that they had wrought. Meanwhile, as fast as men have become Christianized, abuses, wrongs, and evils, as old as time, and seemingly incapable of decay, have crumbled and fallen without hands; and the temple-walls have risen upon their ruins without sound of axe or hammer. There is wrapped up in the great principles of the gospel, in its scattered and informal illustrations of duty, and, above all, in the godlike traits of its Founder's life and character, an infinite weath of ethical truth, motive, and energy, which developes itself from age to age, as fast as men are able to receive, use, embody, and establish it, and no faster. In the same Scriptures we read more than our fathers did; our posterity will read more than we.

The way in which Christianity reforms the world may be illustrated by specifying some of the more striking evils and vices, which it found deep seated in the very heart of humanity, and refined and adorned by all the charms which wealth, wit, and learning could throw around them. We might take for our first illustration the abounding licentiousness of the Roman empire, at the age when the gospel was first promulgated. The reader of Horace Juvenal has become familiar with forms of pollution so gross and vile, as to be now banished from the very speech of men, which were then practiced and defended by persons of unimpeachable social standing, nay, by the very priests at the altar—which formed the theme of song in circles of the highest culture and most fastidious taste—which have their memory perpetuated in verse that cannot die, by minds not destitute of lofty sentiments and impulses. Purity and chastity were unknown virtues. Cato, the severe, inflexible Cato, commends a young man [illegible] in defending M. Coelius, says: "Si quis est, qui etiam meretriciis amoribus interdictum juventuti putet, est ille quidem valde severus, negare non possum; sed abhorret non modo ab hujus seculi licentia, verum etiam a majorum consuetudine atique concessis." The marriage bond was but a rope of sand; and scandalous divorces, on no pretence but that of lust, stained the most honored patrician families in Rome. The Roman woman, though not, as in the East, an imprisoned slave, was yet worse, alternately the tyrant and the victim; never, almost never, the chaste spouse of one husband, and the faithful mother of an unmixed progeny. In the Roman empire there was scarcely a pure house, around which could be grouped any of the numberless associations of fidelity, love, helpfulness and permanent union, which go to make up the meaning of that most complex of all words, *home*. The excavated cities of Italy, which have embalmed for our own times the domestic forms and manners of the old world, show us the houses of the most wealthy absolutely destitute of what could be called family apartments, where the relations of a pure and virtuous household could be preserved inviolate. The guest-room, the banqueting-hall, the courts *sub dio*, are ample and splendid; the lodging-rooms, the private apartments, are less commodious, less carefully sheltered, than the berths and state-rooms of a modern steamboat.

Now, to meet this depraved condition of domestic and social life, the first advocates of Christianity went forth and taught men and women everywhere, that they had within them souls, the image and the temple of God, that an omniscient eye was upon them. They unfolded the beauty of holiness, the worth of inward peace and purity, the blessedness of a conscience void of offence. They shed over the hearts of men a sense of divine and infinite love, and awakened reciprocal sentiments of gratitude and devotion. They thus diffused through the proud capital, and among the remotest provinces of the great empire, an atmosphere in which the contagion of degrading vice could not spread, and its deadly wounds were healed. Licentiousness and the love of God were at opposite poles of the moral universe. As fast as worthy notions of man's spiritual and immortal nature gained ground, the reign of impurity was checked, and maxims and habits of self-restraint and self-respect obtained currency. Home, Christianity's best earthly godsend, grew into being. The connubial relation was made sacred and enduring. Forms of vicious indulgence, which had sought no concealment, shunned the light, and were branded with shame and guilt. Woman rose from her age-long degradation, and for the meretricious robes of a tenant at will in her husband's house, clothed herself in the modest graces of a Christian wife and mother, and took her place at the domestic and public altar, as man's honored peer and partner. Vicious elements, that seemed thoroughly kneaded into the whole mass of society, have thus been purged away by the silent gradual working of Christian ideas and principles; and in place of a social condition, characterized by high culture and elaborate refinement, yet presenting no one healthy feature, we have a new civilization, which, though incidentally embodying much that is wrong and evil, in its basis and its essential laws can neither need change, nor admit of improvement.

EVIL COMPANIONS.—Society is the atmosphere of souls; and we necessarily imbibe from it something which is either infectious or salubrious. The society of virtuous persons is enjoyed beyond their company, while vice carries a sting into solitude. The society or the company you keep, is both the indication of your character, and the former of it. In company, when the pores of the mind are opened, there requires more caution than usual, because the mind is passive. Either vicious company will please you or it will not; if it does not please you, the end of going will be defeated. In such society you will feel your reverence for the dictates of conscience wear off, and that name at which angels bow and devils tremble, you will hear contemned and abused. The Bible will supply materials for unmeaning jests or impious buffoonery; the consequence of this will be a practical deviation from virtue, the principles will become snapped, and the fences of conscience broken down; and when debauchery has corrupted the character, a total inversion will take place, they will glory in their shame.

THE MOTHER.—Those very feelings of the mother which men call female weakness, act upon the incipient intellect like the volatile oils and the rainbow colors of the blossom on the embryo fruit, distilling and refining the dews of heaven, and reflecting and softening the rays of light, until it swells into strength and vigor, to be matured by the redundant showers of summer, and ripened in the powerful beams of the sun. The stern philosophy of the father smiles at the sleepless vigilance and thrilling anxiety with which the mother watches the sleeping infant, and her distracted wildness when its toppling foot steps carry it beyond her sight; yet the actions of the mother under these circumstances make an impression on the infant mind never to be erased, by time, or change of circumstances; and by an association of ideas, too mysterious to be explained, but too palpable to be denied, the moral lessons inculcated under these circumstances can never be forgotten, and many a heartless rake has been reformed, and many a reckless renegade reclaimed, by the recollection of a mother's precepts after she had gone to her grave. This powerful influence is happily illustrated in one of those speeches of John Randolph, in which that eccentric orator was wont to wander over the whole universe. 'In denouncing a certain quality of atheists for the mischief they had done, "Once," said he, "they had well-nigh robbed me of my religion; but when the last spark was nearly extinguished, I remember that when a child my good old mother taught me to say, 'Our Father who art in Heaven.'"

THE SAILOR'S GRAVE.

On the south side of Key West is a fine beach, of considerable extent. I derived great pleasure from strolling along this beach, and whilst I collected the shells and marine substances which the sea had cast ashore, indulged in solitary reflection. Often has my imagination recalled the events of other times, and conjured up scenes or circumstances calculated to give life and interest to the prospect. Here lay concealed the wily Buccaneer, watching with intense anxiety for his prey, or endeavoring to entice him within his grasp. How often has the shore been strewed with materials plundered from some unfortunate vessel. Behold yon blazing wreck in the distance, whilst the air resounds with the oaths and imprecations of the pirate crew, or the prayers and supplications of the hopeless captive. Alas how many hands have been uplifted, and how many voices exerted in vain entreaties for mercy! Cold blooded murderers. They were steeled against every visiting of compassionate feeling. What a contrast to the exciting picture which my fancy had drawn is offered by the tranquility which now reigns around. Nought is heard but the roaring of the ocean, or the occasional note of some solitary bird, startled by the footsteps of man. Around me lay wrecked and ruined, the dearest hope of humanity. The bones of that husband for whose return the anxious wife has looked in vain, lie bleaching here. Who can calculate the amount of misery inflicted upon humanity, and the crimes perpetrated! What tongue shall tell the anguish of that mother's heart, who after long and prayerful hope, gave up her child, believing that in the ocean's bosom he had found a grave. She little dreams that his mortal remains lie buried in yon barren bank of sand. The pirate and his murdered victim have passed away from this scene of action. We cannot pretend to lift the veil of futurity, but we may presume that whilst the latter sleeps in the sweet hope of happiness hereafter, the former shall awake to a tremendous retribution.

Indulging such thoughts as these, I one day reached the spot which had been appropriated by Commodore Porter as a burial place for his officers and men, who died whilst cruising against the pirates of the West Indies. It is about a mile from the light house, situated on a sand hill within one hundred yards of the sea. Most of the tombs were in a state of decay. The wind had blown the sand from around some, others had tumbled to the ground, whilst one or two which were of marble, could still be deciphered. Here rest the ashes of those brave generous men who, relinquishing the comforts and endearments of society went forth into distant seas to fight the battles of humanity. The benefit of their exertions is daily felt in the security given to commerce, and the lives of their fellow men; but nothing remains to mark the scene of their suffering and their triumph, but a few frail perishing memorials, which the hand of friendship has erected. Where is the boasted gratitude of man, and why has not a column been erected to their memories?

Apart from the rest stood one solitary grave. No stone indicated the name of its tenant, but woman's love had consecrated the spot. The soil being such as would not support vegetation, a tub containing rich earth had been sunk into the grave, in which a flowering tree had been planted. This tree after a lapse of eight or ten years, still continued to bloom, and shed its odors around. Happy, cried I, that warrior, upon whose dying couch woman's tear had been shed, and upon whose neglected grave she had planted a memorial of her affection. Long may the kindly dews and showers descend upon and nourish thy token, and hallow thy affection, woman. Rest, spirit of the brave! beauty hath consecrated thy memory, and the waves of ocean, sighing on the sea-beat shore, shall sing thy requiem.

Rest, sailor rest! affection's hand
Hath planted in that sterile strand,
And hallowed in that blooming tree,
A precious tribute, worthy thee.

The roaring surge the foaming wave,
May dash their spray upon thy grave;
But sweetest birds from distant bowers,
Shall warble 'mong those fragrant flowers.

Their plaintive notes the wave's wild moan
Shall tell of joys for ever flown;
And evening's soft and dewy tear,
Shall steal in perfume o'er thy bier.

DON'T GET CRUSTY.

Good nature is a gem which always shines brightly in whatever ground it is set. It cheers the darkness of misfortune, and warms the heart that is callous and cold. In social life, who has not seen and felt its influences? If you want to be happy yourself and make every one else happy, be good-natured. Don't let little matters ruffle you. Nobody gains anything by being cross and crabbed. A friend has injured you; the world goes hard; you want employment, but can't get it; or you can't get your honest dues, or fire has consumed, or the waters has swallowed up the fruit of many year's hard toil; or your faults are magnified; or enemies have traduced, or friends deceived. Never mind; don't get mad with any body; don't abuse the world or any of its creatures; keep good natured, and our word for it, all will come right. The soft south wind and the genial sun, are not more effectual in clothing the earth with verdure and sweet flowers of spring, than is good nature in adorning the hearts of men and women with blossoms of kindness, happiness and affection, and those flowers, the fragrance of which ascend to heaven. By the way, and aside, we would whisper a word in the ear of the sovereign people who are interested in political matters, as well as those who belong to the church, of the importance and beauty of good nature. The church ever has its trials to contend with, but the professor should bear patiently with the scoffer and the sceptic, and the many stumbling blocks thrown into his path; the greater his amiability and victory. In exciting contests, we would suggest to whigs and democrats, nothing will be gained by either party by manifestations of ill-will or quarrelling with each other. Most men are honest, some are no better than they ought to be, and some are a good deal worse. Well we must take them as we find them, better or worse, but don't show any ugly temper—keep cool—keep good natured. Fight this and all other battles of the sort, manfully and pleasantly. Smiles are more powerful than frowns; a friendly, good natured conversation—a kind, honest expression of opinion will do more towards achieving a conquest, or reclaim those who have gone astray, than all the harsh epithets or irritating expressions that were ever resorted to. To be good natured it is not necessary to submit to imposition or insult; but it will generally be found that a man who will resort to such means is a coward and not worth noticing in any way, unless it be to laugh at his inconsistencies. The good natured man is generally grave, generous, loves his fellow man, loves his country, and protects and provides for his own household.

MISS SOPHIA STURGE.—The last arrivals from England, bring intelligence of the death of this excellent and worthy sister of Joseph Sturge. We sympathize most deeply with her afflicted brother; and concur most heartily in the following just tribute, by Mr. Leavitt, to the memory of the departed sister. "Blessed are the dead, that die in the Lord." [Anti-Slavery Reporter.

This excellent woman occupied and worthily filled a most important station as the colleague, counsellor, and ever-ready helper of her distinguished brother, in all his vast designs of beneficence. She not only presided in his family, and relieved him of domestic cares, but she entered with earnest and enlightened interest into all his views, and by her intelligence and method, greatly aided him in keeping himself informed of the progress of events in all their detail. Her sound judgement and Christian wisdom were as a staff on which he could lean with assured confidence. We were impressed with these great traits in her character, no less than with the kindness of her hospitality and humble spirituality of her Christian character. To Joseph Sturge, her loss is irreparable, and yet we trust that the same grace which enabled his beloved sister to go down to the grave with the calm faith of a believer, has also enabled him to say from the heart,—"It is well—it is the Lord—let him do what seemeth him good." [Eman.

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PUBLISHED AT NO. 9 SPRUCE ST.

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The Sabbath Recorder.

For the Sabbath Recorder.

ON THE CHANGE OF THE SABBATH FROM THE SEVENTH TO THE FIRST DAY OF THE WEEK BY APOSTOLIC EXAMPLE.

Under this heading, we find in the Biblical Repository for April, and also in the Sabbath Recorder for July 3, an attempted criticism of tracts published by the American Sabbath Tract Society, by *Rev. R. Weiser*, of the Lutheran Church.

Had the writer of that article treated his subject candidly, and pointed out the errors of which he so bitterly complains, in the spirit of Christianity, we should, to say the least, have received his effort as an act of fraternal kindness. But instead of this, he begins his article by representing the Seventh-day Baptists as charging all with sinning most grievously against the Lord of heaven who do not sabbatize on the seventh day. It would have been more becoming a Christian minister, had he requested his readers to peruse the tracts for themselves. If they are as grossly defective as he represents them, surely he could have no reason to fear from their being read by every Christian in the land. And we would ask Mr. Weiser, what good he can do by pouncing upon any of his brethren in his arrogant and dogmatic manner? In his remarks upon the subject embraced in those tracts, he has betrayed a criminal ignorance, or what is still worse, a design to impose upon the credulity of his more illiterate readers. It is not a little singular, however, that such a cluster of absurdities should be an obstacle to the movements of the whole Christian church for the better observance of "the Sabbath of the land." Strange that such a man as Mr. Weiser would stoop to notice them at all!

But what seems to have disturbed his equanimity most, is the criticism on the translation of some passages of Scripture, contained in the second number of THE SABBATH VINDICATOR, although quite unimportant in the discussion of the Sabbath question. Upon these, Mr. W. seems to have lost all his patience, and shows, beyond a doubt, his blind attachment to the prescriptions of his creed. It would be derogatory to the character, and dangerous to the spirit, of a Christian, to enter upon a discussion of the merits of those criticisms, with a man who entertains so exalted a sense of his philological powers. It is sufficient to say, that his review of those criticisms is a mere display of angry words. The man that can stoop to a sarcastic notice of the misprint of a letter, and who finds it inconvenient to cite the language of his author correctly, would be likely to assert or deny whatever he may suppose would promote or prejudice his favorite opinions or practice.

Mr. W. seems quite dissatisfied with the true signification of *en de tee mia toon Sabbatoon*, because he cannot, without violence, make the phrase signify "*and on the first day of the week.*" He knows, if he has but a superficial knowledge of the Greek, that it literally and grammatically signifies, *and on one* (or a certain day) *of the sabbaths;* and that this is a form of expression common with the author of the Acts of the Apostles to signify *a Sabbath day.* He says, "If this does not mean the first day of the week in the New Testament, then there is no evidence in the New Testament that Jesus rose on the first day." This sense must, therefore, be wrung out of this phrase, in order to furnish proof that it was the day of the resurrection; although he admits that it is not the most natural and easy construction of it. According to this rule of interpretation, we may make a text of Scripture signify what we wish it should, in order to prove any thing we may wish to establish, and then contend for its correctness upon the ground that it is all we have to prove our position true. Admitting that the day of the resurrection be not proved by the true sense of *mia ton Sabbaton*, what then? Why, the day on which it occurred must be identified by some other evidence, or it must remain somewhat hypothetical, we admit; but not more so than is the apostolic example for sanctifying the day. No man, we believe, has ever had any thing better than conjecture for either. Again, Mr. W. begs the question when he asserts, that it was the Apostles' design to state that Jesus rose on the first day of the week. They make no direct assertion to this effect, and this sense can only be gathered from unnecessary construction put upon their words, and is therefore a matter of opinion only, and not a matter of fact proved. And it is gratuitously begging the question to assert, as Mr. W. has done, *that all reasonable men must admit that Jesus did arise on the first day of the week.* A reasonable man will admit whatever is asserted in the Scriptures, and whatever is fairly deduced from them; but he can be under no obligation to admit a supposed fact, as this evidently is.

Mr. W. has shown gross unfairness in his remarks upon how a Seventh-day Baptist must understand Mark 16: 9. We can account for them only upon the ground that he had never read the article he was attempting to criticise. Had he read it, with the other publications of the Sabbath Tract Society, which he boasted of having before him, he might have saved himself from the blunders into which he has precipitated himself. The article he had before him gives a very different understanding of that text from the one he has suggested.

His remarks upon *eis, mia, en,* (which he says is one of the strong holds of the Sabbatarians,) are really remarkable. Hear him:—"That *eis* generally means *one*, we will not deny; but that it is sometimes used as an ordinal, we will now attempt to prove." And how does he prove it? By saying, *Stockius* has cited *Polibius*, who used the cardinal *one* in the sense of the ordinal *first*, in the phrase, "*In the one-and-twentieth book,*" instead of saying, *In the twenty-first book.* We could have helped him to a more plausible argument than this. But will Mr. W. admit, that *twenty-one* has sometimes the sense of *twenty-first?* He must, in order to be consistent with himself. It is indeed ridiculous, if not dishonest, to cite such a use of the word as explanatory of *one* when used as a simple numeral.

For further evidence of Mr. W.'s limited knowledge of this subject, we refer to his assertion, "that *Sabbaton*, both in the singular and plural, means not only Sabbaths and the Sabbath, but also a week, or a period of seven days." And he refers us to the lexicons for his authority. The lexicons refer us to certain passages in the New Testament which are so rendered by our English translators, for their authority for this latter sense of the word. And what authority had the translators for so rendering the Greek word *Sabbaton*? Not from the sense of the contexts in which the word occurs; for they will admit of the word being rendered in its true and only proper sense, *Sabbath* or *Sabbaths*. Nor did they derive it from any lexicons then in use; but merely from their own custom in observing the first day of the week. Mr. W. therefore assumes that *Sabbaton* sometimes has this meaning, because it is sometimes so translated.

But waiving all further remarks upon Mr. W.'s criticisms on the Greek, we will just give a passing notice to some of his assertions. He says, that "if Jesus rose on the first day of the week, then it follows that the apostles met on the same day for religious worship." How does this follow? It is a matter of doubt, to say the least, as to the assembling here referred to being on the day of the resurrection. Nor is it even probable, that they were together for social worship. Their assembling was not on account of the resurrection, nor were they engage in any act of worship, when Jesus appeared to them. They were assembled for fear of the Jews; John 20: 19. And were sitting at the time he appeared to them, "and upbraided them for not believing them who had seen him after he was risen." Mark 16: 14.

Again, he asserts from John 20: 26, what the text does not assert, nor warrant. He would have been ashamed to cite the text correctly in proof of his assertion, viz. that "they met eight days afterwards." This he claims to have been the next first day of the week. This is a necessary link in his chain of evidence for apostolic practice of keeping the first day. It is useless to reason with a man who will, for the purpose of carrying a point, quote the Scripture incorrectly. We fear that he must be either stupid or stubborn to contend that the phrase "*after eight days,*" was intended by St. John for the next first day of the week.

Again, Mr. W. says, "The Corinthians were in the habit of meeting on the first day of the week"—that "they kept the first day at the instigation of the apostles"—and that "human tradition is here out of the question." But how does he learn all this? Why, from 1 Cor. 16: 2. Hear him quote it, "Upon the first day of the week—that there be no gathering when I come." This, according to his logic, is proof positive, without the aid of human tradition, that the Corinthians were in the habit of meeting on the first day of the week at the instigation of the apostles! And having thus proved the custom of the apostles, their practice is made to modify the sense of the text, so that it shall prove this apostolic practice! Thus he first begs the question, and then argues in a circle to prove his position.

In regard to the practice of the early Christians relative to the first day of the week, Mr. W. has referred us to quite a catalogue of human authorities. And should we admit that his authors wrote all that is ascribed to them, (concerning which, however, there is something stronger than improbability;) and that they and their associates hallowed in some sort the first day of the week; and admit farther, that their custom is authoritative as an example to all others who shall succeed them, as Mr. W. will have it—then it will follow, that all their other religious observances are binding also; and so we shall have holy days, saints' days, days sacred to the memory of the martyrs, feast days, and fast days, in abundance—enough in all reason to satisfy even the most scrupulous observers of ecclesiastical traditions. Is Mr. W. willing to put his neck under the yoke? If he is not, why does he plead their practice as authority in regard to the *first day?*

And what do all these authorities prove against the apostolic example contended for in the Sabbath Tracts? Just nothing at all. A longer list of authors, and quite as respectable for intelligence and veracity, might be, and has been adduced, which prove as clearly as human testimony can prove, that the apostles, and the churches generally for some centuries after their time, observed the ancient Sabbath. From these testimonies, and also from those cited by Mr. W., and others who have attempted to sustain an inspired example for the change of the Sabbath, it is undeniable, that whatever regard was had for the first day, it was at best regarded only as a festival, having no reference whatever to the fourth commandment. Nor can it be maintained, that the earlier observers of the first day pretended to have any inspired authority for their custom, or ever once intimated that in this they were imitating an apostolic example. Even admitting that the Christians of Judea observed the ancient Sabbath, as all readily do, is virtually admitting that the early Gentile churches also observed it. For we have the authority of inspiration, that the Thessalonian churches were followers, that is imitators, of the churches in Judea—1 Thess. 2: 14. And by following the examples of Christ and the apostles, they were examples to all that believed in Macedonia and Achaia. Chap. 1: 6, 7.

The testimony of *Eusebius*, that the Sabbath was the principal day in the church until the time of Constantine; of *Socrates*, that in the fifth century, the church in almost every part of the world regarded the ancient Sabbath; of *Athanasius*, bishop of Alexandria, that "we assemble on Saturday, to worship Jesus the Lord of the Sabbath;" and among the moderns, of *Dr. Dwight*, President of Yale College, that Christians generally observed the seventh day in the fifth century—prove beyond reasonable doubt, that the early Christians generally observed the seventh day, whatever may have been said respecting the observance of the first day festival. The inconsistency of modern religionists, who attempt to make the Sabbath of the fourth commandment into the first day of the week, finds its parallel only among the Romanists, who pretend to make of a little common bread into the body and blood of the Lord Jesus.

In regard to the Tracts, we believe they present the truth relative to the Sabbath of Jehovah, and the duty of the Christian world respecting it. We wish them God speed; and we sincerely desire that they may be the means of disturbing the mind of every superstitious and bigoted violator of the Lord's Sabbath in the land, and may find their way to every one who has an honest desire to know the truth concerning this important Christian duty.

W. B. M.

RELIGIOUS SENTIMENTS OF NAPOLEON.

In a conversation related by Count de Montholon, the faithful friend and companion in exile of Napoleon, and published in European journals, the fallen chieftain is represented as saying:

"I know men, and I tell you that Jesus is not a man! The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus borrowed nothing from our knowledge.

He exhibited himself a perfect example in his precepts. Jesus is not a philosopher, for his proofs are miracles; and from the first, his disciples adored him. In fact, learning and philosophy are of no use for salvation, and Jesus came into the world to reveal the mysteries of Heaven, and the laws of the Spirit.

Alexander, Cesar, Charlemagne, and myself, founded empires; but on what foundation did we rest our genius? Upon *force.* Jesus Christ alone founded his empire upon *love;* and at this hour, millions of men would die for him.

It was not a day, or a battle, that achieved the triumph of the Christian religion in the world. No—it was a long war, a contest of three centuries, begun by the apostles, then continued by the flood of Christian generations. In this war, all the kings and potentates of the earth were on one side, on the other I see no army, but a mysterious force—some men scattered here in all parts of the world, and who have no other rallying point than a common faith in the mysteries of the cross.

I die before my time, and my body will be given back to the earth, to become food for worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep mysteries and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and is extending over the whole earth!"

Did ever Napoleon, in the height of his imperial glory, agitating nations and disposing of thrones, appear so truly great, as in thus freely acknowledging the infinite superiority of Christ's empire of love, and corroborating the testimony of millions to his supremacy? The sentiments are such as would naturally be expressed by any person of peculiarly enlarged, comprehensive, and honest mind, on soberly contrasting the desolating march of earthly conquerors, with the more triumphant though peaceful march of Christianity over the nations. And may not many of the rich, mighty, and noble of this generation, seeing how earthly objects vanish like smoke, be persuaded to share liberally in that kingdom which endureth forever?

[N. Y. Telegraph.

THE FIRST SABBATH.

The sixth day of creation drew near its close. The sun had finished his course, and the gloom of evening began to spread over the earth. The first-born son of earth stood upon a hill in Eden, near Eloah, his guardian angel and guide.

It grew darker and darker about the hill. Twilight rushed to the embrace of night, and threw her dewy roses over hill and valley. The songs of the birds and the noises of the beasts were hushed, and even the air seemed to sleep.

"What is all this?" said the man with a soft and low voice to his heavenly guide. "Will the young creation disappear, and sink down into chaos?"

Eloah smiled, and said—"It is the repose of Earth."

Now appeared the heavenly lights—the moon arose, and the starry hosts followed in splendor.

Man looked upward with sweet surprise, and the angel of the Lord looked with pleasure upon the gazing son of Earth. The night was still, and the song of the nightingale floated in the air.

Eloah touched the man with his staff. He lay down on the hillock and slept. His first dream came over him, and Jehovah made him his companion.

When the morning twilight opened, Eloah touched the slumbering one. He awoke and felt new power and life streaming through him. The hills and valleys rose out of the gloom, the young light came glittering down upon the fountains of the river of Eden, and the sun arose, bringing the day. Man looked upon his new formed wife, the mother of all living. Surprise and delight filled his heart.

"See," said Eloah, "the divine is made out of rest. Therefore shalt thou consecrate this day to rest and devotion."

[Krummacher.

MINISTERIAL SUPPORT.

Matthew Wilks, of London, having been desired by a vacant church, to send them a young man as a supply for three months, selected one of the senior students from Hoxton, and directed his course to the place. After his engagement expired, the Evangelist returned to London, and called upon Mr. Wilks, when the ensuing conversation, in substance, followed. Having given a brief narrative of his labors, Mr. Wilks inquired, 'How do you like the people there?' 'Very well, they appear to be a worthy body of Christians.'

Mr. W.—'How did the people like you?'

'They said and showed, that they were much attached to me.'

Mr. W.—Then I suppose that you will return and settle with them as their preacher.'

'Not at all.'

Mr. W.—'Why?'

'They said that they should delight in that event, but they are too poor to maintain a stated ministry.'

Mr. W.—'Too poor! If that is all, we will soon know.'

Almost immediately after, Mr. Wilks took his young 'Timothy' with him, and visited the town. After some intercourse with one of the deacons, he obtained a list of the members of the church, and the other pewholders, and proceeded upon his peregrination. The first person that he called upon, was a superannuated female Christian, who was the living exemplar of the apostle's portrait, 'poor of this world, rich in faith'—living by knitting hose, or any similar employment, when able to stir, and when bed-ridden, sustained by her fellow Christians, who were amply repaid for their earthly trifles, by her spiritual communications. She was at that time in unusual energy and liveliness, when Matthew Wilks entered her lowly hovel; and after his kind salutation, they thus discussed the object of his interview.

Mr. W.—'I have called to have a little talk with you about your church affairs—my name is Matthew Wilks, that you have heard of.'

'Thanks be to God!' replied the old Anna-like disciple, 'I have often heard talk of you, but who could have thought that you would come to see me?'

Mr. W.—'I come to inquire about the state of your church, and as you are the oldest member, nobody was so fit to make me acquainted with it. But I want to know first how you like the young man I sent to preach to you for the last three months?'

It should be remarked, that the aged disciple was always at the house of prayer, when she was not absolutely incapacitated by bodily affliction; to her, the communion of saints was the pearl of great price, and the means of grace were her meat and drink, the bread of life and the water of salvation.

'Blessed man of God!' answered the woman, 'many times did I get a feast when he was a preaching and praying, and talking with me in my poor cot.'

Mr. W.—'Then I suppose that you will have him away from London to become your preacher.'

'I wish we could, but the deacons say that the people are not able to maintain a preacher.'

Mr. W.—'Well now; suppose that the young man had been walking about for hours, visiting the sick, or catechising the children, or scattering religious tracts, or carrying about Bibles, and were to call upon you, when you were drinking your tea, would you not give him a cup of tea to refresh him?'

'Indeed! if it were to come to that, I would never drink any more tea, if we could only have the preaching on the Lord's day, and the communion, and the evening meetings in the week.'

Mr. W.—'Suppose, then, I put you down for one penny a week towards the minister's salary; and then I will go on, and see if I cannot get pennies enough to keep your souls from starvation.'

The self-denying, half-paralytic, most heartily assented to the proposition made by Matthew Wilks, that she, as the senior professing Christian in the church, should be the first on the list of subscribers, at one penny a week, to support the gospel in that community; and, having prayed with his delighted sister in the gospel, he proceeded in his "active faith and laborious love." Having added a few more weekly pennies to his evangelical fund, he advanced to the higher class of two "pennies," and then three "pennies," and four "pennies." There he paused, and returned to the astonished deacon, with a much larger sum deposited in his "*Bank of Faith,*" than the deacon had assured him all the congregation combined could collect—and as the deacon said—"Mr. Wilks, every 'penny' of it is just as sure as if it were in your own hands; for there is not a man or a woman among them, who will not go without their daily bread, rather than not pay the amount every week."

Mr. Wilks and the deacon then started off among the six "penny" and twelve "penny" depositors, who were absolutly astounded; and in their delight could scarcely believe in the self-evident success of the "little, old-fashioned Puritan's *drollery;*" but who all united together forthwith, while he, according to his custom, "*disturbed public worship,*" by giving them sound evangelical advice, and invoking upon them all, the divine blessing and benediction—"The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit." I believe he left his junior brother at the deacon's house, and returned to London. It is probable that the minister still remains in that place as a proof of Matthew Wilks' "drollery" in settling a minister of the gospel upon the faith of an afflicted old Christian woman's penny-a-week; which, it is proper to add, as the crowning testimony of the "little, old-fashioned Puritan's drollery," Matthew Wilks himself paid!

HONORABLE CONCESSION.

Col. Ethan Allen, the hero of Ticonderoga though a brave and honored patriot, was an avowed deist. He wrote several works against Christianity, one of which, profanely entitled "Allen's Bible," has caused the ruin of many a young man, impatient of religious restraint.

While seated in his quiet home, glorying in the independence he had so bravely contributed to procure, and exulting still more in his imagined triumphs over religion, he was suddenly called to the death-bed of a tenderly beloved child. She had been well instructed by her *mother*, in the principles and duties of Revealed Religion; and at this trying hour it afforded her, not merely consolation, but triumphant joy.

When her father, whom she ever regarded with respect and warm affection, arrived, and was bending over her couch, she threw her arms around his neck, and with a look of unutterable kindness said,—"Father, I am dying;—tell me—shall I go into eternity believing your sentiments, or what my mother has taught me?"

The veteran, whom no argument had ever shaken, who had stood unmoved in the battle-field, surprised by her heavenly serenity and confidence, tremblingly replied,—"My daughter, my dying daughter, believe what your mother has taught you."

How utterly worthless, at that moment, must have appeared all his boasted reasoning against a religion, which could thus give victory in death, by bringing life and immortality to light! And who, in such circumstances, would not say, "Let me die the death of the righteous?"

INFLUENCE.—This world is a world of influence, where every one like the mould is giving impressions, and every one like wax receiving them.—Ages may have passed since the departed dead were gathered to the tomb, and yet through the stillness of all those ages they are speaking to us; by tradition or history, or biography, for all the purposes of influence, the dead are still with us; a Bonaparte rousing the hero to conquest; a Newton firing the scholar in his study; a Milton inspiring the poet; a Brainard or a Martyn animating the missionary in his work. Every page that we read leaves its influence. Every letter that we have received, every friend that we have met, every accident that has occurred to us, each has left its stamp, indelible and eternal, on the soul.

The single charge from Patrick Henry to a child, "Remember that every man is the maker of his own standing and destiny," made that child one of the most distinguished men of his country. And the remark of a popular preacher, that "resolution was omnipotent," has modified the character of many who heard it, for all eternity.

[Youth's Cabinet.

PAYING LIKE A SINNER.—Several years ago, in North Carolina, where it is not customary for the tavern keepers to charge the ministers anything for lodging and refreshments, a preacher presumingly stopped at a tavern one evening, made himself comfortable during the night, and in the morning entered the stage without offering to pay for his accommodations. The landlord soon came running up to the stage, and said, "there was some one in there who had not settled his bill;" the passengers all said they had, except the preacher, who said he had understood he never charged ministers anything. "What! you a minister of the gospel—a man of God!" cried the inn-keeper. "You came to my house last night—you sat down at the table without asking a blessing—I lit you up to your room, and you went to bed without praying to your Maker—(for I staid there until you had undressed;)—you rose and washed without prayer, ate your breakfast without saying grace; and, as you came to my house like a sinner, and ate and drank like a sinner, you have got to pay like a sinner."

The Sabbath Recorder.

New York, August 21, 1845.

TRAVELING AGENT.

HIRAM P. BURDICK, of Alfred, has been appointed a Traveling Agent for the Recorder in Western New York, and is commended to the confidence of our friends in that section.

THE DEATH THREATENED AGAINST ADAM.

MR. EDITOR,—I find difficulty in explaining Genesis 2: 17—"For in the day that thou eatest thereof thou shalt surely die." Will you, or some of your correspondents, give us an article on the nature of that death?

INQUIRER.

In considering the consequences of the first transgression, it is a question of some importance, What was the penalty threatened against Adam? At the same time, the conflicting theories of able and sincere divines, warn us that the question has its difficulties. Genuine orthodox men, we believe, think it perfectly clear, that the penalty threatened was "death, temporal, spiritual, and eternal."—Others, however, think it equally clear, that the total annihilation of soul and body was threatened, with the consequent extinction of the human race. There are others still, who think that the seeds of mortality were planted in Adam from the first, and that temporal death was no part of the penalty, but a natural consequence of his being taken from the earth, earthy. Looking at their different theories, one would think these men must differ very widely from each other. Yet it is quite possible, that if we could look through some window in their hearts, we should find their views in many respects similar, and their practices in view of the penalty exactly the same. They probably look upon the matter in these cases from different stand-points, and hence see different phases of the same thing. Without following either of their theories, let us look about somewhat for an answer to this question, What was the penalty threatened against Adam?

The first point of observation should be one from which we can see the original condition of Adam. To us it seems quite probable, that when he was threatened with death in case of transgression, he had not the most indistinct idea of temporal death. He had seen nothing to intimate the possibility of such a thing. Indeed, the life and activity of all around him, would be likely to shut out from his mind any thought of the kind, and to create an impression that existence would be lasting. He was living as it were spontaneously, happy in the consciousness of perfect innocence. Now what would be the natural effect of speaking to such a being of a punishment by death? It would lead him to consider a condition exactly opposite to that in which he was then placed—a condition in which what was then a source of joy would become an occasion of pain. This would be in no way so fully brought upon him as by leaving him in a state of confirmed wickedness and misery. And we have no intimation, that more or less than this was understood or feared by our first parents.

But the understanding which they had of the matter will not satisfy us as to the meaning of the death threatened. Let us look, then, at the nature of their transgression, and see if we can derive any light from that as to their appropriate punishment. Every transgression of the law of God, the Bible teaches us to regard as infinitely evil. The justice of this must be apparent to any one who will consider the character of the law-giver, and his claim upon the obedience of his creatures. It is equally apparent, if we consider the influence of transgression in encouraging the disobedience others, and bringing the authority of the law-giver into contempt. This is true of every transgression. But in the case of Adam it was emphatically true. We see him standing as the representative of a race capable of comprehending and obeying the law of God—surrounded by whatever was necessary to his happiness—enjoying the favor of God, and under the restraining influence of His presence—with everything, in short, to encourage obedience and deter from transgression;—and yet breaking away from all these restraints, with no other inducement than mere personal and temporary gratification. What circumstances can be conceived to aggravate the crime? Now if it be true that every transgression is so great an evil as has been represented, what shall we say of this, which opened the way for all the sin which has followed? We cannot think of its nature and effects without believing, that the mere separation of soul and body would be no adequate punishment for it—that nothing less than death eternal could satisfy the demands of Divine Justice.

This view would be confirmed by considering some passages of Scripture which speak of the appropriate punishment of sin. In one passage we are told that "the wages of sin is death." What kind of death is here meant, may be inferred from the remainder of the passage, which says, "the gift of God is eternal life." "Wages of sin" is here contrasted with "the gift of God;" and if the gift of God be eternal life, the wages of sin must be eternal death. Indeed, the Bible never speaks of death and dying, in the sense of a separation of the soul from the body, as an appropriate punishment for sin. On the contrary, it gives us the means of knowing, that in all such cases death eternal must be understood. There is another class of passages, which speak of the righteous as having eternal life and never seeing death—as never meeting with that, in other words, which can properly be called death; in contrast with eternal life. Take these two classes of Scripture texts together, and they furnish a substantial foundation for the belief, that not only temporal death, but also separation from all natural good, and exposure to eternal death, were included in that threatning against Adam, "In the day that thou eatest thereof thou shalt surely die."

EFFECTS OF BAVARIAN INTOLERANCE.—The Voice of Jacob says, that a letter from Mayence, dated 16th May, mentions the embarkation of two hundred more Bavarian Jews, in the preceding week, for America. They gave a grievous account of the treatment which the Jews of that country are subjected to, and which leaves no alternative but abject endurance or expatriation. One of the emigrants was asked whether he would not be desirous to return to his native country again, if successful in America; to which he replied, "Not until America becomes Bavarian." Persecution must be severe, which will not only drive men from the land of their birth, but impel them to speak thus of their early home. Among the forms of oppression, it will be remembered, that only the eldest son of a Jewish subject of the King of Bavaria, is permitted to marry; the juniors having to conform to a compulsory celibacy. An edict has just been promulgated at Munich, forbidding Jews to deal in cattle, either by sale or barter! Can it be the nineteenth century in Bavaria; or have we erred in our reckoning?

UNION FOR THE SAKE OF JUDAISM.

Two or three articles under this heading have appeared of late in the "Occident and American Jewish Advocate." They are prefatory to a plan for a Central Religious Council, to which shall be referred all cases of religious inquiry and ecclesiastical polity among the Jews of this country. The writer thinks a great improvement has taken place within a few years in the character and qualifications of Jewish teachers, and that they are now prepared for such an organization as he proposes. Hitherto there has been no religious authority among them higher than the local ministers, who were men chosen by each congregation independently, for no other qualification than their ability to read the service. Of course such men could hardly be expected wisely to direct the ecclesiastical affairs of so numerous a people, and to pursue that even yet faithful course which would secure general harmony and good feeling. The whole tenor of the Jewish religion requires that its leaders should be men qualified to give forth "the word of judgment," and disposed to engage in the actual hard service of instructing the masses. The editor of the Occident thinks the appointment of ministers in the way they have been accustomed to appoint them, is the very worst method to insure the selection of such men as are needed, and that the best remedy for the evil is to have an ecclesiastical Board to inquire into the moral fitness and literary qualifications of the candidates. We agree with him in this opinion, whether it respects his own or any other people; and we heartily wish him success in his efforts to carry out a plan for improving the character of religious teachers.

THE HOLY TUNIC AT TREVES.

Much interest has been felt in the history of this relic, since the reform movement in Germany which grew out of its exhibition. It is claimed, that when the Empress Helen, the mother of Constantine, made a pilgrimage to the holy land, less than three centuries after the crucifixion, she brought back many relics, and among others this holy tunic. Treves was at that period the most flourishing city in Europe; and being the birth-place of Helen, she presented it with the relic which was then prized above all others. But troublous times came; Treves was four times sacked and depopulated; and the tunic, having been concealed by its keepers in some spot known only to a few, was at length altogether forgotten. After many years had elapsed, however, and peace was restored, the long-concealed relic was again discovered in 1196, and exhibited to the people. The exhibition was repeated in 1512, 1531, 1545, 1553, 1585, and 1655. During the eighteenth century it was twice exhibited at the fortress of Ehrenbreitstein, where it had been deposited for greater security. At length it was restored to Treves, and was there exhibited to the people in 1810, when 250,000 pilgrims visited that city for the sake of looking upon it. Since then it had not been exhibited until last year, when it was again shown in the Cathedral at Treves by order of the bishop of the diocese. The spectacle commenced on the 18th of August, and continued fifty-six days, during which time it was visited by not less than one million of pilgrims, many of whom had come from far distant places—archbishops and bishops, learned men and nobles, mingling with the poorest and most ignorant in their anxiety to obtain a sight at this venerated relic.

It was during this last exhibition, that the spirit of John Ronge was stirred within him when he saw the whole city given up to the worship of relics. He immediately wrote an eloquent letter, denouncing the exhibition of the holy tunic as a scheme for perpetuating the spiritual tyranny of the Roman hierarchy—imposing upon the credulity of the ignorant—and extorting money from the poor; and closing with an exhortation to his readers to discountenance the exhibition, and to unite with him in achieving the freedom of their German Fatherland. This letter, which was extensively circulated, has been followed by other letters addressed to different orders of the Catholic clergy, and to believers in general. They have together produced a religious movement in Germany equal in importance to any which has taken place since the Great Reformation.

WAR IN THE NINETEENTH CENTURY.—It is hardly possible to find on the bloody pages of martial history, the record of a more horrible massacre than that lately committed by the French troops in Africa. It seems, that a tribe of Arabs, called the Ouled Rialis, amounting to about eight hundred men, women, and children, took refuge in a large cave which had served them for an asylum. There they were found by a French corps, under command of Col. Pellissier; and after some parleying, which did not result in a satisfactory arrangement for their surrender, the troops proceeded to suffocate and roast alive these eight hundred defenceless people who were crowded together in the cave. Such a circumstance, occurring on the 19th of June, 1845, shows to what depths of degradation and cruelty modern warriors may sink. We are glad to notice, that this brutal transaction is condemned in the strongest language by the English and French press.

VERY MODEST.—It is amusing to read the remarks of some southern Baptist editors in regard to the division between northern and southern Baptists. They seem to think, that they of the South are "the people," and that all enterprise will "die with them"—or at any rate, that those who have not their sympathy must soon drop off. The Editor of the Baptist Banner, for instance, speaking of the action of the Mission Board, modestly suggests, that fraternal intercourse between the North and South can not be restored, "unless the wise and discreet members and ministers of the northern churches organize themselves distinct from, and as opposed to, abolitionism." Only think of it—a missionary organization to put down abolitionism and uphold slavery! We are afraid the editor of the Baptist Banner will not live to see peace restored, if that is the best condition he has to offer.

MINISTERS IN TEXAS.—A gentleman who traved in Texas in 1841, has given an instructive account of some of the customs which prevail there. Among others, he states that the ministers of the country, who are mostly itinerant, have to ride on horseback, and carry fire-arms in their pockets to protect themselves from the Indians. On one occasion, he expressed his surprise to a minister at seeing him "going about preaching the Gospel of *peace*, and at the same time carrying the weapons of *war*." The reply was, "Yes, it is true, but necessary, not for the sake of my life, *but for the cause of Christ.*"

NEW SYNAGOGUES.—We published some months ago an account of difficulties among the worshipers at the Elm Street Synagogue in this city, which were carried so far that one party took the liberty to close the synagogue against the other party, whereupon that other party took the liberty to break it open again and hold possession by actual force. We are glad to learn, that these difficulties have been reconciled by a compromise, and that a portion of the congregation, having seceded, are now building a new synagogue in a very superior style.

We learn farther, from the "Occident," that the Israelites of New Haven, Ct., contemplate erecting a synagogue. At Syracuse, N. Y., and at Wilkesbarre and Lancaster, Pa., the Jews have lately commenced holding religious meetings; and there is a prospect that permanent congregations will be formed in each of those places before long. These new congregations are the natural result of the increase of emigration from Germany.

ABNER KNEELAND CELEBRATION.—On Sunday last, August 17, as we learn from the Boston Investigator, the Infidel Relief Society of Boston, was to celebrate "the seventh anniversary of the liberation of Mr. Kneeland from Boston Jail, where he had been confined sixty days for the indefinable crime of blasphemy." A steamboat was chartered for the occasion, to convey those who might wish to attend the celebration to Phillip's Beach. Fare each way 25 cents. What will become of the Sunday, when infidels select it as the day to commemorate the sufferings of their saints?

RATHER HARD.—In Williamstown, Vt., a young man by the name of Plymon Seaver has been for some time in prison in consequence of being found at work in his field on a Sunday. It seems that he was fined $2 for the crime, and imprisoned because he could not or would not pay the fine. The editor of the Herald of Freedom thinks this circumstance shows a strange comparative estimate of God and the State of Vermont. He says—"For trampling God's Holy Day under foot, Vermont fines a man two round dollars. For not paying said State a two dollar debt, Vermont shuts him up for life. And the old Green Mountain corporation never would let him out alive if he didn't pay.

DEATH OF A POET.—John Augustus Shea, author of several poems which will eventually give him an honorable name in the republic of letters, is no more. He was a native of Ireland, and of highly respectable connections. Only the week preceding his death, he visited Connecticut, where he was engaged to deliver a poem. He returned sick, and died at his residence in New York on Friday the 15th inst.

A RECIPE FOR EDITORS.—If a cotemporary should ever review an article you have written, showing the unsoundness of your positions and the inconclusiveness of your reasoning, just charge him with impeaching your veracity and writing under the influence of passion. By this means you will not only escape the necessity of defending your positions, but may also secure the credit of great coolness and a high regard for the truth.

Central Association—Treasurer's Report—Correction.

WEST EDMESTON, August 10, 1845.

the Editor of the Sabbath Recorder:

As Treasurer of the Central Association for the past year, I desire, through your paper, to supply an omission that occurred in the Minutes of the last Association, held at Adams, in June last, respecting the Treasurer's Report.

With reference to the funds received at the Semi-Annual Meeting of the Association, there was an omission in the Report as published in the Minutes, of $7 25 received from the Church in Scott, which was paid at the time to the missionaries for services previously rendered. The remainder of my Report made at the Association at Adams, which was inadvertently omitted in the Minutes, is as follows, viz:—

Balance in the Treasury,		$0 02
June 7th,	Rec. of the 3d S. D. B. C., Brookfield,	3 60
12	" of Samuel H. Coon, Adams,	0 25
13	" of J. Bailey, cr. to E. Whitford,	2 00
"	" " to Elias Frink,	1 00
"	" " to Judith Clarke,	0 25
"	Church in Scott,	4 00
Amounting to		$11 12

Which was paid over to my successor, brother Charles Potter, of Adams.

Very Respectfully, EPHRAIM MAXSON.

MAXSON *vs.* ANNAS.

Letter from Mr. Maxson.

DERUYTER, August 10, 1845.

To the Editor of the Sabbath Recorder:—

Several weeks since, and immediately after the the decision of the Supreme Court in the case of Maxson, *vs.* Annas, I noticed a few remarks in the Recorder, giving a statement of the case, with its principal features. The denomination have therefore been apprised of the result; and as for a considerable time I was left without any thing more than the general knowledge of the fact, I deemed it unimportant to add any thing to what had been stated. I had intended, when the court should have sent us their *opinion* on which the case was decided, to communicate it forthwith, that the ecclesiastical meetings of our denomination might have all the information that could be imparted. But so much time elapsed after our application to the Court for their opinion before the receipt of it, that our Associations have met and acted on the subject without it. It may now be proper to say, that we have received the opinion, and herewith transmit you a copy.

You will discover from this decision, that the naked question of the sufficiency of the law to protect Sabbath-keepers has been before the court, and on that they have made their decision. Had this document come to hand prior to the meetings of the Associations, they would have been saved some perplexity respecting the ground of the decision, and would have seen, that it was not from any mismanagement of the case, informality, or improper movements, that the cause was jeopardized; and had they possessed the knowledge desired, they might with much propriety have settled the question of carrying it to the Court of Errors. As it is, nothing can appear plainer, than that the decision is made under the influence of that prejudice which generally attends the advocates of popular errors against the rights and privileges those they oppose. Even the best and most evident intentions of the law, are but a poor security against the oppressor, when the law is administered by those whose interests incline them to favor the oppressor. The law reads as follows:—

§ 1. "No writ, process, warrant, order, judgment, decree, or *other proceedings, of any court, or office of justice of the peace*, which shall be served, *or executed, on the seventh day of the week*, commonly called Saturday, by or upon any person whose religious faith and practice is to keep the seventh as a day set apart by divine command as the Sabbath of rest from labor, and dedicated to the worship of God, shall be valid, except in cases of breach of the peace, or apprehension of persons charged with crime or misdemeanor. The service of any such proceedings, in all other cases, shall be utterly void."

With such a law before them, the courts have in effect decided, that though *no service* of ANY process in law is valid against the *person* of a Seventh-day Baptist, yet any process or proceeding against his property *is* valid. So that a summons may be issued on the seventh day, requiring him to *appear* on the seventh day, and if not *served* on that day the cause may *proceed* to judgment, execution may be issued, levy made, and property sold, on the Sabbath, and he has no redress by appeal. By this decision, he is saved, it is true, the pain of having a summons read in his presence on the Sabbath, which would take one minute, and require no action on his part, but he may be required to attend court at a distant town, amid the toil and anxiety of a court room, or allow judgment to be taken in default. Had the Legislature no higher or more liberal motive in passing the above law, they could not have perpetrated a greater imposition on Sabbath-keepers. But such we believe was not the case. We petitioned not merely to be relieved from hearing a summons, but from being compelled to be parties to answer in courts of law on the Sabbath, to which petition the Legislature responded, and ordered a bill drawn agreeably to the prayer of the petitioners, which was supposed to have been done, and it was passed accordingly. Such has been the confidence felt in the security of this law, that no danger was apprehended on the part of any in relying upon it in the first instance. As it has terminated, the results of an expensive course of suits at law, have fallen on me, yet the consciousness of having done for the cause of truth a service, which no other one could do, for want of corresponding circumstances, sustains me in adding to former sacrifices the responsibilities of this onerous trust which Providence seems to have imposed upon me.

In making the foregoing remarks, you will observe that I have departed a little from the former course marked out for myself, and which my close business habits have rather imposed upon me, of retiring from expressing my views through the medium of the public press, on matters which, however interesting to me, have now numerous and abler advocates.

Believe me, dear brother, yours affectionately,

JOHN MAXSON.

Opinion of the Court.

Supreme Court. { MAXSON vs. ANNAS. } Bronson, Chief Justice.

The plaintiff insists that the judgment under which the defendant purchased the property is void, because it was rendered on Saturday; and he relies on the Statute "in relation to the Seventh-day Baptists." This badly-drawn law provides, in substance, that no writ, process, warrant, order, judgment, decree or other proceedings of any Court, shall be *served* or *executed* on the seventh day of the week, commonly called Saturday, upon any person who keeps that day as the Sabbath. Cases of breaches of the peace and the apprehension of persons charged with crimes and misdemeanors are excepted. "The *service* of any such process in all other cases shall be utterly void." (Stat. 1839, p. 335.) This Statute (except as to the day) is much like the one which provides that no writ, process, &c., shall be *served* or executed on Sunday; (1 R. S. 675, §69) and both should receive the same construction. But I am unable to read the law so that it will touch the plaintiff's case. His complaint is that the judgment was *rendered*—not that it was "served or executed"—on Saturday. The rendition is a very different thing from the execution of a judgment. We have been referred to two classes of cases; one relating to ministerial and the other to judicial acts. The first class arose under the Sunday Statute; the second had nothing to do with it. In Butler *vs.* Kelsey, (15 John. 177) which belongs to the first class, it was held that a writ of inquiry of damages could not be *executed* on Sunday. It was a plain case, falling within the very words of the Statute. In Field *vs.* Park, (20 John. 140) it was held that a notice of motion is in effect a summons to appear in Court and defend against a motion to be applied for—and cannot therefore be served on Sunday. Van Vechten *vs.* Paddock, (12 John. 1781) decides that delivering process to an officer on Sunday is not a good commencement of an action on that day. The cases of the other class hold that *at the Common Law* Sunday is *dies non juridicus*—that a judgment cannot be rendered, or an award be made on that day. (Hotaling *vs.* Osborn, 15 John. 119; Story *vs.* Elliott, 8 Cow. 27.) We have now a Statute declaring that "no Court shall be opened on Sunday," unless it be for the purpose of receiving a verdict or discharging a jury. (2 R. S. 675, §7.) We have no such Statute in relation to *Saturday*—nor has the common law decided that Saturday is not a judicial day. No act is void because it was done on the Sabbath unless it has been prohibited by the Common Law or by Statute. (Sayles *vs.* Smith, 12 Wend. 57.) The same doctrine must apply to all the other days in the week.

If the plaintiff had the process made returnable at a time when he knew the defendant could not conscientiously attend to make his defence, he is worthy of the severest censure. But still, the judgment is not void. There are many social duties which are not enforced, and many wicked deeds which are not punished, by human laws. New trial denied.

[A copy.] N. DENIO, State Reporter.

☞ The foregoing Letter and Opinion present this case of Maxson *vs.* Annas in a very clear manner, and show exactly its present position. One of two things must be evident to every reader; either Judge Bronson has entirely misconstrued the law for the protection of Sabbath-keepers, or else the Legislature of the State of New York has altogether failed to do what it intended in passing that law. In either case, the subject ought to be investigated. If the Judge has misconstrued the law, then the question ought to brought before the Court of Errors, so that the decision of that Court may prevent similar misconstructions in future. But if the law is really defective, then application should at once be made to the Legislature to perfect that which it has begun. We are not prepared at present to express an opinion as to where the error lies, and shall therefore only throw the facts before our readers, leaving comments for a future occasion. Meanwhile, we will say, that Bro. Maxson's claim for assistance in this case—(which he studiously avoids mentioning himself,)—is a just one, and ought to receive prompt attention. He has carried this suit up from court to court by the advice of his brethren, and for their benefit as well as his own. Encouragement has been given him from various places, that he should be assisted to meet the necessarily heavy expenses attendant upon such a course. We trust those who have given this encouragement will not now disappoint the expectations they have raised.

LECTURES ON CLAIRMATIVENESS, or Human Magnetism, by Rev. GIBSON SMITH. New York: printed by Searing & Prall—1845.

This is a pamphlet of forty pages, giving an account of the revelations made by one Jackson Davis, of Poughkeepsie, a young man about eighteen years of age. It tells some things very hard to believe, and about as hard, under the circumstances, to doubt.

A MISSIONARY.—There is a missionary in India who not only bears his own expenses, but supports twenty other missionaries. Once he was wealthy; now he has consecrated himself and his income to the Lord. Should not such examples shame our wavering, inefficient efforts? How many men of property amongst us, although the professed followers of Christ, give comparatively nothing for the advancement of his kingdom! Brethren, wake up—your prayers and your contributions are needed now.

"He who will not give
Some portion of his ease, his blood, his wealth,
For others' good, is a poor frozen churl."

General Intelligence.

WAR WITH MEXICO.

It is now beyond dispute that we are on the brink of a war with Mexico. The iniquitous scheme of Annexation is to be consummated in blood, and all for the sake of "enlarging the area of freedom." One can hardly think of it without indignation and shame. But it is now too late to arrest the issue. United States troops have been hurrying from every quarter towards Texas for some time past; and now we have received from Mexico sufficiently distinct intimations that war is soon to commence. The following circular from the Mexican War Department, with other documents which accompany it, cannot be mistaken:—

OFFICE OF WAR AND MARINE.

SECTION OF OPERATIONS.

Circular.—The United States have consummated the perfidy against Mexico, by sanctioning the decree which declares the Annexation of the department of Texas to that Republic. The injustice of that usurpation is apparent, and Mexico cannot tolerate such a grave injury without making an effort to prove to the United States the possibility of her ability to cause her rights to be respected. With this object the Supreme Government has resolved upon a declaration of war against that power, seeing that our forbearance, instead of being received as a proof of our friendly disposition, has been interpreted into an acknowledged impossibility on our part to carry on a successful war.

Such an error on the part of the United States will be advantageous to Mexico, because, suddenly abandoning its pacific attitude, it will tomorrow communicate to Congress the declaration of war, and excite the patriotism of its citizens to sustain the dignity of the nation and the integrity of its territory, now treacherously attacked, in utter disregard of all guaranties recognized in this enlightened age.

You will readily appreciate the importance of this subject, and the necessity of preparing the troops under your command to march toward any point which may require protection against these most unjust aggressions. I am directed by the Provincial President to enjoin upon you, as General-in-Chief of your Division, and as a citizen of this Republic, to hold yourself in readiness to repel those who seek the ruin of Mexico. The Government is occupied in covering the different points on the frontiers, and in collecting the necessary means, so that nothing may be wanting to those whose glory it will be to defend the sacred rights of their country.

I have the honor to communicate for your intelligence and to direct your conduct.

God and Liberty.—Mexico, July 16, 1845.

GRACIA CONDE.

FOREIGN NEWS—TEN DAYS LATER.

The steamship Hibernia reached Boston on Sunday at half past twelve o'clock, in less than twelve days from Liverpool.

The weather of the week has increased rather than diminished the fears entertained as to the harvest.

In Parliament the business has been of a miscellaneous character. The week has been passed in the Lords in enacting wholesale the measures sent up by the Commons; and been spent by the Commons in patiently waiting for the Lords to overtake them in legislation.

Mr. M'Lane, the newly appointed minister from the United States of America to this Court, has arrived at Thomas' Hotel, Berkley square.

The annexation of Texas to the United States has excited no surprise.

The news of the second fire at Quebec has spread a wide and deep sensation. Every thing that can be done for the alleviation of the sufferers will be accomplished. The Chancellor of the Exchequer moved a vote of £20,000 in aid of the suffering colonists.

The wife of George Catlin, Esq., the celebrated painter and delineator of Indian customs, died in Paris on the 30th ult.

From the Continent the principal news is of preparations making to receive with due honor Queen Victoria on her progress to Saxe Gotha.

FRANCE.—The celebration of the Revolution of 1830 began in Paris on Monday, with religious observances in honor of those who perished. Tuesday was the day of rejoicing. There was a kind of fair on the Champs Elysees and at the Barriere du Trone; a concert in the garden of the Tuilleries, and at night an illumination with fireworks.

INDIA AND CHINA.—Cholera, we regret to say, has been very prevalent both at Bombay and Poonah.

The only important item of intelligence from Cabool is, that the long-designed attack of Peshawur has been finally abandoned both by Dost Mahomed and his son.

COLLISION OF STEAMERS—135 LIVES LOST.—A most dreadful catastrophe occurred on the Black sea, about 40 miles east of the Bosphorus, on the 11th of July. Two Turkish steamers, the one coming from, and the other going to Trebizond, came in collision, and one of them went down with the greater part of the crew and passengers.—About seventy persons threw themselves from the sinking steamer and were picked up by the boats of the other. Probably about 130 lost their lives. The scene is described as awful. As the Scutari approached th wreck she keeled over, (the people on deck, like wild maniacs, were visible in moonlight,) and as the sea sucked her down—as the vortex of water she formed in sinking, almost spin round with the motion—there rose a scream of utter horror—a last scream!—which those who heard will never forget.

EMANCIPATION IN MARYLAND.—An eminent physician formerly of Baltimore, who relinquished his profession to take charge of a plantation in Ann Arundell county, Md., of which, with one hundred and fifty slaves, he became the owner on the death of an uncle, has come out with a strong argument and appeal in favor of emancipation. He has published and urged his views with great power, in the Saturday Visitor, of Baltimore, whose editor represents him as connected with some of the first families in the State, and as having no small stakes in the movement he so strongly recommends. "When such men," says the Visitor, "with such an interest in all that concerns the welfare and fame of Maryland, take the field as open advocates of emancipation, there is surely room to hope that something will ere long be done to rid us of an evil so stupendous and crushing to the moral and physical energies of our beloved State." Heaven speed the day!

STEAMER SUNK AND LOSS OF LIFE ON LAKE ERIE.—The Detroit Advertiser publishes the following:—

"At half past 3 A. M., Tuesday 12th inst, below Point au Pellee on the Lake Erie, the 'London' steamer from Buffalo, and the 'Kent' on her downward passage, came in contact with a dreadful crash, and the result of the concussion was the loss of the latter boat, and, we grieve to add, several lives.

I have no heart to dwell upon the scene we witnessed. For some minutes we supposed we had broken the machinery of the London, and were going to the bottom; and were only relieven from the apprehension of a watery grave by the sight of the Kent, rapidly sinking at our bows. Every effort was made to save her passengers, and all who were in sight were saved, several of those from the cabin being transferred to our boat without even their clothes. But, sad to say, a number were lost, being unable to gain the upper deck in time. Among these we reckon Rev. James E. Quaw, Redford, Michigan; Mr. Charles Osborn, Genesee Co. N. Y.; Mr. Seth Deming, Berlin, Conn.; Master Bruce Deming, Galena, W. T.; James Lowding, Ypsilanti, Michigan.

Two young ladies and a boy from Ypsilanti, names not known.

All the officers and hands of the boat and 79 passengers, including 10 children, were saved.

SALTPETRE WILL NOT EXPLODE!—The Committee of the Common Council appointed to investigate the cause of the explosion at Crocker and Warren's store, Broad street, which was the principal cause of the late disastrous conflagration, repaired to Mottville, on the Westchester Co. side of the bridge yesterday, accompanied by several eminent professors and other gentlemen, to test the question whether or not saltpetre will explode. Three experiments were tried, the result of which was an unanimous opinion, we understand, that *saltpetre will not explode.* The first test was a quantity of saltpetre in a bag to which fire was applied. The saltpetre and bag burned fiercely, but there was no explosion. The second experiment was a hogshead full of saltpetre slightly intermixed with bagging and other combustible matter known to have been in the store of C. & W. The hogshead was partially on the ground and shavings and other combustibles placed around it and set fire to. The result was the same as the first. The third was with a large boiler over a furnace heated exceedingly hot, and containing a large quantity of red-hot melted saltpetre. Into this cauldron of melted saltpetre three bags of saltpetre and slight combustible material were thrown. The heat was exceedingly great, but still no explosion. This seems to settle the question.

We may add that in each instance a hard substance was left by the burning saltpetre, resembling potash in appearance and having an extraordinary strong salt taste. [Tribune.

SLAVERY IN MISSISSIPPI.—Under the Constitution of Mississippi, the introduction of slaves is prohibited after the present year. The provision has given rise to much dissatisfaction, as it not only puts a stop to the introduction of slaves as merchandise, but settlers within the State cannot import them for their own individual use. The inconvenience that was anticipated in consequence of this prohibition, has induced the Legislature of Mississippi, at its last session, to authorize the people to record their votes at the polls, held this fall, for or against an amendment of the anti-slavery clause in the Constitution. The amendment that is now before the people proposes to vest in the Legislature entire control of the subject, in the passage of such laws as to that body may seem to be most expedient and judicious. The question is one which promises to be the most prominent in the canvass that is now going forward.

SHOCKING FATE.—The following is an extract of a letter from an officer of the U. S. sloop-of-war Falmouth, at Pensacola: "About two weeks since, one of our crew, an old man, who was at the time unwell, fell overboard during the night unobserved by any one—he was not missed until the morning. About a week afterward a shark was caught on board the Saratoga, and on opening him, (horrible to relate,) the head of the old man was found; it was sent on board our ship and recognised. His name was James Griffin, quartermaster.

THE PRESS IN GERMANY.—To show the sort of "Liberty of the Press" enjoyed in Berlin, it is stated in a recent French paper that a celebrated advocate, a man of profound legal learning and spotless reputation, has been condemned to four months' imprisonment and a fine of four hundred thalers, for the high crime and misdemeanor of writing an article in a periodical work, recommending the opening of the courts and the public administration of justice! But there is another case which really outstrips it. A newspaper, with a circulation of 5000, producing a large incom to its proprietors, has been suppressed by the government, on the ground that its writers gave the censors too much trouble in correcting their articles!

HYDROPHOBIA.—The Glasgow Argus mentions a remedy for the bite of rabid animals, applied by Dr. David Burnes (brother of the traveler Sir Alexander) in the case of two ladies of that city. They were in the parlor of a hotel, when a large dog entered, bit them both severely and ran off. Dr. Burnes was in the hotel, having been on a tour in the Highlands with Lord and Lady Panmure. Dr. Burnes on learning the nature of the accident, instantly cauterized, cupped, and excised the wounds, and had also recourse to the singular method of making the patients suck their wounds. This course the Doctor recommended ten years ago in the 'Lancet,' and he says that no danger whatever is to be feared from it, if the mouth and lips are free from sores or chaps."

M. Argo, the eminent French philosopher, lately stated at the Academy of Paris, that if a flash of lightning be seeu by a person the danger is over, the electric fluid traveling more rapidthan the light occasioned by the discharge.

A gentleman from Texas, now in Europe, writes that a colony of 1,500 Swiss are preparing to leave their country and settle in Texas this fall.

We learn from the Liverpool papers, that a youth only 13 years of age, is preaching in that city and astonishing his hearers by his powerful eloquence.

SUMMARY.

More than thirty individuals lost their lives from the recent explosion of the Big Hatchee.

Boston is said to contain upwards of 500 gambling houses, and at least 1000 professed gamblers.

A duel, at five paces, with pistols, lately took place near New Orleans, between a Polish teacher of small-sword exercise and a shoemaker, resulting in the death of both at the first fire.

In England, upwards of £300,000 are distributed annually by the Odd Fellows, whose funds amount to the gross sum of $3,500,000. This immense amount, says the correspondent of the Boston Atlas, has been got together by weekly contributions of two-pence from each member. The number of Odd Fellows in England is stated to be two hundred and sixty thousand.

An iron house has been imported from England into St. John's, New Brunswick. Iron boats and houses are getitng plentiful, and in one or two churches on this continent, we understand there are iron pulpits.

A New Jersey paper, in commending horticulture to its readers, rather grandiloquently says—"When God made man, he placed in his hand the spade and the pruning-hook." The United States Gazette says—"We have looked into a copy of the Good Book, which treats of the time and circumstances of man's creation, and find nothing said about the matter."

The Youths' State Temperance Society held their fourth Annual Convention at Troy on Wednesday. Four or five hundred delegates mere present, who formed a procession and marched to Mr. Beman's church, accompanied by troops of children of both sexes, with a large number of beautiful banners inscribed with temperance precepts, floral garlands, chaplets, &c.

One thousand distilleries have been enumerated as wealth in a recent statistical volume in Pennsylvania! Wealth, truly!—10,000,000 gallons of alcohol annually! How much such wealth as this would it require to make the people of these United States happy? How much of riches like this to steep a nation in the very dregs of poverty and crime?

The daily papers relate a most dreadful occurrance at the country residence of "one of our New York merchants." He had recently returned from Europe, and having suspected a guilty intercourse between a friend and his wife, finding them together at his dwelling, stabbed them both in the region of the heart, and fell senseless on the floor. He soon, however, revived, and is now a raving maniac. It is supposed his wife may recover, but the life of the man is doubtful.

An explosion took place at the United States Arsenal, Washington, Thursday afternoon about half past 4 o'clock. A man named Albert E. Irving was killed while preparing percussion powder for small arms. The building was shattered to pieces. It is stated that the man was engaged to be married to a lady in Baltimore.

David Kennison, one of the two old remaining patriots who threw the tea overboard, paid a visit to Racine, Wisconsin, week before last. He is said to be 96 years of age.

Virginia and Tennessee contain over fifty-eight thousand persons, over twenty-one years of age, who can not read or write. Where is the school master?

In the year 1843 the people of Great Britain and Ireland, expended more than $40,000,000 for tobacco alone. A contemporary says: If the weed had been worked into pigtail, rather more than an inch thick, it would have formed a line 99,470 miles long, enough to go nearly five times round the world.

Within the year, ending June, there were shipped from Cincinnati by one house, to New Orleans, New York, and Baltimore, 4,280 barrels of eggs. The number brought to that market, is computed at 26,115,966 dozen.

Ice has become quite an article of export. It is shipped from Boston in blocks weighing from two to four cwt. deposited in saw-dust in the ships' hold, and sent to London, arriving in a very perfect state and with very little loss of weight. The first individual who engaged in the ice trade, a Mr. Tudor, of Boston, has accumulated in a few years a vast fortune by it.

The college libraries of this country number about 600,000 volumes. The libraries of the legislatures of the different states, are also considerably extensive. There are some 900,000 volumes, mostly in public collections.

One thousand buildings, it is said, will be erected in St. Louis this season. The population is now more than forty thousand.

The St. Joseph Gazette, published in Missouri, has news from the Oregon emigrants. Another company is lost, which contains fifteen men and thirty-five women. They were about 800 miles above Council Bluffs, on the Missouri river; they had despaired of getting on this season, and are planting buckwheat with the expectation of obtaining provisions on which they may resume their journey next spring.

At Norwalk, Ct., recently, Charles Rogers was bound for his appearance before the County Court on a charge of seducing Hannah E. Aiken, under a promise of marraige, and then abandoning her and her child, of which he is the father. The bail required for ruining the character of a confiding girl was $300. Is that the estimate which is placed upon the worth of female virtue in Norwalk?

The name of the persons arrested and as participators in the Delaware murder, we learn from the Delhi Express, are Henry D. Wickham, Zera Preston, and Isaac Burhans, of Roxbury, and Richard Davis, of Colchester. Sheriff Moore has offered a reward of $300 for the apprehension out of the county, of Warren W. Scudder, of Roxbury, who is charged with having been concerned in the murder, and who, it is supposed, has absconded.

Those who would see one of the planets in its most attractive position, should look out upon the northeastern portion of the heavens about eleven o'clock at night. Mars is there in full blaze. We do not remember to have seen his godship in a more martial aspect.

Miss Cynthia Browning, the Kentucky giantess, died at Flemingsburg, Ky., on the 30th ult. She was seven feet high.

Dried fruit, kept in old salt barrels, will be saved from the depredations of insects. This fact is of great importance the present season, as next year we must depend on fruit kept over. These barrels will keep grain uninjured from insects.

The African Luminary says that the British cruisers on the coast have taken twenty-eight slavers since the 1st of January. They belonged to Spaniards, Portuguese and Brazilians.

Mr. Wells, of the firm of Livingston & Wells, has had, at Buffalo, three suits commenced against him for breaches of the new Post Office Law. This house has been especially careful not to interfere with the Post Office, and in these cases they are entirely ignorant of when the offence was committed, if committed at all.

There are now in South Carolina upwards of fifteen cotton manufacturing establishments. These cotton factories have confined themselves to the production of yarn and the coarser cotton fabrics, in which they have of late been doing a very good business.

Twenty-five thousand kegs of powder were seized at St. Louis a few days since, for being at the wharf in the steamboat Swallow contrary to law. The Mayor finally permitted the steamer and cargo to depart for the Upper Mississippi.

There arrived in New York on Thursday, 1436 passengers from abroad.

A slave girl of W. B. Hodgson, of Georgia, was brought before Judge Dewey, of Northampton, Mass., on the 7th inst., on a writ of *Habeas Corpus.* She decided to stay with her master.

Hon. Henry A. Wise, U. S. Minister to Brazil, has sent to the National Institute at Washington two animals—a young South American leopard, and a species of the antelope, from the province of Ceara.

The Hutchinson Family sailed for England in the Cambria which left Boston on Saturday last, with the intention of spending six weeks or two months in that country, during which time they will be mainly engaged in giving concerts.

The young men of Westfield, Mass., have recently brought the fire engines to bear down hard upon some rum shops, giving them a good scouring, in consequence of a man dying on the public green of delerium tremens.

Advices from Turks Island to the 4th of June, state that the inhabitants were again suffering for want of provisions. Unless there should be a speedy arrival, the poor Turks Islanders would actually starve. Three boats went out in chase of a passing vessel, hoping to get a supply, but could not overtake her.

Several more anti-renters have been arrested in Delaware County. It is now said, that since the murder was committed it has been clearly as certained that it was premeditated, and that large numbers went to the sale on purpose to "see the fun."

In Boston, on Friday last, three persons were killed by the falling of a wall at a fire, and several others were badly injured.

At 3 o'clock on Saturday morning a fire broke out in the third story of a brick building covering lots 153 and 155, Hammond street, N. Y., which, ere it was subdued, destroyed about $50,000 worth of property, of which only one-fifth was covered by insurance.

Attempts are now making by a Mr. Parker, of Hanover, Chat. Co., to recover what there may be of value in the wreck of the seamboat Erie, burned on the lake a few years since. He has succeeded in raising the shafts and fixtures and some other parts with a portion of the hull.

A State Sabbath Convention is to be held at Montpelier, Vermont, on the 20th inst. Gov. Slade and several other distinguished citizens have signed the call.

MARRIED,

In Whitesboro, N. Y., on Thursday evening, 7th inst., by Rev. Walter R. Long, Mr. WILLIAM C. WILCOX, to Miss HARRIET JANE, daughter of Marvin Griswold, all of Whitesboro.

DIED,

In Clinton Precinct, Dane Co., W. T., July 25th, of a bronchial affection, Mrs. HULL, mother of Nathan V. and Varnum Hull, in the 59th year of her age. She had been a faithful and devoted Christian from her youth, and died in the most perfect enjoyment of the triumphs of Christian faith.

In Pitcairn, St. Lawrence Co., N. Y., August 2d, Mrs. SALLY BURDICK, wife of Geo. P. Burdick, Esq., in the 51st year of her age. She embraced religion in early life, and united with the 3d Seventh-day Baptist Church in Brookfield. Her last sickness she endnred with all the resignation and patience which religion commonly gives to the dying Christian. She has left this world of sorrow and death for a world of joy and everlasting life, where the spirits of the redeemed, in unbroken numbers, sing praises to God and the Lamb.

At his residence, in Shiloh, N. J., August 6th, EPHRAIM F. RANDOLPH, in the 37th year of his age. He was a member of the Seventh-day Baptist Church in Shiloh.

LETTERS.

Nathan V. Hull, E. Robinson, Isaac D. Titsworth, Ephraim Maxson, E. B. Titsworth, Jonathan F. Randolph, Richard I. S. Rogers, Thompson W. Saunders, Agustus M. Dunham, Hiram P. Burdick.

RECEIPTS.

Alfred—D. Rose, D. Stillman, N. Maxson, N. Maxson, Josiah Sherman, George Sherman, Elijah Lewis, Roxana Coon, Harvey W. Benjamin, $2 each; Edward Emson $1 50; Daniel Maxson, S. N. Stillman, Rowland P. Thomas, Nathan Lanphear, $1 each.
Almond—David Vincent, Josiah McHenry, $1 each.
Sweden—Rowland Saunders $2.
New Salem, Va.—Wm. F. Randolph, Jonathan F. Randolph, $2 each; Jesse F. Randolph 50c.
Le Raysville, Pa.—R. I. S. Rogers, E. Evitts, $2 each.
Shiloh, N. J.—George B. Davis, Caleb Sheppard, Mordecai T. Davis, $2 each.
Haverstraw—T. C. Entwistle $2.
West Edmeston—Silas Crumb $1; E. Maxson $1.
New York—E. D. Hurlbut $2.
Durhamville—Thompson W. Saunders $1.

NEW SUBSCRIBERS.

Alfred.
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Samuel Pierce,
Rowland P. Thomas,
Spencer Sweet,
Phineas K. Shaw,
Daniel Maxson,
Darius Satterlee,
H. G. Witter & T. Hull,
Stephen C. Burdick,
John Woolworth,
Ira Pierce,
Fitch Palmiter.
Hornellsville.
Wm. D. Burdick.
Andover.
Wm. Maxson.
West Edmeston.
William Hibbard.
New York.
E. D. Hurlbut.

THE GENERAL CONFERENCE.

The 41st Anniversary of the Seventh-day Baptist General Conference will be held with the First Church in Alfred, Allegany Co., N. Y., commencing on the fourth day of the week before the second Sabbath in September, 1845.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

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Miss C. B. MAXSON, Preceptress, Instructress in French, Italian, Drawing and Painting.
Mrs. M. B. KENYON, Assistant in the Female Department.

From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also, to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

SAMUEL RUSSELL,
President of the Board of Trustees

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America, Buffalo	26	Baltim. & Ohio R. R. Co.	10
Binghamton	23a28	Cumberland	2
Brockport	25	Franklin	5
Cattaraugus County	17a25	Mineral	2
Commerce, Buffalo	26	Salisbury	3
Commercial, Buffalo	25	*Dist. Columbia:*	¾ to 1
Commercial, Oswego	35	*Virginia:*	1 to 1¼
Clinton County	35	N.W. Bank of Virginia	2½
Erie County	30a42	*North Carolina:*	1¼
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Hamilton	25	*Georgia:*	1¼
Lodi	19a5	*Ohio:*	3
Lyons	35	Com. Bank Lake Erie	10
Merchants' Ex Buffalo	21a37	Farmers, Canton	20
Mechanics, Buffalo	39	Hamilton	20
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Oswego	20	Urbana Banking Co.	60
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St Lawrence	70a52	*Kentucky:*	3
Tonawanda	40	*Tennesse:*	3
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Union, Buffalo	21	Michigan & Branch	88
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Children's Department.

Evening Hymn for a good Boy.

How sweet to lay my weary head
Upon my quiet little bed,
And feel assured that all day long
I have not knowingly done wrong.

How sweet to hear my mother say,
"You have been very good to day!"
How sweet to see my father's joy,
When he can say, "My dear good boy!"

How sweet it is my thoughts to send
To many a dear beloved friend,
And think if they my heart could see,
How very happy they would be.

How sweet to think that He who loves,
Made all the shining worlds above.
My pure and happy heart can see,
And loves a little boy like me.

The Fortunate Disappointment.

It was a pleasant afternoon in summer, that the village school at Cloudville was dismissed, and the boys rushed forth, some to play, and others to return quietly to their homes. The next day was to be a holiday, and various plans of amusement were to be planned for the occasion.

Some of the boys might be seen sauntering arm in arm, with their satchels swung over their shoulders, while others were collected in small groups, and listening to the earnest address of some youthful speaker.

"Now, school fellows," said William Ray, as he mounted the decayed stump of a tree, "what shall we do to-morrow? Shall we go into the woods after berries, or shall we play at foot ball, or shall we have a sail on the pond? For my own part I am willing that you should do what you like,—but I neither care for the berries, nor the foot ball."

"We will have a sail on the pond," exclaimed half a dozen voices at once, "hurrah for a sail on the pond!" And it was decided by most of the boys, that such should be their amusement for the morrow.

Among those who anticipated with most delight the coming holiday, was a young and bright-eyed boy, named Edmund. As soon as he heard of the projected sail he ran home in the greatest haste, in order that he might obtain the consent of his parents to go with the other boys. His mother told him, that *perhaps* she would permit him to go, if she found out that any older person was going in the boat, and if the weather should be fair and favorable.

Edmund hardly stopped to listen to the last part of her reply. He jumped about the room, clapped his hands, and ran to tell his sister Marian of his expected pleasure. "I shall sail upon the pond," he exclaimed, "and perhaps William Ray will let me catch some trout with his hook and line. And then we shall go on shore, and kindle a fire, and cook the fish, and—"

"Stop, Edmund," said Marian; "what if something should happen to prevent your going?"

"Oh, I am not afraid of that," replied Edmund. "We shall have a delightful sail; don't you wish, Marian, that you were going?"

"I would rather walk in the garden," was the reply.

Edmund continued to talk the whole evening about the next day's sail on the pond. And even when he was snug in his bed, it occupied his thoughts. Once in the course of the night, he arose, and looked out of the window, to see if there was a promise of fair weather in the sky. The stars shone bright, and the moon was unshaded by clouds, and, closing the window, he returned to his repose, and was soon after in a sound sleep.

The first beams had not brightened the east, before he was up and dressed. He impatiently waited till breakfast was ready, and then rushed into the parlor, and took his seat at the table.

"Well Edmund, what is your hurry?" said his father.

"Oh, I must be upon the green by eight o'clock," was the reply; "and it is seven now. I would not be too late for the sail for twenty breakfasts."

"Too late for the sail," said his father: "what sail do you mean?"

"What! have you not heard about the sail that we are going to have to-day upon the pond? Almost all the boys, whom I know, are going."

"Then, Edmund, they must go without you."

If the pond had been dried up before his eyes, Edmund could not have been more mournfully surprised than he was by this reply. He looked steadfastly in his father's face for a moment, and then while his eyes were filling with tears, he inquired in a broken whisper, "Are you serious?"

"Most certainly," answered his father. "The weather looks uncertain: the pond is deep: the boat is small, and will be filled with boys. It would be unwise for me to let you go. Besides you have just recovered from a severe cold, which may be renewed by your going upon the water."

This was a most painful disappointment to poor Edmund, and he could not help expressing his sorrow and regret. His sister Marian produced all her playthings, and tried to soothe him, but she could not win from him a single smile. He stood at the window, looking silently out upon the road, and in a few moments, the party of boys, which he expected to have joined, passed by the house. Some carried baskets on their arms, and others bore fishing lines, while others were running before, and shouting with joy. William Ray, as he passed, beckoned to Edmund, who hung down his head to conceal his tears. As soon as the boys passed out of sight, he turned away in hopeless discontent.

Let us follow the boys in their excursion upon the pond. When they arrived at the water's edge, they found that the boat was about a mile distant from the place where they expected to find it. They kept on, however, over rather a disagreeable road, till they came to the boat; and then, after spending about an hour in bailing out the water, they put on board their baskets of provisions, and their fishing lines, and all embarked. A sail was soon hoisted, and a light breeze soon carried them into the middle of the pond, and they stopped to fish.

The hooks were soon baited and cast into the water and the young anglers patiently waited for the fish to bite. But though the trout seemed to nibble gloriously, they appeared singularly indifferent about swallowing the bait. Two tedious hours passed away, and not one was caught.

The boys were so intently occupied in their vocation as fishermen, that they did not notice the approach of a shower, which was blackening over their heads. A flash of lightning first made known to them the unpleasantness of their situation. At this signal they drew in their lines, and in some agitation tried to hoist the sail. But they found that the wind was too violent to permit them to do this. They had but one oar, and taking it in his hand, William Ray undertook to scull the boat ashore, but he had not went far, when a flash of lightning almost blinded his eyes and a peal of thunder rolling over head, seemed to shake the very hills. In his dismay, William unfortunately permitted the oar to slip from its place, by which accident he was, with it, pitched into the water. All the boys rose from their seats, when they beheld him fall, and in rising they jolted the boat so violently, that it was upset.

Now all was terror and confusion. Those who could swim were pulled down by those who could not. Some managed to cling hold of the boat, while others seized a log, which was fortunately floating by, and thus kept themselves from sinking. Some workmen on the opposite shore had witnessed their misfortune, and obtaining another boat, now came to their assistance. The boys were all saved from drowning, but there were some who had sunk three times, and in whom life was not far from being extinct. These were carried to a house near the shore, where they soon recovered. The other boys thought that they had better make the best of their way home. And a melancholy return it was. The rain was pouring in torrents, but this they did not mind much, after the drenching in the pond.

Now let us return to little Edmund, whom we left downcast and disconsolate, because he could not go with Billy Ray upon the pond. He wandered about the house for a long while, uttering his complaints to every one who would listen. At last it commenced raining, and the idea occurred to him it must be far more unpleasant on the pond than in the cheerful looking parlor, where he was sitting. This reflection consoled him, and he began to consider that his father was in the right. Just at that moment the clouds broke away, and the sun looked forth upon the refreshed earth with dazzling splendor. The trees tossed from their leaves the silvery drops. The little birds ventured forth, and welcomed the returning brightness with a song of delight.

Edmund opened the door and stood upon the steps, opposite to the road. Who can these boys be, whom he sees straggling along in that mournful and wo-begone plight? Their clothes are dripping with water. Some are without shoes, and some without hats. Their appearance is both melancholy and ludicrous.

'Can that be Bill Ray?' exclaimed Edmunds, as he ran down towards the road. "It is him, sure enough." And he addressed his forlorn friend in terms of condolence and inquiry.

"You look wet, William," said he; "the shower must have been pretty heavy where you were. Did you catch many fish? Come in, boys, and dry yourselves. There is a good fire on the kitchen hearth."

"No," replied William; "we had better return home as soon as possible. We were up—up—up—set in the boat, and the fish would'nt—bite—and—good bye."

The boys passed on, and Edmund stood looking after them with sincere pity and regret. He felt glad that he had escaped their misfortune, but sympathised with the downfall of their hopes, and the disastrous issue of their excursion. The circumstance did not pass off without leaving on his mind a healthful impression. He afterwards was inclined to look upon his disappointments as happening for his benefit, rather than for his injury, and whatever event might occur, console himself with the belief that it was "all for the best."

Avoid Bad Company.

Little S—— had never been known by his mother to tell a lie, or to take what did not belong to him. One afternoon in summer, as the school did not keep, his mother left him at home to play in the yard, and locking the door of the house went away for an hour or two to make some calls. While little S—— was playing by himself, a larger boy came to see him, and they played together awhile very pleasantly. At length the playmate of S—— offered to make him a kite, if he would get some paste. But this little S. said he could not do, as his mother was gone.

'What difference does that make?' said the boy.

'Why,' said little S——, 'how can I get it, if mother does not give it me?'

'Don't you know where the flour barrel is?'

'O yes, but I am afraid that she will not like it!'

'Nonsense! she won't care just for a little flour.'

'But what if she should?'

'Why, she will never know it. You can go in and get the flour, and then come right out again.'

'But what if she asks me if I have been in the house, what shall I say?'

'Tell her you played in the yard all the time she was gone.'

Now little S—— was soon over-persuaded by this bad boy, and he started off for the flour. But here was another difficulty—the door was locked. The mischievous boy, however, who had set him on at first, soon remedied the difficulty, by opening the window and boosting him in. Trembling, the little fellow went to the barrel, with his cup scooped up the flour, and hurried away without looking behind him—in his haste scattering some of it on the floor. They then went busily to work upon the kite. Before he went away, this bad playmate of little S—— told him over again what he should say, if his mother asked him any thing about the paste. It was all false, but little S—— had not learned how wicked it was to tell that which was untrue. Mrs. S—— came home and was surprised to find the floor all sprinkled with flour, and could hardily believe her little boy to have been so wicked as to have taken any thing when she was away, without liberty. She called him in. He came looking ashamed and guilty, as little boys always do when they have done wrong.

'Has my little boy,' said she, 'been into the house since I went away;'

'No,' answered he sulkily, and hung his head. O, how was his poor mother's heart grieved to hear this! Her little son had not only taken the flour without leave, but had now denied it.

'Where did you get your paste then?' said his mother.

Little S—— told the foolish and wicked story that bad boy had taught him.

'Come here, my little boy,' said Mrs. S. and she led him to the pantry, and showed him the flour that had been spilled on the floor. 'Now I know that you have been here,' said she. 'How could you tell me that you had not?'

'Henry, (the larger boy's name) told me to,' said little S——; and he now frankly related to his mother the whole scene, weeping more to see his mother so much grieved, than because he understood the wickedness of the act.

His good mother then set down and told him of the dreadful sins he had committed against God, first in disobeying his mother, then in taking what did not belong to him—and finally in telling a lie about it. After this, the little boy being now very penitent, she kneeled and prayed with him that God would forgive him and help him to do so no more.

Learn from this account of S——, children, to avoid bad companions—and expect if you do wrong, your sins will find you out; and finally remember that one fault or sin almost always makes another necessary. A little thief will generally be a little liar.

A Prayer for a Little Sunday School Child.

Saviour! assist a feeble child,
That he may gentle be and mild:
Teach him to strive, and watch, and pray;
So he may shun each evil way.
Save him from sin and Satan's power,
And guard him in temptation's hour,
Help him to keep that holy vow
Thy cross has sealed upon his brow;
So he may claim thy promise given
A bright inheritance in heaven!

The little Chimney Sweep.

One cold frosty morning, a little sweep with shivering limbs almost benumbed with cold, was seen passing from door to door asking to be admitted to a warm fire, and to be fed as he was very hungry. The cold hearted turned him away, and after being rejected at several doors, he sat down upon the steps to weep; the large tears rolled down his cheeks, and yet those who passed by cared not for his grief. It was in vain that he cast a wishful look through the mist of his tears to those who hastened along the street, in vain did he implore relief of such unfeeling strangers. While he was in that sorrowful condition, a young lady, as she was passing by, was moved to pity, and resolved on relieving him. Regardless of the sneers which her compassion called forth from the rude and hard hearted, she led him away to a place of comfort. She brought him to the fire and warmed his almost frost-bitten limbs, she gave him food to satisfy his hunger. Was not this a kind girl? Yes you will all say. Well, children, it is always best to do right, and be kind, and help such as want help. It was so in this case. She no doubt thought that if it was her brother in such circumstances, she would like to have somebody feed and warm him, and so she would do it for somebody else's brother. When he had got a little warm and satisfied his hunger, on applying the water and flesh brush to remove the black soot from his face and limbs, she was almost overcome to find that he was her own brother that had been lost. It was her turn to weep, but she wept tears of joy over him.

A Throne of Grace.—One day, while the teacher of an infant school was speaking to the children about the woman of Samaria, a gentleman present asked the following questions:

"Where shall we go to worship God?"

A little boy answered, "To a throne of grace."

"And where is a throne of grace?"

"Any where," answered the boy; "for when we kneel down to pray to God with our hearts, we are then at a throne of grace."

In the U. S. District Court, sitting at Baltimore, on Monday last, Judge Heath passed sentence upon Jason L. Pendleton, captain, and Robert Baker, first mate, of the brig Montevideo, who were indicted, tried, and convicted of a misdemeanor, as officers of said brig, in being concerned in the slave-trade on the coast of Africa. The learned Judge, upon passing sentence upon the prisoners, prefaced it with an address of great feeling, in which he reviewed all the evidence given upon the trial, and depicting in vivid colors the horrors of the slave-trade. He stated that the extent of punishment allowed by the law was two years' imprisonment in the common jail and a fine of $2,000, but in consideration of his having been already in jail six months, and the jury's recommendation to mercy the Court would only adjudge him to be confined in the common jail for a period of twelve months and to pay a fine of $1,000, and to remain imprisoned until the fine and costs be paid. The mate, Baker, was sentenced to be imprisoned six months, and to pay a fine of $500, and to remain imprisoned until the fine and costs be paid.

Animals at Peace.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Some think that the above words, which we have quoted from the Prophet Isaiah, speak of what is called Millennium, and that there will then, not only be no war among men, but that the different animals will cease to war upon man and each other, and live together in peace without killing and eating each other as they now do. We do not know certainly how this will be, but believe a time will come when men will not fight, if dogs and cats do. The picture at the head of this article represent a fact, of animals which devour each other, having been so educated as to live together in perfect peace. The animals are kept together in a cage in London, and are seen daily by hundreds of persons.

The keeper of the collection, John Austin, states that he has employed seventeen years in this business of training creatures of opposite natures to live together in content and affection. And those years have not been unprofitably employed! It is not too much to believe, that many a person who has given his halfpenny to look upon this show, may have had his mind awakened to the extraordinary effect of habit and of gentle discipline, when he has thus seen the cat, the rat, the mouse, the hawk, the rabbit, the guinea-pig, the owl, the pigeon, the starling, and the sparrow, each enjoying, as far as can be enjoyed in confinement, its respective modes of life, in the company of the others,—the weak without fear, and the strong without the desire to injure. It is imposible to imagine any prettier exhibition of kindness than is here shown. The rabbit and the pigeon playfully contend for a lock of hay to make up their nests; the sparrow sometimes perched on the head of the cat, and sometimes on that of the owl, each its natural enemy; and the mice playing about with perfect indifference to the presence either of cat, or hawk, or owl.

We will add only a word to our young readers. If cats, and owls, and mice, can be so trained as to live together in peace, surely children should not quarrel, and especially little brothers and sisters. If you are ever tempted to quarrel again, think how it must look for you to quarrel when those animals live together in peace. And if children should not quarrel and fight, surely men should not, for they know more than children, and are stronger and will be more likely to hurt each other.

[Juvenile Wesleyan.

Happy Deaths of Greenland Converts.

Greenland is a bitter cold country, on the Eastern coast of North America. The Moravians are the only Christians who send missionaries to the Greenlanders. It was their first missionary station, and they have kept it through many trials and difficulties for one hundred and ten years.

Late accounts from the missionaries in Greenland state that the people have been visited by a most painful disease, unknown there before, and of which many of the people died. Those who were seized by it were in great pain; their hands swelled and then broke out in ulcers.

The missionaries could not find out any medicine to do them any good. Two of those who died, died very happily. One of them was asked if he should rejoice to see his Saviour. He answered, "I have more need to be ashamed before him, because of my unworthiness; but I do rejoice, for I know he loves me." The other, just as he was dying, raised himself up in his bed, and smiling with joy, exclaimed, "They are come: the angels have come to fetch away my soul! Gently, gently, that I, a poor creature, may be able to follow you!" and then breathed his last.

[Youth's Missionary Rec.

Planting a Man.—The State of Maryland has buried a living man, that has in him the life-producing principles of liberty. They thought thereby to make both him and his principle rot in oblivion. How they came out you may see in the following article, from the Port Tobacco Times, of last week:—

"Last Saturday night, or early Sunday morning, some seventy or eighty, and perhaps more, as it is impossible to ascertain the correct number, negroes absconded from this vicinity. They went off without any provocation, and on the part of their owners, the least suspicion. There is, from what we learn, not the least doubt but this move has been some time brewing, and it appears up to the time of some of them leaving their masters' premises on Saturday afternoon—their usual holiday—they had not the remotest idea of running away at the time they did. A gentleman residing about six miles from this village had every negro on his place except two of the gang. This is the second gang that has left this county within a few weeks, and we fear if some mode is not fallen upon to put a stop to it, our planters will have a beggarly number to gather their crops. There seems to be a strange and singular spirit come over this portion of our population of late."

They "went off without any provocation"—and "there seems to be a strange and singular spirit come over this portion" of the people of Maryland—and there is even a serious apprehension that the planters "will have a beggarly number" of laborers left to "gather their crops."

This is very remarkable! But we can explain it all—it is only Torrey going to seed!

Their papers, in abusing Torrey and the abolitionists, have told what Torrey is imprisoned for, and that he is punished as the agent of others *whom they can't catch*. All the negroes understand this. There is the whole story.

Pretty Names.—The women of Seneca tribe have some pleasant and really poetical names—as Rose-on-the-bush, Soft air, Welcome home, Summer-bud, Bird at night, Sweet-valley-bush, Wind-on-wings, Young-fawn, Lark-in-the-morning, Maple-bud, &c.

Industry.

The picture above, is a representation of industry. When persons work as constantly and as fast as they can consistently with their strenth and health, they are said to be industrious. We say that the picture is a representation of industry because all in it are represented as doing something. There is a woman spinning at her little wheel, a man at work with some sort of machinery, another in the corner at work with a hammer; perhaps he is a young blacksmith; another at work at the bottom of the picture, who we think must be making baskets, for we cannot tell what else he is doing. Now children, you may examine, and see if you can find out what they are all doing. Certain it is they are all doing something.

We will conclude this little article by giving a receipe for the cure of those children who are inclined to be lazy.

RECEIPE.

A little less indulgence in the bed,
A little more contrivance in the head,
A little more devotion in the mind,
Will cure the boy to laziness inclined.

Anecdote of a Canary Bird.—A gentleman in Harrisburg, (Pa.), had a canary bird, and it was a fine singer. A parrot, in a cage, was brought by some one into the same room; but as soon as Poll struck up her harsh notes, the other bird ceased to sing, and continued silent for a considerable time, and even until it was removed to a part of the house where the parrot could not be heard. After a while, it began to sing again. The parrot was then brought in the room; but, as before, when she uttered her cry, the canary ceased; and was never heard to sing from that time to its death, which occurred in two or three months afterwards. Let noisy children remember this. [Penny Gazette.

Christian Courage.—When Valens, the emperor, sent messengers to win Eusebius to heresy, by fair words and large promises, he answered. "Alas, sir! these speeches are fit to catch little children." When the emperor threatened to confiscate his goods, to torment, to banish, or to kill him, he answered, "He needs not fear confiscation who has nothing to lose; nor banishment, to whom heaven alone is his country; nor torments, when his body will be destroyed at one blow; nor death, which is the only way to set him at liberty from sin and sorrow."

An Albany barber, having a very intemperate man to shave on the Sabbath, begged him to keep his mouth shut, as it was a punishable offence to keep open a rum hole on the Sabbath.

Forgiveness.—A man who had been insulted by another, asked his friend, if he thought it would be *manly* to resent it. "Yes," said his friend, "it would be *manly* to resent and revenge it, but it would be *God-like* to forgive it."

PRICE CURRENT

ASHES.	
Pot, first sort	3 87
Pearl	4 25
CANDLES.	
Mould, tallow lb	9 a 11
Sperm, east and city	27 a 29
Do Patent	— a 38
COFFEE.	
Java	9 a 10½
Laguira	6¾a 8
Brazil	6¾a 7¾
St. Domingo	5¾a 6¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Sheetings b'wn 4-4	6¼a 7½
Do do 5-4	10½a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Drillings, brown	— a 8¾
Kentucky jeans	25 a 50
Satinets	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
FEATHERS.	
Foreign, lb	12 @ 25
American, Live	26 @ 30½
FISH	
Dry Cod, cwt	2 37 @ 2 50
Pickled Cod, bbl	3 00 @ 3 25
Pickled Salmon tc	12 50 @
Mackerel, No. 1 bbl	11 50 @12 25
No 2 bbl	10 75 @11 00
No 3 bbl	5 50 @ 6 00
FLAX.	
Russia, lb	9 @ 11
American	6½@ 7
FLOUR AND MEAL.	
Genesee	4 62½@
Michigan	4 56½a
Ohio, Hey. & Ven.	5 37½@ 5 50
Pennsylvania	@
Baltimore	4 75 @ 4 87½
Richm'd c mills	6 25 @ 6 50
Do. county	@ 5 00
Brandywine	@ 4 87
Georgetown	— @ 4 87½
Rye flour	3 00 @ 3 12½
Indian Meal	2 37½@ 2 56¼
GRAIN.	
Wheat W.	95@1 06
Do South new	95@1 00
Rye, Northern	64@
Corn Jersey	46@ 47½
Southern	@ 46
Barley western	50@ 52
Oats, Northern	37@
GLASS.	
English Crown 50 feet: 6x8 to 10x13	3 50 @4 00
12x18 to 16x26	5 50@6 50
Eagle and Columbian: 6x8 to 8x10	2 10@2 30
10x14 to 16x20	2 70@3 00
HAY.	
North River, 100lbs.	45@65
IRON.	
Pig, Eng. & Sc. ton	35a
Do Amer	35a 37
Bar do rolled	90a 92½
Do Russ PSI	1 05a1 10
Do Swedes	87½a
Do Eng com	80a 85
Do do refined	95a
Sheet E & Am lb	7ca 7¼c
Hoop do cwt	5¾a 7
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	15 @ 15½
Middle	14½@ 15½
Heavy	13½@ 14
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do. box	11 00 @12 00
Do. east. p.	10 00 @11 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	33 00@35 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, 18in.	1 50@ 2 00
Do. cedar, 3ft.	22 00@24 00
Do. do. 2ft.	——@17 50
Staves, w o pipe M	@50 00
Do do bbl	30 00@
Do r oak hhd	25 00@26 00
Heading, w o	@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28 @ 31
St Croix	30 @ 32
Trinidad, Cuba	28 @ 29
Cardn's & Mat'nzas	24 @ 26
NAILS.	
Cut, 4d a 40d (3d 1c and 2d 2c more)	4¾ @ 5
Wrought 6d a 20d	10 @ 12
Horseshoes No 7	a9 18 @20
PROVISIONS.	
Beef mess bbl	9 00 @ 9 00
Do prime	6 00 @ 6 00
Pork mess bbl	12 75 @13 00
Do Ohio prime	9 68¾@10 00
Butter, west pme	11 @ 11
Do. Orange co.	14 @ 16
Do order to good	10@ 13
Hog's lard	7¾ a 8¼
Cheese, Am lb	6 a 7
Hams smoked	8¼ a 10
Do. pickled	7 @ 7½
Shoulders, smoked	6 @ 6½
Do. pickled	5¼@ 5¾
RICE:	
Ordinary 100lbs	3 12½a 3 25
Good to prime	3 50 @3 75
SEEDS.	
Clover lb. new	6 a 7
Timothy, tierce	2 50 a12 00
Flax, rough	8 50 a 9 00
Do clean	
SUGARS.	
St Croix lb	7½a 8¼
New Orleans	5 a 6¼
Cuba, muscovado	a
Havana white	9½a 10
Do Brown	8½a 9
SALT.	
Turks Isl bush	25 a 26
Bonaire,	20@ 30
Cadiz,	20@ 21
Liverpool, fine	1 35a1 45
SHEETING.	
Russia, white, p. 9	50@10 00
Do. brown 8	50@ 9 00
SOAP.	
N. York brown lb	3 a 6
Castile	8½a 9
SPICES.	
Cassia lb	19 a 19½
Cloves	25 a 25½
Ginger, race	a 7½
Nutmegs No 1,	1 11 a1 12½
Pepper, Sumatra	10½a 10¾
Pimento, Jamaica	11 a 11½
TEAS.	
Imperial lb	38 a 95
Hyson	43 a 85
Young Hyson	34 a 86
Hyson skin	24 a 60
Souchong	20 a 60
WOOL.	
Am. Sax. fleece, lb	36a 38
Do merino	32a 34
Pulled superfine	31 a 32
S. Am. washed	10 @ 12
Do. unwashed	5 @ 14
African	8 @ 13
Smyrna	10 @ 11
Mexican	12½@ 1

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do 5-4 10½ a 12½
bleached 4-4 7 a 12
do 5-4 12 a 15
blue 7 a 12
fancy 6 a 14
brown — a 8½
jeans 25 a 50
40 a 75
4-4 8 a 12
yarn, 5-13 15 a 16
FEATHERS.
lb 12 @ 25
Live 26 @ 30½
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4 56½a
5 37½@ 5 50
@
4 75 @ 4 87½
6 25 @ 6 50
@ 5 00
@ 4 87
— @ 4 87½
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2 37½@ 2 56½
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W. 95@1 06
South new 95@1 00
Northern 64@
Jersey 46@ 47½
Southern @ 46
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Northern 37@
GLASS.
Crown 50 feet:
8 to 10x13 3 50 @4 00
18 to 16x26 5 50@6 50
Columbian:
8 to 8x10 2 10@2 30
14 to 16x20 2 70@3 00
HAY.
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IRON.
Eng.&Sc. ton 35a
Amer 35a 37
rolled 90a 92½
Russ PSI 1 05a1 10
Swedes 87½a
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refined 95a
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w o @45 00
25 00@30 00
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SHEETING.
Russia, white, p. p 9 50@10 00
brown 8 50@ 9 00
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Castile 8½a 9
SPICES.
Cassia lb 19 a 19½
Cloves 25 a 25½
a 7½
Ginger, race
Nutmegs No 1 1 11a1 12½
Pepper, Sumatra 10½a 10¾
Pimento, Jamaica 11 a 11½
TEAS.
Imperial lb 83 a 95
Gunpowder 42 a 85
Young Hyson 24 a 85
Hyson skin 24 a 60
Souchong 20 a 30
WOOL.
Am. Sax. fleece lb 32a 36
Do. merino 29a 34
Am. washed 31 a 32
Am. unwashed 10 @ 12
Do. native 13 @ 14
Do. country 9 @ 12
Do. pulled 15 @ 18
Do. skinning 10 @ 11
Do. foreign 1 @ 1

The Sabbath Recorder.

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The Sabbath Recorder.

THE WRONGS OF AFRICA.

The following address was written by HENRY HIGHLAND GARNET, of Troy, N. Y., a colored man, and an able and zealous defender of his down-trodden race. Who can read it without having his spirit stirred within him—without resolving to exert himself to the utmost for the redress of Africa's many wrongs?

Fellow Citizens of the United States:

The Father of Mercies has given us an inheritance in a goodly land, and has scattered unnumbered blessings around us. He has given us a pleasant sky, and caused our fields to yield their fruits in abundance. The character of our institutions is such, that intelligence is disseminated among the majority of the people. The Bible is placed in the hands of the free, and by an almost unanimous consent it is used as a school book. That sacred volume declares that "God is no respector of persons," and that "He has made of one blood all people." In this land there are but a few who are unacquainted with the Declaration of American Independence, a paper which, in point of just sentiments, is held in respect next to the Bible, because it draws its leading principles from that book.

Here in this favored land, are thousands of ministers professing to be disciples of Him whose advent was to bring peace on earth and good will to men. From every valley I hear the voice of prayer, and songs of Zion ascending. There are a million of hearts among us that sympathize with the oppressed of every class in foreign lands. Uncounted treasures heve been properly expended for the evangelization of the heathen abroad. When modern Greece stirred up her quenchless fires on the fields which had witnessed the exploits of her sons, when her name was potent, the American people hailed the event with joy. When Poland raised her arms against her oppressors, every heart wished her success, and when she could no longer contend against an unequal foe, you welcomed her exiled sons to your freer and more peaceful shores. You can point to the fields that have witnessed the most victorious achievements of our armies in the revolution. In the bosom of this soil rest the ashes of Patrick Henry and Thomas Jefferson, and here are the tombs of Franklin, Adams, and Washington. So certain are we that we have a superiority over all other people, that we have thrown aside a becoming modesty and declared ourselves the freest nation of the earth.

But, fellow citizens, look at the truth. In the name of my brethren I entreat you not to turn from it with scorn, but view it calmly and fairly, however humiliating it may be to your national pride.

There are at this moment three millions of slaves *in the* United States. Merciful God, what a *vast number* is this! Our proud New England *does not* contain more inhabitants. Besides this *number* in actual slavery, there are more than a *half million* of people of color in the non-slave-holding States, who are, in one way or other proscribed by law or abused by prejudice. Thus this government has placed its feet upon the neck of three and a half millions of Africa-Americans. Where there has been one tear shed in consequence of the oppression of our mother country, or the perils of the revolution, there have been a thousand shed on account of the bitterness of that slavery which you tolerate. And for every drop of blood poured out in defence of American liberty, you can be pointed to streams drawn from the lacerated bodies of the descendants of Africa.

During these three hundred and twenty-five years, we have been doomed to suffer in this land all the cruelties common to a system of oppression, which in regard to wickedness, is not equalled by any in the world.

In consequence of this condition, a mighty overwhelming current of prejudice has set against us.

My brethren, many of whom are members of the Church of Christ, are sold like beasts in the shambles, and every tie of relationship is ruthlessly torn assunder.

Sons have been compelled to behold the mothers who bore them, withering beneath the lash; aye, and more, they have sometimes been forced to apply the scourge on the labor-broken frames of their aged parents.

Our sisters, daughters, and wives have been driven into prostitution and concubinage, and their unhappy offspring have been sold by their unfeeling fathers; and in order to prevent these children from pleading the privileges of their Anglo-Saxon blood, the American slave laws declare that the child shall follow the condition of its mother!

The Holy Bible is a sealed book to all the enslaved, with a few exceptions. Hence they are the most unfortunate of all heathens. They sit in darkness while light surrounds them. They die of thirst while streams of salvation are flowing through the land.

In some parts of the country the most systematic efforts have been made to keep us in intellectual darkness; and the reason urged in favor of this course is, that knowledge would reveal our condition to us more plainly, and would therefore make us discontented.

Slaveholders and their apologists, say that we are ignorant and unprepared for freedom, and still they punish with imprisonment and death every attempt to prepare!

Our children who are born from day to day, and who might have as fair opportunity as any others to fill the most useful spheres in life, are thrown into the same ocean of degradation in which their father's rights have been engulfed.

The vast amount of mind which is crushed by the slavery maintained in this country, is the most fearful part of the system. It has deprived the land of at least two thousand educated ministers.

It has robbed us of our due proportion of professional men—physicians, lawyers, legislators, merchants, poets and philosophers.

It has kept from the heathen three hundred missionaries.

It has given rise to prejudice, which proscribes us in church and in state.

All these iniquities are sanctioned by many of the professing Christians, and by many of the ministers of the land.

The government of the country is likewise against us, and the degration of this class of American citizens is considered by our national law makers to be an object of their highest ambition.

We complain that members of the church and ministers thereof, many of whom are slaveholders, and dealers, and slavebreeders—are held in fellowship by the non-slaveholding portion of the church notwithstanding it is generally acknowledged that their deeds are evil.

We complain that this connection with sin hinders the growth of pure and undefiled religion, and exposes the church to the ridicule of infidels.

We complain that those who sit in Moses' seat do not rebuke this sin in the spirit of Jesus Christ—but rather cry Peace, peace, where there is no peace.

We complain that the course of a large portion of the church furnishes the state with an excuse for the wrongs which it inflicts upon us.

We complain that we are subjected to all these misfortunes and oppressions, without any crime whatever. Yes, we are hated without a cause!

In the name of humanity—for the sake of justice—in view of an approaching judgment—and in the name of an eternal God, we demand redress for these wrongs.

From the N. Y. Evangelist.

THE MISSIONARY—A SAILOR STORY.

BY REV. JOHN S. C. ABBOTT.

The following story a seaman recently related to the writer. Many years ago, when New Zealand was a land of uninterrupted heathenism, the ship in which I was a common sailor dropped anchor at a cautious distance from the shore, in one of the harbors of that island. We had been months upon the ocean, without seeing any land. And when the sublime mountains and luxuriant vallies of that magnificent isle rose from the wide waste of waters before us, it was difficult to realize that we were not approaching some region of fairy enchantment. We soon, however, found that we were still in this world of sin and wo, for it so happened that there was a terrible fight between two war parties of the natives raging at the very hour which we entered the lovely bay.—From the deck of our ship we witnessed with awe the whole revolting scene, the fierce assault, the bloody carnage, the infuriated shrieks, the demoniac attitudes of those maddened savages as they fell upon each other with a degree of fury which seemed worse than human. Often we saw the heavy club of the New Zealand savage fall upon the head of his antagonist, and as he fell lifeless to the ground, his head was beaten by reiterated blows, till exhaustion satiated fury. This awful scene of savage life as beheld from the deck of our ship, impressed even us unthinking sailors with emotions of deepest melancholy.

In consequence of the war, or for some other cause, no canoe from the shore approached our ship. As we were entirely destitute of wood, we sent a boat's crew, with many cautions as to safety, to the opposite side of the harbor to collect some fuel. I was sent with this party. We landed upon a beautiful beach, upon which a heavy surf was rolling. The savage scene we had just witnessed, so filled us with terror, that we were every moment apprehensive that a party of cannibals would fall upon us and destroy us. After gathering wood for some time we returned to the boat, and found to our dismay that the surf rolling in upon the beach had so increased, that it was impossible to launch the boat. The sun was just setting behind angry clouds which betokened a rising storm. The crested waves were rolling more and more heavily in from the ocean. A dark night was coming on, and savage warriors, their hands already dripping with blood, were everywhere around. We were all silent. No one was willing to speak of fears, and yet no one could conceal them.

Before we left the ship, the captain had informed us that an English missionary had erected his hut about two miles from the place where we were to land. The captain had visited him about two years before in his solitary home, and it was then very uncertain whether he would be able to continue in his post of danger. We immediately resolved to endeavor to find the missionary, and to seek such protection as he could afford us for the night.

Increasing masses of clouds rolled up and spread over the sky; and as we groped our way through the deep and tangled forest, darkness like that of Egypt enveloped us. After wandering about, we hardly knew where, for some time, we heard the loud shouts of savages either in conflict or in revelry. Cautiously we approached the sounds, till we beheld a large war party gathered around their fires, with the hideous trophies of their recent battle, and exulting over their victory.—We thought it wise to keep as far from them as possible, and again turned from the light of their fire into the dark forest, where we could hardly see an arm's length from us. We at length came upon a little path, and slowly following it along, stumbling in the darkness, over rocks and roots of trees, we came in view of the twinkling light of a lamp. I, with another one of the party, was sent forward to reconnoitre. We soon found that the light proceeded from a hut, but whether from the night-fire of a savage New Zealander, or from the lamp of a Christian missionary, we knew not; and few can imagine the anxiety with which we cautiously moved along to ascertain how the fact might be. Our hopes were greatly revived by the sight of a glazed window. And when, through that window, we saw a man in the garb of civilized life, with his wife and one child, kneeling in their evening prayers, our joy knew no bounds. Waiting a few moments till the prayer was closed, we entered the door, and though the surprise of the inmates was very great in seeing two white sailors enter their dwelling, we were most hospitably received. The missionary immediately lighted his lantern, and proceeding with us, led the rest of our party to his humble abode. We all slept upon his floor for the night. Weary, however, as I was, I found but little rest. I thought of my quiet New England home, from which I had been absent but a few months. I thought of my mother, and her anxiety about her sailor boy in this his first voyage. The scene was indeed a novel one to me. The swelling winds of the tempestuous night, the wild scenes of man and nature all around us, the vivid image of the bloody conflict, with the remembrance its hideous and fiend-like outcries, all united so to oppress my spirit that I found but little repose. My companions, however, perhaps more accustomed to danger, and perhaps less addicted to thought, were soundly asleep.

Early in the morning a party of warriors came to the missionary's hut in search of us, having somehow ascertained that a boat's crew were on the shore. The missionary and his wife, both in countenance and manner, manifested the deepest anxiety for our safety. The savages were imperious and rude, and it seemed to me then, that nothing but the restraining power of God preserved his family uninjured in the midst of such cruel and treacherous men. While they had been somewhat subdued in spirit, by the kindness, the meekness, and the utter helplessness of the missionary's family, they considered us sailors fair game for plunder and abuse. By the most earnest solicitations on the part of the missionary, they were induced to spare us. The missionary accompanied us to our boat and we had, for our retinue, a troop of rioting and carousing savages, brandishing their bloody war clubs over our heads, to convince us that we were in their power. A walk of two miles conducted us to the beach. It was a fearful walk, and the watchful anxiety of our friend proved that he considered our danger to be great. When we arrived at the beach, some of the natives manifested great reluctance to let us go. Some took hold of our boat to draw it further upon the land, while they seemed to be earnestly arguing with the rest upon the folly of permitting our escape. At length, however, they yielded to the remonstrances of the missionary, and aided us in launching our boat, through the now subsiding surf.

As we rowed from the shore, and I looked back upon that devoted man, standing upon the beach in the midst of these rude savages, and thought of his return to his solitary home, and of the days, weeks, and months he must there pass in thankless labors, I thought his lot was, in a worldly point of view, one of the hardest I had ever known; and I wondered that any man could be so hard-hearted as to speak in terms of reproach, and point the finger of scorn towards the Christian missionary.

In my last voyage, about two years ago, I again entered this same harbor. It is now called the Bay of Islands, and is one of the most beautiful places in natural scenery on the surface of the globe. I could hardly credit my eyes as I looked out upon a handsome and thrifty town, with many dwellings indicative of wealth and elegance. There were churches of tasteful architecture, and school children with their slates and books. And there were to be seen New Zealand families dwelling in cheerful parlors, sanctified by morning prayers and evening hymns. The untiring labors of the missionary had through God's blessing created a new world. And the emotions of deep compassion with which I had regarded him, when we left him on the beach alone with the savages, were transformed into sentiments of admiration and almost envy in view of his achievements. All other labors seemed trivial compared with his. And I then felt, and still feel, that if any man can lie down with joy upon a dying bed, it is he who can look back upon a life successfully devoted to raising a savage people to the comforts, refinements and virtues of a Christian life.

PREACHING THE GOSPEL.

'I do not wish for any heaven on earth, besides that of preaching the precious gospel of Jesus Christ to immortal souls.'

'How does your church come on?' said Eusebius.

'We are much encouraged,' said Menander.

E. 'I am much surprsed at that. Your pastor is a man of moderate talents, and imperfect education; while ours is acknowledged to be the ablest and most learned man in the Presbytery, and yet the additions to our church have not equaled the deaths for five years. How do you explain this matter?'

M. 'I do not know that I can explain it. God bestows his gifts as he will, and never gives account of himself. Your pastor is an able preacher. We all love to hear him when he visits us. But without knowing his habits, or censuring him in anything, I will tell you how our pastor seems to me to excel most men.'

E. 'I shall be glad to hear you.'

M. 'Our pastor greatly loves his work, and is always doing something that belongs to his office. If he cannot visit one of us in affliction he writes a letter or sends a tract or book to us. When he has preached to us on Sabbath, he has just begun his week's work. If he is doing nothing else he is studying his Bible.'

E. 'But did he not notice the transit of Mercury? Our minister talked of it for days.'

M. 'Our pastor said to me the other day that he supposed learned men would be busy that day in in making observations in the heavens; but that he had not the instruments, or the science, or the time, to render such observations useful or proper for him. He wrote a good part of the morning and spent the rest of the day visiting some poor families. It was well he did, for he found a man dying and his family in great distress. It is thought that one of the family will soon join our church.'

E. 'But does your pastor take no time for recreation?'

M. 'Yes, he recreates himself by varying the course of his studies and labors. He says that heaven will be the best resting places. Besides he says, if an axe be dull you must use it the more diligently. So that now by God's blessing, I believe ours is truly prosperous church. The Sabbath school is large, the prayer meetings well attended, everything seems to be improving.

[Watchman of the South.

YOUNG HENRY MARTYN.

The father of Henry Martyn was a poor miner in the mountains of Cornwall. By a proper economy of all the leisure hours which his arduous life afforded, he acquired a sufficient knowledge of arithmetic to fit him for the counting room, and he was admitted as chief clerk in the establishment of a merchant of Truro. With his enlarged means he determined to afford his family the advantages of education. Among his children there was one pale slender boy, who was remarkable for the natural softness of his spirit, for the warmth of his feelings, and for his ardent thirst for literary acquirements. This diffident boy, whom the neighbors all pronounced to be a "lad of promising abilities," his father determined to prepare for the University.

At the school of Truro, young Martyn was proverbial among his companions for his amiable and inoffensive spirit, though he gave no evidence of the slightest religious impression. At the age of seventeen he entered the University of Cambridge, where he soon distinguished himself by his proficiency in mathematics. His studies occupied the most of his time, but he had a pious and faithful friend, who at every opportunity pressed the subject of religion upon his conscience. He had also a praying father at home, and a favorite sister, a girl "of a meek and quiet spirit," who was earnest in her labors for his soul's salvation—but he says himself that "the sound of the gospel conveyed even in the admonition of a sister, was grating to his ears." The death of his father seems to have awakened the first serious thoughts in his mind, and the faithful preaching and prayers of Charles Simeon, then a professor in the University, were blessed to his conversion.

THE SAILOR HOME AT LAST.

BY REV. JOHN DOWLING.

It was in the winter of 1842, and during an interesting revival of religion in a New England congregation, of which the writer was then pastor, that a pious father rose nearly at the close of an evening meeting, and spoke, in substance, as follows:—"Brethren, I wish you to pray for my first-born son; he has been a wild and wayward youth, but the child of many prayers. For the last eight or ten years, that is, from the age of thirteen, he has been a wanderer on the deep; he has passed through many perils and hardships, sometimes been brought to the very brink of the grave; but an unseen hand has preserved him. Till within a few days, he has continued careless and indifferent to the concerns of his soul; but at length his mind seems tender, and we have begun to hope that the spirit of God is at work on his heart. But, brethren, to-morrow he sails, as an officer of a ship, for China; and exposed as he will be to the temptations of a sailor's life, I tremble for his welfare. Brethren, pray for my first-born son!"

On that evening, many a heartfelt prayer ascended to God for the sailor son, in which the praying father most heartily joined; but the object of those prayers sailed on the morrow, without a hope.

* * * * *

Months rolled away, and still the prayers of a father and a mother followed that wanderer on the ocean wave, and hope was mingled with anxiety, doubt, and suspense. A year had passed away, and that father was permitted to exclaim, 'Brethren, reloice with me; my son which was dead is alive again, he was lost and is found.' A letter had arrived, with the joyful news that he had found the pearl of great price, and had been baptized in China, by the Rev. Mr. Shuck, a Baptist missionary from America. 'Oh,' said he, in this letter, 'I have indeed rolled sin as a sweet morsel under my tongue, but God's protecting hand has been over me for good.' Then, after referring to the day of his baptism, 'Oh, it was a day of days to my soul! A lovely pleasant morning, and I did feel such a sweet peace; a peace that the unregenerated know nothing of. Since then I have literally, like the Eunuch, gone on my way rejoicing.' A few weeks longer, and the wanderer had returned, and in the circle of his friends and home was permitted to

* * tell to sinners round
What a dear Saviour he had found.

Two years more rolled away; and now the child of many prayers, the Christian sailor, under the parental roof, was seen gradually sinking beneath the wasting influence of consumption. A milder climate was sought, to arrest or to retard the progress of decay. But in vain. The sailor returned home—TO DIE. For a few days, and only for a few, was he permitted to linger on earth—and they were days of sadness—days of tears—and yet they were days of joy—of sweet and holy remembrances. Peaceful, and calm, and happy, as the gentle slumbers of childhood on a mother's breast, was the death-bed of the sailor. He had long been tossed amidst the tempest and the storm, and had often had his heart leap at the cry from the top-mast, "Land ahead!" and now he was just at the end of his voyage, his eye was on the port, and he could feel that there was 'land ahead.'

As I heard, but a few days since from the quivering lips of a tender sister, the tale of the more than peaceful, the triumphant departure of her sailor brother, I thought of the language in which a poet has described the death-bed scene of a 'brother of the ocean.

* * * *

His heart was on the shore,
Where holy brethren meet at last,
And storms are heard no more.

I gently pressed his feeble hand,
So soon to turn to clay;
And wondered if his heart was manned,
To meet that dreadful day;
When, as if in my looks he read
The thought, he cried out, 'LAND AHEAD!'

Oh, he could see beyond the skies,
Beyond the grave could see,
Where mansions of salvation else,
For such poor worms as he;
And calmly trod the path that led
Up straightway to that 'land ahead.'

Farewell to thee, mariner. Thy last voyage is ended. Thou hast reached the haven of eternal rest—the port of endless peace. THE SAILOR IS AT HOME AT LAST.

HEROIC PERSEVERANCE.

AN ANECDOTE OF AUDUBON.

"An accident which happened to two hundred of my original drawings, nearly put a stop to my researches in Ornithology. I shall relate it, merely to show how far enthusiasm—for by no other name can I call the persevering zeal with which I labored—may enable the observer of nature to surmount the most disheartening obstacles. I left the village of Henderson, in Kentucky, situated on the banks of the Ohio, where I resided for several years, to proceed to Philadelphia on business. I looked to all my drawings, before my departure, placed them carefully in a wooden box, and gave them in charge to a relative, with injunctions to see that no injury should happen to them. My absence was of several months; and when I returned, after having enjoyed the pleasure of home for a few days, I inquired after my box, and what I was pleased to call my treasure. The box was produced, and opened;—but, reader, feel for me—a pair of Norway rats had taken possession of the whole, and had reared a young family among the gnawed bits of paper, which, but a few months before, represented nearly a thousand inhabitants of the air! The burning heat which instantly rushed through my brain was too great to be endured, without affecting the whole of my nervous system. I slept not for several nights, and the days passed like days of oblivion,—until the animal powers being recalled into action, through the strength of my constitution, I took up my gun, my note-book, and my pencils, and went forth to the woods as gaily as if nothing had happened. I felt pleased that I might now make better drawings than before; and ere a period not exceeding three years had elapsed, I had my port-folio filled again."

FEASTING AT FUNERALS.

Mrs. Grant of Laggan in Scotland, in her essays, relates some singular circumstances concerning the Highland customs previous to the year 1745. It seems, that the pious Scots, had what we of the present age would consider a very singular method of manifesting their resignation to the will of the Lord, on the death of any of their families. As soon as the first burst of grief had subsided after death had done his work, the father of the family selected his best lamb, or kid, and had it dressed in goodly style for the wake—the relations, and neighbors were invited, the musicians were in attendance, and the father of the family opened the dance, with tears streaming from his eyes; after this followed a feast of good things. The whole ceremony was to manifest resignation to the will of God and to repress a murmuring disposition.

With us Americans, especially in the country, a different custom prevailed in time gone by. The friends and neighbors were invited to the funeral, and before they left the house, were treated very bountifully to what was termed good cheer. Gentlemen, and clergymen who might be in attendance, were supplied with one or more glasses of brandy, plebeians with whiskey, and females had a decent glass of wine, or cordial; this, it was supposed was a necessary act of courtesy, and enabled the funeral attenders to endure the heat, if in summer, and the cold if in winter, and moreover, it put them in a good tender mood to hear the funeral sermon; the clergyman also, by the stimulant received, was enabled to speak with greater force, and volubility. In vicinities where a degree of German influence prevailed, the age of the deceased was read—after the conclusion of the sermon, the whole neighborhood were invited to return to the house for refreshment;—they generally returned, and many gourmands would travel miles out of their direct road home, out of respect, to their eating and drinking propensities. Had a stranger dropt in among the greedy eaters, he would certainly have imagined he had blundered among wedding guests, or a national celebration.

OBSEQUIES OF A LOST SOUL.—"What," says Hall, "were it lawful to indulge in such a thought, would be the funeral obsequies of a lost soul? Where should we find tears fit to be wept at such a spectacle? Or would we realize the calamity in all its extent, what tokens of commiseration and concern would be equal to the occasion? Would it suffice for the sun to hide its light, and the moon her brightness?—to cover the sea with mourning, and the heavens with sackcloth? Or were the whole fabric of nature to become vocal, would it be possible for it to utter a groan too deep, or a cry too piercing to express the magnitude and extent of such a catastrophe?

The Sabbath Recorder.

New York, August 28, 1845.

PERMANENT AND TRANSIENT PASTORAL RELATIONS.

A great change has taken place within a few years in the duration and estimation of the pastoral relation. Many persons can remember the time when the choice of a pastor was generally preceded by a season of fasting and prayer, and when his entrance upon the office was considered permanent, and deemed one of the most important events in the history of a community. But now it is quite common for churches to employ a pastor for a single year, and to discuss the question of continuing him longer among them with feelings very similar to those with which they would talk about dismissing or hiring a bell-ringer or fire-maker for the meeting-house. The natural consequence is, that a corresponding change takes place in the estimation in which the pastoral relation is held, both by pastor and people. It is bereft of that sacredness and solemnity which was formerly attached to it, and is regarded more as a social than a religious relation.

Many causes have combined to produce this change. In some cases, a preacher has been settled in a church, who is neither disposed to perform the duties of a pastor, nor to encourage the call of a person who will perform them; hence the church has been driven to the expedient of hiring a preacher for a few months at a time, until that practice has become established. In other cases, perhaps the pastor has been inadequate to his work, and unable to edify and instruct a congregation for a long time, or he has been too indolent to prosecute his necessary studies, or too roving in his disposition to feel settled in any place, or too ambitious to be satisfied with his present attainments. These causes combining have often broken up the pastoral relation where the whole blame could not be attached to any one party. But there is a more common and blameable cause of separation often found in the church itself. Perhaps a few individuals have become dissatisfied with the pastor's course in some respects; they begin to whisper about their dissatisfaction, and to hint the advantages which might result from a change; the people, ever eager for something new, listen favorably to the proposal; at length a sentiment is created so strongly averse to the existing arrangement, that the minister cuts the matter short by throwing in his resignation. It is a very easy thing for any person, of common skill and address, who should set himself about a work of this kind, soon to accomplish his object in a church where the principle of independence is practically acknowledged. Too many cases of the kind have occurred to admit of a doubt on this point. They ought to put churches on their guard against the efforts of designing men, whether those efforts are made under the pretence of interest for the church or of mere personal feeling.

The consequences of such frequent changes of the pastoral relation, are often most lamentable. The prospect of a speedy change tends invariably to make the pastor superficial, negligent of his studies, and satisfied to dwell upon a limited number of subjects with which he has become familiar. It prevents his adopting any enlarged plans to advance the permanent interests of the church and community. It makes him comparatively careless of his reputation and influence, since he must soon remove to a new field. In short, it renders it impossible for him to lay himself out with that encouragement, and that feeling of individual responsibility, which is constantly before the permanent pastor. Nor does the evil end with the pastor; the church suffers to an equal, if not still greater, extent. The people come to love change, to live upon excitement, and to be satisfied with the mere sparkling froth of religious declamation instead of the strong meat of sound doctrine. A sort of artificial piety grows up among them, which is about as ephemeral and variable as the instrumentality by which it was excited. The discipline of the church is either wholly neglected, or never thoroughly carried out. Indeed the whole church often becomes so completely conformed to the world as to lose whatever influence for good it ever exerted.

It is a question of vast moment to decide how these evils may be remedied. To settle the preachers invariably for life, would undoubtedly increase rather than diminish them. To take the power of choosing or dismissing the minister away from the people, and vest it in bishops or presbyters, would not help us. The remedy must be applied by the people themselves in order to be effectual. They must learn to seek and prize instructive preachers more than those who minister mainly to excitement. They must become better acquainted with them before their settlements. They must be more unanimous in calling them, and not satisfied to call a man by a mere majority. Above all, they must determine, when a man is called to sustain the pastoral relation among them, that his settlement shall be permanent, useful, and happy. With this determination consistently carried out, without listening to the insinuations of those who would unsettle or break up the sacred relation between pastor and people, we think there will be little danger that a faithful preacher will make frequent changes.

Permanent Ministry.—In these days of frequent ministerial changes, it does one good to meet with an instance of permanency in the ministry. At Hartford, Ct., there is a church which was organized more than two hundred years ago, and has never yet dismissed a pastor. Its present pastor, Dr. Hawes, has filled the office twenty-eight years with constantly increasing usefulness, and bids fair to continue his labors for some time to come. In New York, Dr. Spring, pastor of the Brick Presbyterian Church has been settled over the people of his charge thirty-five years, and a few weeks ago preached his thirty-fifth anniversary sermon, the character of which shows clearly that he is far from being "too old to be useful."

The Case of Maxson *vs.* Annas.—Just as we were going to press, we received a letter from Bro. John Maxson, dated at Morrisville, the county seat of Madison, August 23d, informing us, that on the preceding day he was arrested under a *Cassar*, and taken to that place for imprisonment. It seems that in legal cases like the one in which he has been engaged, the losing party is liable to be imprisoned for the costs if they are not paid forthwith, notwithstanding he may have property lying exposed to the value of ten times the costs. In this instance the Cassar was taken out, not for want of property to satisfy an execution, but for the gratification, we fear, of a feeling with which most men are alas too familiar. The process does not admit of taking property, but only the body; hence Mr. Maxson was allowed only a minute to make up his mind either at once to pay over the money, or to proceed immediately to prison. The result is, that he is now incarcerated for a debt which he has incurred in consequence of trusting to the protection of a law which was regarded as all-sufficient. We have not time now for comments, and they would be useless if we had. The facts are before you, friends; and we trust that not many days will be suffered to pass before the means are provided to liquidate a debt of nearly two hundred dollars which has already been incurred.

ON THE FIRST DAY OF THE WEEK.

In the primitive days of the Gospel, it seems to have been the practice of Christians to lay by in store for the benevolent purposes of the Gospel, according as God had prospered every man. Do not some of our brethren, who are bitterly objecting to removing the old land-marks, forget that this is one of them? Brethren, let us ask for the old paths, and walk in the good old way. The apostles, and our Saviour himself, had a system, and the laying by in store on the first day of the week, seems to us as systematic as the cent-a-week system among us for the cause of missions. If this is the true gospel-benevolence, let us adopt it; and let the good conscientious brother who is doing nothing for missions, now begin to be slow for removing the old land-marks. *To lay by in store* for benevolent purposes, and to *hoard up* in miserly selfishness, are two very different things. God is opening *the world* to missionary labor. Never was there a time that more loudly called on the church for action and prayer.

[Morning Star.

☞ A most admirable old custom was that, and one which we should be right glad to see restored. It was thought fit by the apostle, that after having enjoyed the rest of the Sabbath, and before entering upon the duties of the new week, the early Christians should lay by them in store according as God had prospered them. What better time to look over their affairs, and make the proper appropriations for benevolent purposes? But alas, in this day so much is said about the sacred and sabbatic character of the first day of the week, that many persons dare not think of their worldly affairs enough on that day to see how God has prospered them. It was not so in the apostle's day, who gave the command. Nor was it so in St. Jerome's day, who approved the course of lady Paula and her maidens in returning to their work after the morning meeting on the first day. We long for the return of those good old times, when men shall not only keep the Sabbath, but shall lay by them in store on the first day of the week according as God has prospered them.

Church of England Missionary College.—In view of the want of an adequate supply of ministers duly prepared by special training to labor with effect in the dependencies of the British Empire, it has been determined to found a Missionary College, for the purpose of educating young men for service in foreign settlements, with such strict regard to economy and frugality of habits as shall fit them for the special duties to be discharged, the difficulties to be encountered, and the hardships to be endured. London has been chosen as its site, and a large sum has already been collected towards the erection of the buildings. The institution is to be endowed and supported mainly by free contributions.

France.—The sum paid by the French government for the support of religious worship, is stated by the 'Presse' to be 37,684,350 francs. Of this the Romanists receive 36,318,900 francs; Protestants, 1,255,050 francs—Jews, 11,400f.

Revivals.—In the Christian Index we find notices of several recent revivals in Georgia. At one of them, twenty-one persons were added to the church by baptism; at another eighteen; and at a third eight.

The General Conference.—In reply to the many inquiries whether we will attend the General Conference, we have to say, that much as we desire to be present, our business arrangements are such as to render it impossible. We hope, however, to publish an early and full account of the proceedings of that body; and shall rely upon Eld. Wm. B. Maxson, who is to be present, to prepare or secure the preparation of such account of the proceedings.

☞ Immediately after issuing our last paper the editor left the city for a few days, and only returned in time to send the last form of the present number to press. If any apology is needed for the hasty manner in which it is thrown together, he trusts this will be deemed sufficient.

For the Sabbath Recorder.

APPROVING THINGS THAT ARE EXCELLENT.

"And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ." Phil. 1: 9, 10.

We were reminded of this apostolic prayer for the Phillippian Church, while reading the "*Second Annual Report of the American and Foreign Sabbath Union*," and were led to desire that it may be accomplished in us, and in all the seventh-day brethren into whose hands the Report and Permanent Sabbath Documents may chance to fall.

The Report contains twenty-five propositions, designed to show the importance of Sabbath-keeping; extracts from letters and addresses of twelve distinguished men of this country, who advocate the cause of the Sabbath Union; an account of the Annual Meeting held at Boston; three addresses from the National Sabbath Convention held at Baltimore; twenty-one resolutions adopted by that body; letters from Judge Hornblower of N. J., Professor Schmucker of Gettysburg, Pa., Chancellor Walworth of N. Y., and Theodore Frelinghuysen, Chancellor of the New York University.

From the excellent things contained in these documents, we extract the following truthful and important propositions, which we present a little transposed from the order in which they appear in the above Report, for the sake of showing their striking agreement with the views of God's holy law, advocated in the publications of the American Sabbath Tract Society, and in the Sabbath Recorder.

Proposition 1st. "Six days in a week were appointed for labor, and attention to secular concerns; and one day for rest and devotion, especially for the worship of God, and the promotion of the spiritual good of men. 'Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work.'"

2d. "This division of time into six days for labor and secular concerns, and one for rest and spiritual duties, was not an arbitrary arrangement; but was based *on the nature of things;* was required by the glory of God, and the highest good of men; had its origin in the conduct and will of God; and was indicated and sanctified by his own high and holy example. 'In six days Jehovah made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.' Ex. 20: 11. That is, he set it apart for a special and peculiar purpose. And blessed it for the end for which it was made, and to which it was devoted."

3d. "To this example of Jehovah, he himself appeals (in the fourth commandment) as a reason why men should confine their secular business to six days in a week, and should remember and keep holy the Sabbath."

4th. "The reason why he wrote this law among the other nine fundamental, permanent, universal, moral laws, was, *it was like them.* And it was placed there, *that its nature and character might be known.* It was in accordance with the great law maxim. 'Noscitur a Sociis'—it is known by its associates. Like them, it is a fundamental, permanent, universal, *moral* law."

5th. "The Sabbath is the great institution for keeping alive the knowledge of the one living and true God, and thus giving efficacy to his moral government among men. The Sabbath was made by God, set apart, and given to men, as a special season for the communication and attainment of this knowledge. And it holds a relation to general morality, similar to that which the marriage institution holds to social purity. Neither the one nor the other can be disregarded, without opening the way for universal wickedness."

6th. "Very few who have regularly kept the Sabbath, and habitually attended public worship, which is a part of the proper keeping of that day, are found in any of our prisons. While men keep the Sabbath, the God of the Sabbath keeps them, not by coercion or external force, but by those moral influences of truth, duty, and interest, which the Sabbath was designed, and with its attendant means of grace, is adapted to exert. And under those influences, rendered efficacious by his spirit, he not only ordinarily keeps them from gross outward crimes, but often, while he promotes their highest temporal good, leads them to that knowledge of himself and of his Son, which is 'life eternal.'"

7th. "As but six days in a week have been made or given to men for secular business, they have no right to take any more for that purpose; no more belong to them, and if men take more, they take that which IS NOT THEIRS. And though it may sometimes promise some temporary good, it will not be likely to end well; for the sabbatical law was engraven not only on the tables of stone, but on the bodies and souls of men, and is armed with a penalty which no continued violation of it can annul or evade."

8th. "Bodies of men, by being incorporated for private or public objects, have no more right to desecrate the Sabbath than individuals; and the members of such bodies are as really bound to observe it, in their public and official acts, as they are in their individual and private transactions among their fellow men."

We have read these documents with great interest, and can say with President Day of Yale College:—

"They give a condensed and luminous view of the reasons and scriptural authority for the universal and perpetual obligation of the weekly Sabbath."

Professor Woods, of Andover Theological Seminary says:—

"It is manifestly of the highest consequence, that the Sabbath should be regarded as a *divine ordinance;* and that we should be fully persuaded that we are required by the supreme authority of God, to remember and keep it holy as we are to keep any other command of the Decalogue. If the Sabbath is let down from the high place it holds in the divine law, if it is considered as an ordinance of man, and if the observance of it is enforced merely by considerations of expediency, it will fail of controling the conscience. will leave men exposed to be led away by temptation, and will never secure to them the benefit of a cordial obedience to God."

President Nott, of Union College, N. Y. observes:—

"All God's laws are founded in wisdom and goodness, and it is as much the interest as it is the duty of man to obey them. There are considerations in favor of the observance of the Sabbath embodied in these documents, that could not fail to impress the mind of the patriot and statesman, as well as the Christian, if presented before them. If the nation is to be saved, the observance of the Sabbath must be restored; and in order to the restoration of the observance of the Sabbath, the understanding of the public must be enlightened, and the conscience of the public quickened."

President Wayland, of Brown's University, R. I. said:—

"The importance of the religious observance of the Sabbath, is seldom sufficiently estimated. Every attentive observer, has remarked, that the violation of this command, by the young, is one of the most decided marks of incipient moral degeneracy. Religious restraint is fast losing its hold upon that young man, who, having been educated in the fear of God, begins to spend the Sabbath in idleness, or in amusement. And so also of communities. The desecration of the Sabbath is one of those evident indications of that criminal recklessness, that insane love of pleasure, and that subjection to the government of appetite and passion, which forebodes that the 'beginning of the end' of social happiness, and of true national prosperity has arrived."

These are excellent things, and such as we who observe the seventh day, because the institution and the law say it is the Sabbath of the Lord our God, can most heartily concur in. Nay, they are the very things for doing and pleading which, we are a separate people, and are called to bear contumely and reproach, from many who will read and applaud the sayings of these great men. And right glad are we, that the public mind is so far stirred up on this subject, that "seventeen hundred delegates, from eleven different States," could be assembled together at the National Convention, to give their support to these important sentiments. It is an excellent thing to see the most illustrious statesman, the aged Judge, and the far-famed barrister, the Presidents of Colleges and Universities, with the most distinguished divines in the country, giving their united concurrence to the promulgation of these high and important truths, to awaken and quicken the public conscience upon the obligation to keep holy the Sabbath day. True, these, strong truths as advocated by the patrons of the American and Foreign Sabbath Union, are interpolated with resolutions, sentences, and words of men's devising, to make them speak for the observance of the first day of the week, and doubtless will have this effect upon many. Yet we are right glad of their dissemination; for that which is most needed to bring men to the observance of God's holy Sabbath, is a conscience educated and disciplined to fear God's holy law. Our experience as Sabbath Reformers convinces us, that we have little or nothing to hope from the conversion of those to the holy Sabbath who regard it merely as a go-to-meeting day. Convince them that the Bible enjoins the seventh day, and that only as a Sabbath, and they remain unmoved by it; because they can go to meeting on the first day as well as on the seventh. And so with your no-law and all gospel men; they have no conscience on the subject. And all who have come to us from the observance of the first day, are such as had God's law written upon the conscience; and when they discovered their mistake respecting a change of time, all their fastest principles required that they should keep that day which God says *He* hallowed and blessed. Let conscience be educated to obey God's law, and although prepossessions are strong, there is a way for truth to enter; and entering such a soul, it will find an abiding place and presently show its effects.

These things have often been illustrated in the history of the conflict of other important truths with the popular errors of the day. The Dissenters of England have made most progress, as a general thing, in those towns and parishes where the purest evangelical doctrine has been preached by the church incumbent. Before Newton went to Olney, the parish was overrun with vice and profligacy. They have had an evangelical ministry in the parish church ever since; yet the Dissenters are double the number of the Churchmen. Before Leigh Richmond went to Turvey, in Bedfordshire, there were but three or four dissenting families in the parish; in a short time after his death an Independent Church was formed, who built themselves an elegant meeting house.

We would not, if we could, recall one of the sixty thousand Permanent Documents which the American and Foreign Sabbath Union resolved to distribute, nor prevent the supply of a single family in the United States with all the Permanent Documents the Society has published. Let them not think that we are opposed to educating conscience on this subject. No—we wish the public conscience was a thousand times more enlightened and quickened thereon than it now is. We speak from observation, when we say, that the great body of Christian professors at this day treat the subject of the Sabbath as a matter of little importance, provided they go to church; or provided their neighbors are there, on the first day of the week. If the American and Foreign Sabbath Union can bring them to see that the law of God does require of them to "Remember the Sabbath day to keep it holy," we doubt not that there are reflecting men who will then inquire, What day is it that God has sanctified and blessed?

Before we part with the Second Annual Report, we must express our surprise, that the compilers of it did not more consult the law of God, and the dictates of conscience, when they said of the Baltimore Convention, "Distinctions of sect or party were for the time forgotten; . . . . the *results* of discussion were harmonious; the numerous resolutions, addresses, and eloquent appeals, sent forth to influence the nation, were as the voice of one man." "What a sublime spectacle! How unlike political contests, or party strifes! All, without a dissenting voice, harmoniously concurring in the adoption of measures for the more sacred observance of the Lord's day." Did they forget, that they refused seats to Mr. Hull and Mr. Carpenter, two Christian ministers deputed, one of them by a Christian church of more than one hundred years standing, and containing more than three hundred members, and the other, deputed by a Sabbath Reform Society? Were not Mr. Titsworth and Mr. West, and others, so refused? Did they forget that Mr. Magruder and Mr. Lemmon were hissed by the members of that Convention, when addressing that body in session, for advancing unpalatable sentiments? Or do they think the Lord has forgotten all those things? Do they think the weekly presses which commented on these things for a month or more afterwards, have forgotten them? Perhaps they think the persons who read the papers which commented upon those things are not the persons to read the cover of the Permanent Documents. "*What a sublime spectacle!*"

S. D.

P. S. We have a few more things to say respecting the Permanent Documents in a subsequent number.

War with Mexico.—The final action of the Mexican Congress upon the subject of a war with the United States, has not yet been received. Of course therefore, nothing decisive is known. It is the general opinion, however, that Mexico will not waste her energies in idle vaunts, but have a brush with us. Notice has already been given of the active preparations of the Mexican government. Our government is also engaged, and is daily shipping troops and munitions of war to the scene of strife, if strife should come. Intelligent and intimate friends of the administration express their fears that this affair is going to cost us an immense expenditure of money and life. The New Orleans papers of August 17, state that Gen. Gaines has received authentic information that 10,000 Mexican troops are within seven days march of Gen. Taylor's quarters. A requisition was made upon the Governor of Louisiana for 1000 troops, which was promptly responded to. These circumstances leave the Cabinet at Washington in a state of most anxious suspense.

Anti-Rent Troubles.—We learn from letters dated at Delhi, Delaware Co., that about fifty prisoners have been taken, charged with the murder of Steele. About twenty have been fully committed as accessories to the murder, and many others are yet to be disposed of. Delhi is like a camp, full of prisoners and guards. There are two hundred men constantly under arms, and the people are greatly exasperated against the anti-renters.

RELIGIOUS ITEMS.

Recent Intelligence from Africa.—"Africa's Luminary," just received from Liberia, gives cheering accounts of progressive civilization and Christianity. So powerful is the influence of the colonies, that a pacific policy is spreading far and wide, and petitions for missionaries and teachers are pouring in from the kings and chiefs in every direction. In nothing is the change from heathenism to civilization more remarkable, than in the condition of the female sex. Hitherto, as in every savage country, woman was the slave of man; but now, says the Luminary, she is the companion, and evinces her love for Christianity with as much fervor and sincerity as did Mary of Bethany.

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Madura.—'On every side,' says a missionary, recently, 'we find a movement towards Christianity. Individuals, families, and whole villages, are looking to us for instruction—some with pure, others doubtless with improper, and more with mixed motives. Still, however, they come, renouncing heathenism, and placing themselves under the influence of the gospel.' "He that goeth forth, bearing precious seed, shall doubtless come again, rejoicing."

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Anniversaries in Paris.—The Reports of the late Religious Anniversaries in Paris have recently been received. Their objects are similar to those of this city, and the aggregate amount of their expenditures the past year has been about 400,000 francs, not including what was given to institutions established in the provinces. This sum is surely quite remarkable, considering the state of the Protestant population of France, consisting of only about twelve or fifteen thousand souls.

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Doctor Channing says: "A man brought up to an obscure trade, and hemmed in by the wants of a growing family, may, in his narrow sphere, perceive more clearly, discriminate more keenly, weigh evidence more wisely, seize on the right means more decisively, and have more presence of mind in difficulty, than another who has accumulated vast stores of knowlege by laborious study; and he has more of intellectual greatness. Many a man, who has gone but a few miles from home, understands human nature better, detects motives and weighs character more sagaciously than another, who has traveled over the known world, and made a name by his reports of different countries."

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Newspapers.—The Pittsburgh Morning Chronicle thus discourses:—"What a singular medley a newspaper must be! In one column you shall find a labored and swelling eulogy on fallen greatness, apparently written with tears and inspired by sorrow, and in the next appears the history of the crops; anon appears a meagre witticism; next comes a theatre puff, or a recommendation of ice-cream; and then follows up the deaths and marriages. All tastes (and no tastes at all) must be consulted, sorrow and fun, business and nonsense, must all find a place in the "folio of four pages," or people "will stop the paper."

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A citizen of New Haven, Ct., has contributed a thousand dollars to the Yale Theological School, the interest to be awarded in premiums for the best essays. B. G. Northrop and B. Hart have taken the prizes this year.

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ITEMS.

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General Intelligence.

MOBOCRACY TRIUMPHANT IN KENTUCKY.

The following account of recent proceedings in Lexington, Ky., affords another illustration of the spirit which supports the peculiar institution of the South. The murder of Lovejoy, a few years ago, at Alton, found apologists, because he was identified with the abolitionists, and supposed to be destitute of sympathy for the South. But here is a native of Kentucky, of commanding talents and high standing, threatened with the same fate which Lovejoy met, for no other reason than because he has dared to speak freely of the evils and dangers of slavery. We are told, it is true, that his influence favors insubordination among th eslaves. However this may be, we believe there is much more fear that he will disturb the slumbering consciences of guilty slaveholders. Hence his paper must be discontinued, and his own life jeoparded.

We are glad to see that some of the papers in other parts of Kentucky where the people are less excited, and are in a condition to look upon the matter with some degree of calmness, have fearlessly denounced the proceedings in Lexington. It can not be doubted, that in this case, the slaveholders have done more to promote the cause of emancipation, than could ever have been accomplished by the object of their spite.

The following account of the matter is taken principally from the New York Tribune, and includes all that is known in New York up to Wednesday noon:—

FREEDOM'S BATTLE IN KENTUCKY—THE WORK OF PERSECUTION BEGUN!

The establishment at Lexington, Kentucky, of Cassius M. Clay's *True American* has been hailed by the enlightened friends of Freedom in every part of the country with feelings of exhultation, as a token that the system of slavery which has so long cursed a large portion of our country was ere long to be swept away by the influence and efforts of men whose right to interfere with the institution could not be disputed, and whose residence in the slave States peculiarly qualified them for the work. From the first we have foreseen that Mr. Clay's high social and moral standing in Kentucky would be insufficient to shield him from the persecution with which the enemies of Freedom and Humanity are wont to assail every man, however exalted, who undertakes the work of reform with an earnestness and boldness that gives assurance at once of sincerity and final success. We were not at all surprised, therefore, on learning as we did yesterday, by the *True American Extra*, dated the 15th inst. that an onset upon Mr. Clay has been commenced which has for its object the suppression of his bold and fearless paper. Indeed this is precisely what we have anticipated, and our only wonder is that the movement has been so long delayed.

The facts as stated by Mr. Clay are these: On the 15th inst. just before 3 o'clock P. M., Mr. Clay was informed that a meeting was to be held at the Court House in Lexington to take measures for the suppression of the True American. Although in ill health he determined to attend the meeting and vindicate his rights personally. About 20 persons were present, including two or three of his personal friends. With the exception of those last named, he knew them all as political, and three-fourths of them as personal enemies. Among the rest was Thomas F. Marshall. Mr. Marshall stated that the excitement in the community had been caused by some articles in the American which were thought to be insurrectionary in their tendency. Several speakers contended that the meeting was a private one, whereupon Mr. Clay, after protesting against the wrong construction put upon the article in question left the house:

The result of the meeting was afterwards communicated to him in the following letter:

LEXINGTON, 14th Aug. 1845.

CASSIUS M. CLAY ESQ.—SIR: We, the undersigned, have been appointed as a committee upon the part of a number of the respectable citizens of the City of Lexington, to correspond with you under the following resolution:

"*Resolved*, That a Committee of three be appointed to wait upon Cassius M. Clay, Editor of the 'True American,' and request him to discontinue the publication of the paper called the 'True American,' as its further continuance, in our judgment, is dangerous to the peace of our community, and to the safety of our homes and families."

In pursuance of the above, we hereby request you to discontinue your paper, and would seek to impress upon you the importance of your acquiescence. Your paper is agitating and exciting our community to an extent of which you can scarcely be aware. We do not approach you in a form of a threat. But we owe it to you to state, that in our judgement, your own safety, as well as the repose and peace of the community, are involved in your answer. We wait your reply, in the hope that your own good sense and regard for the reasonable wishes of a community in which you have connections and friends, will induce you promptly to comply with our request. We are instructed to report your answer to a meeting, to-morrow evening, at three o'clock, and will expect it by two o'clock P. M. of to-morrow. Respectfully, &c.

B. W. DUDLEY,
THOS. H. WATERS,
JOHN W. HUNT.

To this letter Mr. Clay sent the following bold and manly reply:

SIRS:—I received through the hands of Thomas H. Waters, one of your committee, since candle-light, your extraordinary letter. Inasmuch as two of your committee and myself are not upon speaking terms, and when I add to this the fact that you have taken occasion to address me a note of this character, when I am on a bed of sickness of more than a month standing, from which I have only ventured at intervals to ride out and to write a few paragraphs, which caused a relapse, I think that the American people will agree with me, that your office is a base and dishonorable one, more particularly when they reflect that you have had more than two months whilst I was in health, to accomplish the same purpose. I say in reply to your assertion that you are a committee appointed by a respectable portion of the community, that it cannot be true. Traitors to the laws and constitution cannot be deemed respectable by any but assassins, pirates and highway robbers. Your meeting is one unknown to the laws and constitution of my country; it was secret in its proceeding, its purposes, its spirit, and its action, like its modes of existence, are wholly unknown to or in direct violation of every known principle of honor, religion or government, held sacred by the civilized world. I treat them with the burning contempt of a brave heart and a loyal citizen. I deny their power and defy their action. It may be true that those men are excited as you say, whose interest it is to prey upon the excitement and distresses of the country. What tyrant ever failed to be excited when his unjnst power was about to be taken from his hands? But I deny, utterly deny, and call for proof, that there is any just ground for this agitation. In every case of violence by the blacks since the publication of my paper, it has been proven, and will be again proven by my representatives if my life should fail to be spared, that there have been special causes for action independent of, and having no relation whatever to the *True American* or its doctrines. Your advice with regard to my personal safety is worthy of the source whence it emanated, and meets the same contempt from me which the purposes of our mission excite. Go tell your secret conclave of cowardly assassins that C. M. Clay knows his rights and how to defend them. C. M. CLAY.

Lexington, August 15, 1845.

Having thus met the enemies of Freedom of Speech and of the Press, he made the following appeal to the friends of the Constitutional Liberty to stand by him in this hour of trial.

KENTUCKIANS: You see this attempt of these tyrants, worse than the *thirty despots* who lorded over the once free Athens, now to enslave you. Men who regard law—men who regard all their liberties as not to be sacrificed to a single pecuniary interest, to say the least of doubtful value—lovers of justice—enemies of blood—laborers of all classes—you for whom I have sacrificed so much, where will you be found when this battle between Liberty and Slavery is to be fought? I cannot, I will not, I dare not question on which side you will be found. If you stand by me like men, our country will yet be free, but if you falter now, I perish with less regret when I remember that the people of my native State, of whom I have been so proud, and whom I have loved so much, are already slaves. C M. CLAY.

Lexington, August 15, 1845.

What response will be made to this noble appeal remains to be seen. But let the friends of slavery beware. If they resort to violent measures, they will give to their darling institution a shock from which it can never recover.

☞ We learn by later advices, that on Monday the 18th, a large concourse of citizens of Fayette County, were assembled, and after hearing the report of their committee and several other expressions of the feelings of an excited mob, "a committee of sixty was appointed to proceed to the office of the True American, and take down the press, box it up, and send it to Cincinnati." True to their calling, the Committee reported at 2 o'clock that the press had been taken down, and pledged themselves that in a few hours it should be on the cars. No resistance whatever was offered to the mob. Indeed, a pledge was proffered to them in the name and behalf of C. M. Clay, that if they would not molest his prope.ty, his paper should be immediately discontinued. Mr. Clay was probably detained at home by illness, but had taken the precaution to make his will and to arm himself in anticipation of a personal assault.

The last advices from Mr. Clay represent his condition as very critical. A private letter from Cincinnati to the editor of the Tribune says, "I learn that Clay is dangerously ill. The excitement has proved to much for him. I fear the worst." A letter from Lexington, dated Aug. 19th, says that in the opinion of the attending physician, he must die.

THE WAY TO CONQUER.—He who overcomes by force conquers but half his foe, since the mind is not subdued; but he who overcomes by persuasion conquers the whole man, since he controls the will which gives him command of the body also.

Clerical Wine-Drinking in England.—In Dr. Durbin's 'Observations in Europe, we find the following:

"I do not recollect ever to have preached a sermon in England, without being offered a glass of wine afterwards in the vestry. Wine was frequently distributed in Conference during its active session. The temperance movement has not taken hold of our brethren in England; and they see wine-drinking, not as we do now, but as we did twenty years ago."

Rev. D. D. Whedon, late Professor of Languages in the Wesleyan University, Middleton, Conn. was elected Professor of Logic and Rhetoric in the University of Michigan, at the annual meeting of the Board of Regents, held at Ann Arbor, on Tuesday, the 5th inst.

Young folks tell what they *do*; old folks tell what they *have done*; fools tell what they *will do*.

IMPORTANT FROM MEXICO.

We begin to hope, after all, to be spared the necessity of giving to our readers from time to time, the sickening details of a protracted and inglorious war. The recent news from Mexico renders it quite doubtful whether anything at all will be done by the Mexican Congress in vindication of their "National Honor." An attempt upon Texas—the great safety-valve for Mexican patriotism, may possibly grow out of the present excitement. We cut the following from the N. O. Tropic:—

VERA CRUZ, 4th Aug., 1845.

DEAR SIRS:—The election of a new President commenced on the 1st inst, for which there are four candidates—say, Gen. Herrera, President ad interim, Gen. Almonte, ex-Mexican Minister at Washington, Gomez Farias, and one other whose name has escaped my memory. The Presidency, however, seems to lay between the two former, one of whom it is supposed will be the successful candidate.

Almonte has offered his services to Government in the approaching campaign against Texas, but I rather think it is more a "*rouse de guerre*" to help him to the Presidency, than any great desire he has got to have a brush with the Texans—or as I ought rather to say *now* the United States.

H. B. M. brig-of-war Persian, arrived here on the 27th ult. in seven days from Galveston, bringing the news of the Annexation of Texas being confirmed by the President, Jones—and also that a body of U. S. troops, say about 4,000 men were expected at Galveston, in the course of a few days.

It appears that our Government is in no hurry to declare war against the United States, or at any rate, it seems to be the general opinion that she will merely attempt to reconquer Texas without making any declaration of war. Of course the news by the Persian caused a great excitement throughout the country. The Ministry has presented an act to the two Chambers for their deliberation.

1st. To declare war against the United States.

2d. Authorizing them to raise a foreign national loan to the amount of fifteen millions of dollars, which they consider to be requisite to carry on a war and re-conquer Texas.

The proposals are now under discussion in the Chambers, and if they get the "Targent," there is no doubt they will make the attempt to again get possession, though it is doubtful whether they declare war against the United States or not.

Of course you have heard ere this, of the revolution at Tobasco, in favor of Federalism, which has induced government to declare said port closed to foreign as well as native shipping, but is rather puzzled to find out how they will keep out the former, as they have not got a single steamer that they can get ready in less than eighteen or twenty days, all the engineers being still, as I may say, loafing on shore and waiting for their pay, of which, for some months past, they have received but a mere trifle

AUG. 5.—The Water Witch not sailing yesterday, I open to say that we have no news from the American Squadron, but it is thought here that it will soon appear. It is said that the troops now on the road to Texas, amount to 10,000 men.

Yours, etc.

THE SLAVE TRADE.—With reference to a statement showing the extent and horrors of the slave trade in Brazil, the Tribune holds the following language:—

It seems almost incredible that such revelations can be true, and yet they come in a shape so authentic as to defy skepticism. The history of the past fifty years has demonstrated the utter impossibility of putting down the trade in slaves so long as slavery itself is fostered or even tolerated. Slavery creates a demand for human flesh, which will be supplied by bad men in spite of all the laws that can be placed on the statute books. There are few among us who would consent to call the *foreign* traffic in slaves by any gentler name than piracy, and yet thousands of our citizens regard not only without horror, but even with complacency, that *domestic* trade in human flesh which sunders all the dearest relations of life, and is attended with cruelties scarcely less atrocious than those of the 'middle passage.' In what code of morals is it made a crime to buy and sell the natives of Africa, and a deed of innocence and honor to trade in the bodies and souls of men on our own soil? To connive at such legislative enactments as are designed and calculated to turn the Northern Slave States into marts for the sale of human flesh, and yet mourn over the importation of slaves from Africa, is to demonstrate the insincerity of our grief by "a fiendish deed."

CASE OF BISHOP ONDERDONK.—At the Annual Convention of the Protestant Episcopal Church in the Western Diocese of New York, recently held in the city of Rochester, a preamble and resolution, touching the connection of Bishop Onderdonk with the General Theological Seminary, and proposing to instruct the Trustees representing the Diocese in the Seminary to make all necessary and proper efforts to procure a special meeting to act upon the question of his removal, were offered by Judge Dayton of Lockport. The subject called out a long and interesting debate, which is sketched in the Rochester papers. The result was the unanimous postponement of the question until the next Convention. This was assented to by the mover.

WONDERS OF THE IRON MANUFACTORY.—The amount of iron produced in the United States, is three hundred thousand tons; all of which, and much more, is consumed in this country. The amount of nails alone is supposed to be fifty thousand tons. Forty thousand casks or four million pounds, are annually made by the Boston Company. Suppose that the nails will average one hundred and sixty to the pound, the number here produced each working day, would be nearly two millions. This is supposed to be but the twenty-fifth part of the nail manufacture of the United States. It seems incredible that about fifty millions of nails are made, bought, sold and used, every day, in the United States—yet such seems to be the fact.

A SINGULAR FEMALE.—The Baltimore American Republican gives an account of the recent occasional appearance of a woman in that neighborhood, supposed to have fled from human society and taken up her abode in the woods. "She is reported by those who have seen her as being remarkably delicate and fair, with flowing tresses—small feet and hands—neatly though plainly appareled—and in her movements, when unconscious of any of her species being near, cautious and sprightly; but upon observing any person, she bounds back to the depth of the forest, with a speed and lightness almost superhuman." She is seldom seen, having been accidentally discovered emerging from the secluded solitude of the rocks and glens where she remains hidden during the greater part of the time. A number of gentlemen have determined if possible to find out the abode of the 'fair and lovely' stranger, and restore her again to her friends and society.

DISTRESSING ACCIDENT.—*Albany*, Aug. 21.—A distressing accident occurred on the Mohawk railway at its intersection with Broadway, as the train was coming in from the West this afternoon. The driver of a carriage, containing five persons, Mr. and Mrs. Jacob Anthony, of Cahoes, and Mr. Lyman, wife and child, of Rochester, was passing up Broadway, and when at the railway crossing he was warned of the approach of the train, which was then in sight.

The man at the station, employed by the railway company, warned him to stop, but in vain. He passed on to the brake and the carriage was struck in the centre by the locomotive. Mr. Anthony jumped out. Mrs. A. was attempting to get out when the carriage was struck, but she fell in the track; the engine, tender and three cars passed over her, cutting her nearly in twain below the breast, and killing her instantly.

The carriage was dragged a distance of about 40 rods, and Mr. Lyman, who was, until the train was stopped, partly hanging out of the carriage, was considerably hurt. Mr. Lyman's wife and child were in the carriage and escaped unhurt. One of the horses was killed. The train was proceeding at its usual slow pace. The driver of the carriage was solely to blame. He cannot explain his conduct. [Cor. Livingston & Wells.

Company A. of the 2d Regiment of Flying Artilery, numbering sixty rank and file with a complete battery of ten guns, have sailed in the transport Pacific, chartered by the Government, for St. Joseph Island, Bay of Arkansas.

The Maysville (Ky.) Eagle states that the excitement caused by C. M. Clay's True American has compelled the Editor of the Christian Intelligencer to suspend the publication of his paper.

An overwise and nervous young lady, having purchased a 'Galvanic Ring' at '134 Fulton street, the only Depot,' hung it carefully out of the window the other night during a thunder-shower, as she was afraid of lightning! To the credit of the Rings we must add that the storm passed over and she was unharmed.

The steamer Express, plying between this city and Albany, on her passage down on Wednesday, was run into by a vessel going up the river. Considerable damage was sustained by the boat; one man was killed, and another severely wounded. It appears from the testimony of the passengers that the captain and officers of the Express were in no respect to blame, that they used every precaution, and that the guilt rests entirely with those on board the vessel.

The Bey of Tunis has recently abolished slavery within his dominions.

A boy of five years, accidentally set fire to his father's barn at Sing Sing, N. Y., recently, and perished with it. He was playing with loco foco matches.

Baskets of peaches containing something less than a bushel, of good size and flavor, can be had to almost any extent in the Philadelphia market at 25 cts. each.

A letter dated Fayal, 13th July, announces the loss of the whale ship Thomas Williams, Captain Williams, of and from Stonington, for N. W. coast, and ship Charles and Henry, Capt. Sayer, of and from Nantucket, for N. W. coast, the former on the 11th ult., by fire, and the latter, on the 25th June, cast away on Corvo—both total losses.

The Providence Journal announces the death of Charles Lippitt, aged 91, the oldest man in Providence. He was an officer of the revolution, and for several years, at the close of the last century, was elected member of the General Court.

One hundred Marines from the Brooklyn Navy Yard have left the City for Norfolk, there to take ship for Texas.

The weather continues hot and bright, and for several days the thermometer has stood at about 90. Those who have returned from their summer trips encounter almost the most disagreeable and oppressive part of the season.

A correspondent informs the Boston Journal that every student who hereafter enters Williams College will be required to sign a pledge of total abstinence from all intoxicating drinks.

Miss Farley, Editor of the Lowell Offering, was robbed of a gold watch, in the cars above Lowell, one day last week.

☞ The *Burlington* (Iowa) *Hawk-Eye* shows its good sense in giving a historical sketch of that thriving place. It was settled just twelve years ago and now contains 3000 inhabitants—an increase of a thousand in two years. Its location (250 miles above St. Louis on the Mississippi) is very favorable to growth and prosperity.

☞ The *Maysville Eagle* of Wednesday, 20th instant, says Hon Henry Clay passed through that city on Sunday evening, on his way to the Fauquier White Sulphur Springs of Virginia, for the benefit of his health.

DIED,

In Preston, N. Y., July 26th, Mrs. FRANCES CAROLINE HULL, aged 22 years, consort of Henry D'L. Hull, and daughter of John Jay and Abby Maxson. She died in full faith that her Saviour was ready to receive her, and that she should enjoy a happy eternity.

At West Edmeston, N. Y., August 25th, after a short illness, DANIEL COON, Esq., in the 73d year of his age.

LETTERS.

Wm. M. Fahnestock, R. Wiltshire Scott, Rowse Babcock, John Maxson, Ephraim Maxson, H. D'L. Hull, Asa Barratt, W. J. Wood, Charles Potter (thank you—we will write.)

RECEIPTS.

Unadilla Forks—Ransom Lewis, Ethan Clarke, Lewis Bassett, $2 each.
Leonardsville—Benjamin West, Samuel Whitford, $2 each; Asa Lanphear $1.
Adams—Charles Potter, Barton Whitford, $2 each.
Bridgeton, N. J.—Asa Barratt $2.
West Edmeston—DeWitt C. Coon $2.
Marshall, Mich.—Robert Church $2.
Providence, R. I.—G. T. Spicer $2.

THE GENERAL CONFERENCE.

The 41st Anniversary of the Seventh-day Baptist General Conference will be held with the First Church in Alfred, Allegany Co., N. Y., commencing on the fourth day of the week before the second Sabbath in September, 1845.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

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From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also, to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL,
President of the Board of Trustees

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	disc.
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Mercantile, Bangor, Me.	5
St. Croix, Me.	—
Westbrook, Me.	3
Concord, N. H.	5
Grafton, N. H.	—
St. Albans, Vt.	1
Bennington, Vt.	—
Windsor, Vt.	—
Commonwealth, Mass.	—
Middlesex, Mass.	5
Newburyport, Mass.	—
Housatonic R. R. Ct.	par
Pascoag, R I	10
Agricultural, R I	10
Providence Co., R I	5
Freeman's, Bristol, R I	–
New York:	
City & most River bks	par
Clinton Bank, city	50
Washington Bank, city	1
Other Safety Fund	⅜
Do. Red Backs	⅜
Alleghany County	52a30
America, Buffalo	26
Binghamton	23a28
Brockport	25
Cattaraugus County	17a25
Commerce, Buffalo	26
Commercial, Buffalo	25
Commercial, Oswego	35
Clinton County	35
Erie County	30a42
Farmers, Seneca Co	28
Hamilton	25
Lodi	19a5
Lyons	35
Merchants' Ex Buffalo	21a37
Mechanics, Buffalo	39
Millers, Clyde	8
Olean	15a28
Oswego	20
Phenix, Buffalo	29
State Bank N.Y. Buffalo	75
St Lawrence	70a52
Tonawanda	40
U. S. Bank, Buffalo	25
Union, Buffalo	21
Watervliet	36
Western New York	27
New Jersey:	⅜
Small notes West N.J.	⅜
N. Hope Del. Bridge	1
Pennsylvania:	½ to 1½
Relief notes	4
Berks County	
Carlisle	1½
Chambersburg	1½
Far. & Drov. Waynesb'g	2½
Franklin, Washington	2
Gettysburg	1½
Girard	2
Harrisburg	1½
Lewiston	2
Lebanon	1½
Lumberman's	90
Miners'	2
Middletown	1½
Monongahela	2½
Susquehanna	50
U. S. Bank	38
Wyoming	2½
West Branch	2
York	1½
Delaware:	½ to 1
Maryland:	to 1¼
Maryland:	1¼
Dist. Columbia:	⅜ to 1
Virginia:	1 to 1½
N.W. Bank of Virginia	2½
North Carolina:	1⅜
South Carolina:	1½
Georgia:	1½
Ohio:	3
Com. Bank Lake Erie	10
Farmers, Canton	20
Hamilton	20
Lancaster	20
Miami Exporting Co.	40
Urbana Banking Co.	60
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State Bk & branches	2
Kentucky:	3
Tennessee:	3
Michigan.	3
Michigan & Branch	88
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Miscellany.

WHY THUS LONGING?

BY H. W. LONGFELLOW.

Why thus longing, thus for ever sighing
For the far-off, unattained, and dim;
While the beautiful, all round thee lying,
Offers up its low, perpetual hymn?

Wouldst thou listen to its gentle teachings,
All thy restless yearnings it would still;
Leaf and flower, and laden bee, are preaching,
Thine own spnere, tho' humble, first to fill.

Poor indeed thou must be, if around thee,
Thou no ray of light and joy canst throw;
If no silken cord of love hath bound thee
To some little world through weal or woe;

If no dear eyes thy fond love can brighten,
No fond voices answer to thine own;
If no brother's sorrow thou canst lighten,
By daily sympathy and gentle tone.

Not by deeds that win the crowd's applauses,
Not by words that give thee world-renown,
Not by martyrdom and vaunted crosses,
Canst thou win and wear th' immortal crown.

Daily struggling, though unloved and lonely,
Every day a rich reward will give;
Thou wilt find, by heart-striving only,
And truly loving, thou canst truly live.

From "The Friend."

A WELL AUTHENTICATED FACT.

"In the year 1814, the late Mr. and Mrs. Foster, who were lost in the Rosthay Castle steamer in 1831, were acquainted with three sisters residing in London, two of whom were very serious retiring women, and the third just as gay and volatile. They were all elderly, which rendered the gaiety of the third less becoming, and also inclined her the more easily to take offence at any remarks made upon it: she hated the piety of her sisters, and opposed it in many petty spiteful ways; though they endeavoured seduously to accommodate themselves to her wishes; and to render the difference of their opinions as little disagreeable as possible.

One night, towards the close of the year 1814, she had been out at an assembly very late, and the next morning at breakfast was so remarkably different from her usual manner, that her sisters feared that she was either unwell or had met with some misfortune that had affected her deeply; instead of her usual incessant chatter about every person she had met, every thing they wore, and had said, and done, she sat silent, sullen, and absorbed; the gloom upon her brow was a mixture of temper and distress, which seemed to indicate a fixed resolution formed upon circumstances disagreeable to her, as if she was determined to pursue her own will, though it should lead her into trouble, rather than pursue the course she knew to be right, but would reduce her to submit to the control of another. As she eat nothing, her sisters asked her if she were unwell. "No." What was the matter. "Nothing." Had nothing distressed her? "She had no idea of people prying into what did not concern them." The whole of the morning she spent in her own room, and at dinner the same scene as in the morning recurred; she ate little, never spoke but to answer uncivilly, and then with an appearance of depression and melancholy that spread their influence very powerfully over the cheerfulness of her companions. She retired to rest late, and with the spirit of one that expects from sleep neither alleviation nor refreshment.

The next morning she again scarcely tasted breakfast, and seemed in the same distressed, uncomfortable state as on the preceding day; her sisters again renewed their inquiries. She said, "I am well, and nothing pains me." Then you have something on your mind; why will you not tell us, do we not love you, have we not the same earthly interest as you, and can we seek any good but yours in our anxious wish to share your sorrows? "O you have superstitions enough of your own, without mine being added; I shall not tell you what ails me; so you have no occasion to rack your curiosity; I dare say you would think it some spiritual triumph, but I laugh at such things; I am not quite old enough yet to be the victim of dreams and visions." "We do not live in dreams and visions, Anne," was replied; she answered harshly, "No, and I do not intend you shall." The sisters looked at each other, and remained silent.

The second day passed as the first; Anne was gloomy and moody, and her sisters both from pity and anxiety were unhappy. The third morning she again on the day as one who loathes the light, who has no object in living, and to whom the lapse of time in the prospect of futurity brings neither comfort nor hope. As her sisters looked on her, one of them suddenly said, "Anne, what was your dream?" "Ha! what was it, you would give the world to know, but I shall not tell you; I thought you did not believe in dreams." "Neither do we in general, we know them to be the offspring of a disordered stomach, confused images and fancies, when reason is dormant, and the memory of them usually passes away, as soon as we are engaged in our daily avocations; yet there is no doubt, some dreams are no more sent in vain, than any other affliction or warning. There is a verse in Scripture, which mentions God as speaking 'In the visions of the night, when deep sleep falleth upon man." She laughed again. "You have a verse in the Bible for every thing that suits you, but I do not choose to be warned in such a manner, and there is no doubt I shall get it out of my head in a day or two." "Anne, we do beseech you to tell us; if you really have had a dream from Heaven, you surely would not wish to forget it, and if not, we will help you to laugh it off."

She answered, "Well if I must tell you, I must; no doubt it was very extraordinary and very frightful; I should have thought it the effects of the ball, but that I never saw any thing any where in the least like it.

"I thought I was walking in the wide street of a great city; many people were walking there besides myself, but there was something in their air which immediately struck me; they seemed thoughtful and cheerful, neither occupied with business or with pleasure, but having about them such a dignity of repose, such high and settled purpose, such grace, and such purity, as never were stamped on mortal brow; the light of the city was also strange, it was not the sun, for there was nothing to dazzle; it was not the moon, for all was clear as day; it seemed an atmosphere of light; calm, lovely, and changeless. The buildings seemed all palaces, but not like palaces of earth; the pavements were all alike of gold, bright and shining, and clear as glass; the large and glittering windows seemed like divided rainbows, and were made to give and transmit none but the rays of gladness; it was indeed a place to which hope may bend, and whereon charity might dwell. I could not help exclaiming as I walked along; 'these are the habitations of righteousness and truth;' all was beauty, bright and perfect; I could not tell what was wanting to make me wish for an eternity in such a place, and yet its very purity oppressed me; I saw nothing congenial, though looks of kindness met me in every face of that happy throng. I felt nothing responsive; I returned in silence their friendly greetings, and walked on alone, oppressed and sad. I saw that all went one way, and I followed, wondering the reason.

"At length I saw them approach a building much larger and finer than the rest. I saw them ascend its massive steps, and enter beneath its ample porch; but I felt no desire to go with them, further than to the foot of the steps. I approached from curiosity; I saw persons enter who were dressed in every varied costume of the nations; but they disappeared within the porch, and then crossed the hall in white. Oh! that I could describe *that* hall to you! It was not marble, it was not crystal, it was not gold; but light, pure light, consolidated into form. It was the moon, without the coolness, it was the sun without his dazzling ray; and within was a staircase mounting upwards, all of light, and I saw it touched by the snowy feet, and white and spotless garments of those who ascended. It was indeed passing fair, but it made me shudder, and I turned away. As I turned I saw on the lower step one looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say; he asked in a voice like liquid music. 'Why do you turn away? Is there peace elsewhere? Is there pleasure in the works of darkness?' I stood in silence, he pressed me to enter, but I neither answered, nor moved; suddenly he disappeared, and another took his place, with the same look and manner; I wished to avoid him, but seemed riveted to the spot. 'Art thou come so far,' he said, and wilt thou lose thy labour? Put off thine own garments, and take the white livery here.' He continued to press me until I got weary and angry, and I said, 'I will not enter, I do not like your livery, and I am oppressed by your whiteness.' He sighed and was gone. Many passed by me with looks of mingled kindness and pity, and pressed me to follow on with them, and offered me a hand up the steps which led to their mysterious change, but I rejected them, and stood melancholy and distressed.

"At length one bright young messenger came up to me, and entreated me to enter, with a voice and a manner which I could not resist. 'Do not turn away,' he said, 'where canst thou go? Do not linger, for why shouldst thou weary thyself for nought? Enter thou and taste of happiness. Do not all tribes and colours press into that hall? Are they not clothed, and washed, and comforted?' He gave me his hand, and I entered the hall along with him.

"Here I was sprinkled with pure water, and a garment of pure white was put upon me, and I know not how, but I mounted the white staircase with my happy guide. Oh! what a light burst upon me when I reached its summit! Mortal words cannot describe it, nor mortal fancy conceive it. Where are the living sapphires—where are the glittering stars that are like the bright radiance on which I stood? Where are the forms either, or the looks of love that breathed in the innumerable company that moved around me? I sunk down overpowered and wretched; I crept into a corner, and tried to hide myself, for I felt that I had nothing in unison with the blessed creatures of such a place; they were moving in a dance to the music, to the harmony of songs that never fell upon mortal ear; my guide joined in raptures, and I was left alone. I saw the tall forms all fair and brilliant in their ineffable felicity, their songs and looks of gratitude forming the circumstances and differences of each.

"At length I saw one taller than the rest, one every way more fair, more awful, surpassing thought, and to him every eye was turned, and in his face every face was brightened. The songs and the dance were to his honor, and all seemed to drink from him their life and joy. As I gazed in speechless and trembling amazement, one who saw me left the company, and came where I stood, 'Why?' he asked, 'art thon silent? come quickly and unite in the dance, and join in the song.' I felt a sudden anger in my heart and I answered with sharpness—'I will not join in your song, for I know not the strain, I will not unite in your dance, for I know not the measure.' He sighed, and with a look of surprising and humiliating pity, returned to his place. About a minute after another came, and addressed me as *he* had done, and with the same temper I answered him in the same words; he seemed as though he could have resigned his own dazzling glory to have changed me; if Heaven knew anguish, he seemed to feel it; but he left me and returned. What could it be that put such tempers into my heart?

"At length the lord of this glorious company of these living forms of light and beauty saw me, and came where I stood. I thrilled in every pulse with awe; I felt my blood curdle, and the flesh upon me tremble, and my heart grew hardened, my voice was bold. He spoke, and deep toned music seemed to issue from his lips, 'Why sittest thou so still, when all around thee are glad? Come join in the dance, for I have triumphed! Come join in the song, for now my people reign.' Love ineffable, unutterable, beamed upon me as though it would have melted a heart of stone, but I melted not. I gazed an instant, and then said, 'I will not join in the song, for I know not the strain, I will not join in the dance for I know not the measure.' Creation would have fled at the change of his countenance. His glance was lightning, and in a voice louder than ten thousand thunders, he said, 'Then what doest thou here?' The floor beneath me opened, the earth quaked, and the whirlwind encompassed me, and I 'sunk into tormenting flame.' With the fright I awoke."

There was silence for a time, for the sisters were struck with awe. They considered the dream, the deep impression it had made. "Anne," said they, "we cannot wish you to forget this dream, we surely believe it is from God. Your description of the holy city is much the same as we find in the Bible: 'the city hath no need of the sun, nor of the moon to lighten it, for the temple of God is there, and the Lamb is the light thereof;' all who enter there must put off their own garments, that is, their own righteousness, and must be clothed with linen clean and white, even in the righteousness of the saints, and their rightousness is of me, saith the Lord." Those that walk in the heavenly temple, are those that have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb; wisdom waits daily on the steps to call the sons of men into that temple, and the people of God try to persuade their followers to tread in their steps. O dear sister, you know something of the way; do hearken to the faithful warning, join us, and walk in the path that leads to heaven." Anne's brow again darkened, and she answered, "I will do as I please, I do not intend you to preach to me." She continued in this melancholy state until the end of the week, and was found in her own room a corpse; no one knows the cause of her death; she died without disease, and without change.

From the True Wesleyan.

Church Music, No. 4.

I approach now another question connected with church singing. Is it appropriate, is it right, to use instruments of any kind in the house of God? I propose this as a question still open for discussion in the Christian church, though I confess, that if I supposed it would lead to any doubts as to my own opinion, I should shrink from the smile I should provoke. My own answer is anticipated, doubtless, by all who have read the previous articles. I answer yes, I should be happy to have a well played organ in every Wesleyan Church in the country. Not in opposition to the will of the people, to be sure, but in concurrence with their enlightened consciences.

The organ is by far the most appropriate for sacred music, and greatly promotes, by the strength and harmony of its tones, congregational singing. This was the opinion of Mr. Watson. I also find the lovely Summerfield, giving his testimony to the beautiful effect of the organ in the house of God. And a greater than either, has said, "praise him with stringed instruments, and the ORGAN."

But where shall the organ be employed in his praise, if not in his house?

Let it not be foolishly said, the organ cannot praise him, for no more can the organs of speech, by the use of which we are enabled to make musical sounds.

The mind, however, of him who plays the organ; which directs all the movements of the hands, and controls all the muscles of the fingers, and thus produces the beautiful harmony, the deep, solemn tones, which so secretly entrance the mind, and melts it into devotional tenderness, can praise him, and praise him the more acceptably, by being thus prepared, as the prophets were, to prophesy, by the tranquilising sounds of the minstrel. And besides, those who urge the weak objection that instruments cannot praise God, must stand reproved by the constant language of the sweet singer of Israel, who calls upon God's saints, to praise with the timbral and harp. Do they rebuke David? Dare they jestingly ask how a harp could praise him? It was easy for the Psalmist and for others to see how the sweet sounds of the harp could carry up the soul in devotional asperatsons to God. Tell me not in reply that this belonged to a dispensation that has passed away. I very much question whether those who talk of those as belonging to a dark age of the church, are safer guides than the Psalmist, wehther they are either more enlightened or more deeply pious.

I feel quite satisfied to tread in the footsteps of Bible saints, of those whom Peter calls "*holy* men of *God*," speaking "as moved by the Holy Ghost." It was under the inspiring influences of the Holy Ghost, wraping him in the pure flame which wraps the burning seraph, that David said, praise God with the organ. I repeat, I am satisfied to follow him, who could say, "though I walk through the valley of the shadow of death I will fear no evil."

Still, if the idea of instrumental music alarms certain sensitive persons, I point them to a future state where the redeemed are represented as having "*harps* in their hands." Are you not afraid the purity of heavenly worship will be moved by those "*harps?*" things that would so pollute the church here, that certain brethren could not worship where they were. Tell me not this is all figurative language, I know we have meagre ideas of heaven. But God to attract us upwards, to impress us with the ineffable bliss of the redeemed, represents them not only as singing, but joining the voice with the harp. But if he had desired instruments banished from his house on earth, could he have represented them as used in the "temple not made with hands?" Had he desired the church to banish them as polluting his worship here, would he have presented the church as using them above? I have wandered from the course marked out for myself when I commenced, and must here close.

W. H. BREWSTER.

Providence, July 21.

GOLDEN SCRAPS.

BY MRS. L. H. SIGOURNEY.

HABIT.

We all acknowledge the strength of habit. Its power increases with time. In youth, it may seem to us like the filmy line of the spider; in age, like the fly caught in its toils, we struggle in vain. "Habit, if not resisted," says St. Augustine, "becomes necessity."

The physical force of habit is thus clearly illustrated by Dr. Combe: "A tendency to resume the same mode of action at stated times, is peculiarly the characteristic of the nervous system; and on this account, regularity is of great consequence in exercising the moral and intellectual power. All nervous diseases have a marked tendency to observe regular periods, and the natural inclination to sleep at the approach of night, is another instance of the same fact. It is this principle of our nature, which promotes the formation of what are called habits. If we repeat any kind of mental effort every day at the same hour, we at last find ourselves entering upon it, without premeditation, when the time approaches."

THE ELDEST DAUGHTER.

The deportment of the older children of the family, is of great importance to the younger. Their obedience or insubordination operates throughout the whole circle. Especially is the station of the eldest daughter, one of eminence. She drank the first draught of the mother's love. She usually enjoys much of her counsel and companionship. In her absence she is the natural viceroy. Let the mother take double pains to form her on a correct model; to make her amiable, diligent, domestic, pious; trusting that the image of those virtues may leave impressions on the soft, waxen hearts of the younger ones, to whom she may, in the providence of God, be called to fill the place of a maternal guide.

DOMESTICS.

Children should be required to treat domestics with propriety. Those, on whom the comforts of a family so essentially depends, are entitled to kindness and sympathy. The theory, that industry and good conduct are worthy of respect, in whatever rank they are found, cannot be too early illustrated and enforced on the members of a household.

GRATITUDE.

Be careful to teach your children gratitude. Lead them to acknowledge every favour that they receive, to speak of their benefactors, and to remember them in their prayers. Accustom them to distinguish with a marked regard, their instructors, and those who have aided them in the attainment of goodness or piety. It is an interesting circumstance in the life of Ann, Countess of Pembroke, who was distinguished more than two centuries since, by her learning, her decision of character, the languages she acquired, and the honors she enjoyed, that she erected a monument to the memory of her tutor, and always spoke of him with the utmost veneration, as her guide in the rudiments of knowledge.

FILIAL LOVE.

Filial love should be cherished. It has, especially, a softening and ennobling effect on the masculine heart. It has been remarked, that almost all illustrious men have been distinguished by love for their mother. It is mentioned by Miss Pardoe, that a "beautiful feature in the character of the Turks, is reverence for the mother. Their wives may advise or reprimand, unheeded, but their mother is an oracle, consulted, confided in, listened to with respect and deference, honored to the latest hour, and remembered with affection and regret even beyond the grave." "Wives may die," say they, "and we can replace them; children perish, and others may be born to us; but who shall restore the mother when she passes away, and is seen no more?"

FILIAL GRATITUDE.

Gratitude is a principal ingredient in filial affection. It often reveals itself in a most striking manner, when parents moulder in the dust. It induces obedience to their precepts, and tender love for their memory. A little boy was once passing the ornamental garden of a rich man. He was observed to look earnestly and wishfully at some sprouts, that were germinating on the trunk of an old poplar. On being asked what he wanted, he said, "My mother loved flowers, and every green living thing. She has been dead two years, yet I have never planted one where she sleeps. I was just thinking how pretty one of these would look there." The gentleman kindly gave him a rose-bush, and the fresh wand of a weeping willow. Then the poor little fellow lifted up his streaming eyes, and gave thanks in a broken voice for himself, and for his dear, dead mother.

REPUBLICAN DESPOTISM.

In the State of Connecticut I found a a refugee from injustice who had fled from the bloodhounds and hell-hounds of Georgia. On the upper joint of each fore-finger her master's name was printed in letters of fire—from her wrist to her neck, her arm was full of black scars of the bloody whip, and she said her back was in the same condition. She was large, stout and active, and was compelled to marry at 14 years of age, that her master might make gain by selling her offspring. After she had borne four children, her master sold the two oldest away from her, but she clung to them as with a death grasp and begged him not to let them go, but while she asked an egg, he gave her a scorpion by shooting her in the arm which struck her numb and unclenched her hands, and the precious jewels of her bosom were snatched away—she knows not where. The next day she was in as great agony as she could well endure.—Some of the shot still remain in her arm, and are plainly perceived just under the skin. Said she, they used to strip us naked, tie our feet together, cross our hands and swing us up by the wrists, then draw the cat o' nine tails through the left hand to straighten the lash, and bring it down upon us so as to draw blood at every stroke.—Many a time when we were digging ashard as we could with a heavy hoe, they would lay on the lash till the blood would run down our backs to the ground, and I would look up to my God and pray for them and feel happy. We often sat up till midnight or break of day to go to meeting and got dreadfully whipped when we came home, but we would go.

When her two oldest children were sold, she resolved to fly to the North for refuge. She soon found an opportunity to escape with her two remaining children, and by lashing the oldest of them to her back and placing the youngest in a sack at her bosom, she mounted some stilt crutches to prevent the dogs from scenting her track, and thus this child of God took up her line of march for freedom, and though, as she said, it was dreadful hard work, yet through the good hand of God, by great effort she reached Pennsylvania half dead with hunger and fatigue, having slept by day and travelled by night, and snatching her food as she could catch it. After a short tarry with a quaker family, she looked out of the window, and lo! her old master was coming. She cried out, la! misse there is my massa as true as you live, and there is the old white horse I used to drive, and her limbs became like a rag and she dropped to the floor. The quaker hastened to her help, and raising a trap door, lifted her up and put her and her children down into a cellar hole. Her master and his posse came in and searched the house but found her not. After this, they sent her and one child to New Haven, and thence to the place where I saw her, where she wept and talked, and I wept and prayed with her.—God save the people—save the slaves.

[True Wesleyan.

DUMB DOGS.

The following curious fact in natural history occurs in a letter from the Mauritus to Professor Bell of King's College, London:—In coming from Lechelles hither we touched at Juan de Nova, where I had an opportunity of seeing for the first time an island of purely coral formation. It is of a horse-shoe shape, about twenty one miles long, and from a half to three-quarters of a mile broad, with extensive reefs around it abounding with turtle. Dogs of different kinds have been left there from time to time, and finding abundance of food in the turtle eggs, young turtle and sea-fowl, have multiplied prodigiously, so that there are now some thousands of them. I can testify from personal observation that they drink salt water, and they have *entirely lost the faculty of barking*. Some of them which have been in captivity for several months, had not yet lost their wild looks and habits; nor had they any inclination for the company of other dogs, nor did they acquire their voice. You may perhaps have heard of this before; if so, my notice will confirm your knowledge; if not, the fact has come under my own ocular demonstration. On the island the dogs congregate in vast packs, and catch sea-birds with as much address as foxes could display. They dig up the turtle eggs, and frequently quarrel over their booty. The greater part of them droop their tails like wolves, but many carry them curled over their backs. They appear to consist of spaniel, terrier, Newfoundland, and hound, in various degrees of mixture, and are of all colors except pure white or brindled.

GOVERNMENT OF THE THOUGHTS.—You esteem it a dreadful thing to be obliged to live with persons who are passionate and quarrelsome. You undoubtedly judge right; it is like living in a house that is on fire. Dismiss, therefore, as soon as may be, all angry and wrathful thoughts. They canker the mind, and dispose it to the worst temper in the world, that of fixed malice and revenge. Never recall the ideas or ruminate upon past injuries and provocations. This is the amusement of many in their solitary hours; but they might as well play with cannon balls or thunder-bolts. They may work themselves up to distraction—to hate every thing and every body; and to have the temper and disposition of the Destroyer himself. Anger may steal into the heart of a wise man, but rests only in the bosom of fools. Make the most candid allowances for the offender; consider his natural temper; turn your anger to pity; regard him as ill of a very bad distemper. [Dr. Horne.

DEFENSIVE WARFARE.—I abominate war as unchristian. I hold it to be the greatest of human crimes; I deem it to include all others—violence, blood, rapine, fraud—everything that can deform the character, alter the nature, and debase the name of man. There is one case only which can justify it—there is one occasion only which makes it other than a crime—that is self-defence. Our own defence, or the defence of our country, and nothing else, on no other terms is war anything but a sin. [Lord Brougham.

SIN.—We must ever remember that sin is the abominable thing which God hates, and against which the whole of his word is directed; and though penitent sinners are so gladly received by him, that there is joy in heaven over their conversion, presumptuous sin is a great gulf, out of which few who fall into it are restored. [Bp. J. B. Sumner.

DANGERS OF DELAY.—Remember, though God promises forgiveness to repentant sinners, he does not promise they shall have to-morrow to repent in. Make much of time, especially in the mighty matter of salvation.

[Thos. Aquinas.

PRICE CURRENT

ASHES.	
Pot, first sort	3 87
Pearl	4 25
CANDLES.	
Mould, tallow lb	9 a 11
Sperm, east and city	27 a 29
Do Patent	— a 38
COFFEE.	
Java	9 a 10¼
Laguira	6¾a 8
Brazil	6¾a 7¼
St. Domingo	5¾a 6¼
DOMESTICS	
Shirtings brown ¾	5 a 6¼
Do do ⅞	6 a 7
Do bleached	7 a 9
Sheetings b'wn 4-4	6¼a 7½
Do do 5-4	10½a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Drillings, brown	- a 8¾
Kentucky jeans	25 a 50
Satinets	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
FEATHERS.	
Foreign, lb	12 @ 25
American, Live	26 @ 30½
FISH	
Dry Cod, cwt	2 37 @ 2 50
Pickled Cod, bbl	3 00 @ 3 25
Pickled Salmon tc	12 50 @
Mackerel, No. 1 bbl	11 50 @12 25
No 2 bbl	10 75 @11 00
No 3 bbl	5 50 @ 6 00
FLAX	
Russia, lb	9 @ 11
American	6½@ 7
FLOUR AND MEAL.	
Genesee	4 62½@
Michigan	4 56½a
Ohio, Hey. & Ven.	5 37½@ 5 50
Pennsylvania	@
Baltimore	4 75 @ 4 87½
Richm'd c mills	6 25 @ 6 50
Do. county	@ 5 00
Brandywine	@ 4 87
Georgetown	— @ 4 87½
Rye flour	3 00 @ 3 12½
Indian Meal	2 37½@ 2 56¼
GRAIN.	
Wheat W.	95@1 06
Do South new	95@1 00
Rye, Northern	64@
Corn, Jersey	46@ 47½
Southern	@ 46
Barley western	50@ 52
Oats, Northern	37@
GLASS.	
English Crown 50 feet: 6x8 to 10x13	3 50 @4 00
12x18 to 16x26	5 50@6 50
Eagle and Columbian: 6x8 to 8x10	2 10@2 30
10x14 to 16x20	2 70@3 00
HAY.	
North River, 100lbs.	45@65
IRON.	
Pig, Eng.&Sc. ton	35a
Do Amer	35a 37
Bar do rolled	90a 92½
Do Russ PSI	1 05a1 10
Do Swedes	87½a
Do Eng com	80a 85
Do do refined	95a
Sheet E & Am lb	7ca 7½c
Hoop do cwt	5¾a 7
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	15 @ 15½
Middle	14½@ 15½
Heavy	13½@ 14
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do. box	11 00 @12 00
Do. east. p.	10 00 @11 00
Do Albany, piece	7 @ 17
Plank; Gal [pine, M ft	33 00@35 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@. 37
Do Ga yel pine	35@ 40
Shingles, 18in. 1	50@ 2 00
Do. cedar, 3ft.	22 00@24 00
Do. do. 2ft.	——@17 50
Staves, w o pipe M	@50 00
Do do bbl	30 00@
Do r oak hhd	25 00@26 00
Heading, w o	@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28 @ 31
St Croix	30 @ 32
Trinidad, Cuba	28 @ 29
Cardn's & Mat'nzas	24 @ 26
NAILS.	
Cut, 4d a 40d (3d 1c and 2d 2c more)	4¾ @ 5
Wrought 6d a 20d	10 @ 12
Horseshoes No 7 a 9	18 @ 20
PROVISIONS.	
Beef mess bbl	9 00 @ 9 00
Do prime	6 00 @ 6 00
Pork mess bbl	12 75 @13 00
Do Ohio prime	9 68¾@10 00
Butter, west pme	11 @ 11
Do. Orange co.	14 @ 16
Do order to good	10@ 12
Hog's lard	7¾ a 8¼
Cheese, Am lb	6 a 7
Hams smoked	8½ a 10
Do. pickled	7 @ 7½
Shoulders, smoked	6 @ 6½
Do. pickled	5½@ 5¾
RICE.	
Ordinary 100lbs	3 12½a 3 25
Good to prime	3 50 @3 75
SEEDS.	
Clover lb. new	6 a 7
Timothy, tierce	9 50 a12 00
Flax, rough	8 50 a 9 00
Do clean	
SUGARS.	
St Croix lb	7½a 8½
New Orleans	5 a 6½
Cuba, muscovado	a
Havana white	9½a 10
Do Brown	8½a 9
SALT.	
Turks Isl bush	25 a 26
Bonaire,	28@ 30
Cadiz,	20@ 21
Liverpool, fine	1 35a1 45
SHEETING.	
Russia, white, p.	9 50@10 00
Do. brown	8 50@ 9 00
SOAP.	
N. York brown lb	3 a 6
Castile	8½a 9
SPICES.	
Cassia lb	19 a 19½
Cloves	25 a 25½
Ginger, race	a 7½
Nutmegs No 1,	1 11 a1 12½
Pepper, Sumatra	10⅝a 10¾
Pimento, Jamaica	11 a 11¼
TEAS.	
Imperial lb	38 a 95
Hyson	43 a 85
Young Hyson	34 a 85
Hyson skin	24 a 60
Souchong	20 a 60
WOOL.	
Am. Sax. fleece, lb	36a 38
Do merino	32a 34
Pulled superfine	31 a 32
S. Am. washed	10 @ 14
Do. unwashed	5 @ 11
African	8 @ 12
Smyrna	10 @ 11
Mexican	12½@ 13

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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PUBLISHED AT NO. 9 SPRUCE ST.

VOL. II—NO. 11. NEW YORK, FIFTH-DAY, SEPTEMBER 4, 1845. WHOLE NO. 63.

The Sabbath Recorder.

For the Sabbath Recorder.

PERMANENT SABBATH DOCUMENTS.

In our notice of the Annual Report of the American and Foreign Sabbath Union, we stated a number of leading scriptural positions professedly taken by the action of the Society. Glad should we have been, to have found as much to commend in the arguments of their Permanent Sabbath Document No. 2. But upon a careful reperusal of the thing, with a few notes made on our first reading of it, our decided opinion is, that so far as the interpretation and application of holy scripture is concerned, there is not a more unsound or inconclusive treatise on the subject now before the public. The argument is a pitiful piece of pettifoggery, utterly unworthy the men whose names stand as the officers of the Society. Divesting ourselves of prepossessions, as much as it is possible for honest mortals to do, we were sincerely desirous of finding something that we might think looked like carrying out the great Bible principles laid down in the Report—something that would be calculated to call up conscience to the claims of her Maker's broken law. But in this we have been entirely disappointed. It is chiefly a labored effort to make the Bible coalesce with the Christian Fathers to support a human institution in the place of a divine one.

There is no feature of the Bible which more bespeaks its divine original, than the direct and palpable manner in which all God's requirements are addressed to the intellects and consciences of men. What the people of Judea said of Jesus Christ, is equally true of the Bible. It speaks with authority, and not as do the Scribes and Pharisees. The Psalmist saith, "The entrance of thy words giveth light." But it is the business of some teachers to put darkness for light, and then dazzle the eyes of their followers with a phosphorescence, kindled by the friction of their own efforts. This, of course, makes such followers the dupes of their leaders; but it can never lead men to a holy conscientious regard to their Maker's will. It is utterly at variance with the design of Divine Revelation. A healthy and honorable course of efforts for a religious reformation needs it not, and cannot long subsist with it.

For more than three centuries, parts of the Christian world have set up for a refomation from the great anti-christian apostacy; and vast and sleepless efforts have been made to win the nations to the Protestant faith. But as yet comparatively little progress has been made in leading them to feel the full influence of all the great vital principles of a pure Christianity. The swords of the great Ducal Princes of Germany, the sceptre of Henry the Eighth of England, and the armies of Queen Bess his daughter, won more nominally to the Reformation, than all the doctrines of the Reformers. We suppose the cause to be, a want of heart to carry out the plain unsophisticated requirements of Revelation. There has been such a studied conformity to the lighter shades of Romanism, that the public conscience has never been made fully to feel the broad distinction between the apostacy, and a pure Christianity; nor will it until an entire conformity to all divine requirements is regarded as the measure and standard of a Christian.

At this day there is less apparent prospect that the different sects of Protestants will ever arrive at a primitive unity of faith, than at any former period of their history. Their own growing greatness is putting the desire and probability of unity farther and farther off; and their continued and infatuated adherence to the unscriptural usages of the respective Reformers who originated them, makes it impossible for the present instrumentalities ever to bring them together. Studied efforts are made at the present day, among most denominations, to persuade the immature in mind and principle, that certain disputed usages are non-essential matters, the order of which is to be determined in every one's own bosom! Just so far as it prevails, it is suicidal to piety and Christian unity, because it removes a matter of duty to God, from the bar of conscience and the word of God, and gives to poor carnal inclination that which God has determined by his own authority; and although made on a plea of greater liberality, as the usage is not given up, it is in fact only enclosed in a condiment to make the patient swallow all that is sectarian about it. This is precisely the character of a great part of the efforts which are now making to promote the observance of what is surreptitiously called the "*Christian Sabbath*;" and so far as they prevail, they tend to foster a laxity of sentiment respecting the obligatory nature of God's holy law.

Permanent Sabbath Document No. 2, nominates no particular class of opponents; yet it has evidently a squinting two ways. On one hand, it takes a glance at the no-Sabbath heresy; but the main brunt is leveled at seventh-day orthodoxy.

The first page is devoted to the proof of the position, that "the Sabbath was not made for the Jews only;" and four pages more, towards the close of the Document, are written to show that the Sabbath was not done away by the bringing in of the gospel of Christ. These positions are carried out very well; but singurlarly enough, in a few pages after defending the first position, the *Christian Sabbath* is advocated at the expence of the *Jewish Sabbath*. Now, if the Sabbath which Jesus said was made for man, for the human race, was the same which the Jews of old kept—(and this is acknowledged in the Documents)—by what process has it been metamorphosed into a Jewish Sabbath? Whether the gentlemen of the American and Foreign Sabbath Union can see any discrepancy in these things or not, we know their effect upon the broad superfices of society. Public sentiment is relaxed respecting what a Sabbath should be. It engenders light thoughts respecting a law that enjoins a *Jewish Sabbath;* and so removes duty from conscience, places it at the call of private advantage or public convenience and custom.

In the next place, we find the postulate—"As the word Sabbath, *in the decalogue*, means *rest*, no chronological or numerical identity is referred to, or is the primary and essntial idea in the Sabbath law; and this is argued on the ground that day and night, the first day and the seventh day, in different places and to different people, come at totally different times." This postulate is a palpable affront to both the institution and the law, for both plainly affirm, that "the *seventh day is* the Sabbath of the Lord thy God." The law affirms, that it was *because* God rested on that day that he blessed and hallowed *it*. Nothing is said in the Bible about his hallow it or blessing it because man rested thereon. A blessing is pronounced upon the man who shall keep it, to love the Lord and to serve him, (Isaiah 56: 6,) but never a blessing on the *day* because man rested thereon. We affirm, that the law requires men to venerate the day for God's sake rather than their own, and that such a view of the subject is most beneficial to conscience and the interests of religion; for in that family where it is so kept and taught it is impossible that the inmates can forget God the Creator, or the claims of his law upon them. And this is evidently the meaning of Exod. 20: 20.

To say then, as this Document does, for the sake of keeping a day different from what the law requires, that "No identical period is, in itself, intrinsically holy; but one seventh is set apart by Jehovah for sacred purposes; on that account it is called holy—as the temple and the sacred vessels were called holy, because devoted to holy purposes,"—is to hold the truth in unrighteousness. The same use of it would justify the course of Nadab and Abihu, when they offered strange fire before the Lord. No fire is in itself intrinsically holy, but there was fire set apart by God for sacred purposes, and on that account called holy. But Nadab and Abihu took either of them his censer, and offered strange fire before the Lord; and there went out fire from the Lord and devoured them. The same may be said of Jeroboam, who observed "a feast on the fifteenth day of the *eighth* month, even in the month which he had devised of his own heart;" instead of the fifteenth day of the *seventh* month, as the statutes of the Lord required. Of such a course Bishop Hall has said, "It is a dangerous thing, in the service of God, to decline from his own institutions; we have to do with a power which is wise to prescribe worship, just to require what he hath prescribed, and powerful to revenge what he hath not required."

The stale objection about day and night coming at totally different times to different parts of the world, is fallacious in itself and God-defying. Day and night, the first day and the seventh day, undoubtedly occur to all parts of the earth exactly at the time in which God designed they should occur when he made and numbered them. They occur to all parts of the earth now just as they did when he set the sun and moon and stars for signs and seasons and for days, and to divide the day from the night—the same as when he instituted the Sabbath day. God's laws have nature for a defence; no man can remove the boundaries he hath set to his own appointed times; and none need clocks or other time-keepers to know them. He made darkness and light the boundaries of Sabbath time, and made the course of time westward with the revolution of the earth; and as the sun, or the light, shines upon half the globe at once, it is impossible for any man to get more than half a revolution of the earth from any given point,; and reckoning as God has given the earth its motion, there is no such thing as the seventh day occurring to any part of the earth at the same identical period of time as the first day does to another. No man can be at Boston and in China on the same day; and if he journeys to China, he will find the course of time is the same there as at Boston, and the same with the law of God; it is the seventh day, in *the order in which God made days*, that men are to keep at all places on the earth. The mistakes of mutineers can never alter the laws of God, or impugn his wisdom. When people resort to quibbling it is a natural inference that they have got into a cramped place.

The next position of the Document reminds us of a man who thought his neighbor's fence encroached upon his farm, and so pushed it down, but immediately found that he had destroyed the defence of his own enclosure. So in this case; after having taken the foregoing position, the inquiry is made, "Is it then of no importance which of the six days in a week men occupy for labor and secular concerns, and which for rest and spiritual duties? May each select his own time without regard to the divine sanction, or the general good? *No.* In the first place there should be *agreement.*" . . . . "Each should inquire with regard to the will of God, and observe the day which is indicated in his word and by his providence." Really this appears to us palpably contradictory, after saying, that "the law requires no numerical identity—no time is in itself intrinsically holy—a man keeping the seventh day, reckoned from the second day of the week, as really complies with the spirit and letter of the fourth commandment as men did of old who kept the Jewish Sabbath,"—and that when God has said nothing about such a new data for reckoning, and when such a reckoning is never made except to avoid the claims of God's holy law. But wisdom will be justified of her children. We should like to know what stronger or clearer indication God can give from his word for Sabbath-keeping than what he has given in the fourth commandment. What stronger demonstration of his providence to point out the true Sabbath, than the suspension of the manna every seventh night and day, for forty years in succession, while it fell every other night and day during the same time? The Permanent Document points out nothing so clear as these in favor of first day. Or, if we must rely chiefly on gospel testimony, what is clearer than that it was of the seventh day that our Lord Jesus Christ said, "The Sabbath was made for man"—"It is lawful to do good on the Sabbath day"—and added his works of providential mercy, and holy instruction? It was the day on which the Pharisees rested of which he said these things. But when did he ever say as much of the first day?

We have sometimes been amused with the *inventiveness* of an author, when we have thought there was an apparent malformation from the want of a due proportion of *comparison* and *weight;* and still more when it appears that there is a prominent want of *conscientiousness*. It was with such feelings that we read six or eight pages of *whys* and *wherefores* for substituting the first day in the stead of the seventh for a Sabbath. Although they are scriptural *whys* and *wherefores*, they are quite as irrelevant to the subject as those which the Rev. Charles Pise, D. D., has used to prove the doctrine of a Purgatory. By exactly the same process of ratiocination used to make the scriptures furnish a warrant for a first-day Sabbath, they can be made to prove the existence and uses of a Purgatory. The Permanent Sabbath Document produces for the Sabbath transfer, Isaiah 65: 19, "Behold I create new heavens and a new earth." Dr. Pise, in his lecture on Purgatory lately delivered in New York, produces 2 Cor. 15: 29, "What shall they do who are baptized for the dead?" The Permanent Sabbath Document instances the song of the heavenly host at the nativity, Luke 2: 14, "Glory to God in the highest." Dr. Pise instances the testimony of Paul, 2 Cor. 3: 13, "The fire shall try every man's work of what sort it is." Now if the Permanent Sabbath Document may be received without question, so may the lectures on Purgatory. If the Permanent Sabbath Document proves its own points, so does Dr. Pise. If one is valid, so is the other. An author who uses the holy scriptures in the above manner, does not expect a sober answer to his false interpretations of particular passages, because he follows no acknowledged rules of exegesis.

The remainder of the Document is occupied with a detail of the *testimonies* of the Christian Fathers, to which is added an appendix of thirteen pages on the opinions of Luther, Melancthon, Calvin, and other reformers, concerning the Christian Sabbath. On these authorities, all we have to remark at this time is, that if the testimony of the fathers is to be regarded as valid authority, then the Oxford Tractarians are right, and the democracy of modern Protestant churches is rebellion against legitimate authority. But we cleave to the plain letter and spirit of the Bible—the great statute book of heaven—and regard the injunction of our blessed Lord, "*Call no man father on earth.*"—Consequently we attach no more importance to the writings of the fathers or the hierarchs who lived in the first five centuries of the Christian era, or to the opinions of the fathers of the Reformed churches, than we do to the Permanent Sabbath Documents sent out by the American and Foreign Sabbath Union. We give honor to whom honor is due. We do not despise dignities; but we would "prove all things, and hold fast that which is good." Such too are professedly the sentiments of a vast proportion of the American people; and all attempts at holding them permanently bound to any religious observance, which is not founded upon and sustained by a plain command of the living God, will prove nugatory. The only way permanently to promote the observance of the Sabbath is to produce plain divine authority and awaken conscience by teaching men the fear of God. When we consider the thoroughly democratic tendencies of our age, and remember the declaration of the Saviour, "Every plant that my heavenly Father hath not planted shall be rooted up," the project of the American and Foreign Sabbath Union appears to us utterly hopeless. There is no more probability that they can bring this nation to their views of Sabbath keeping, than there is of their establishing a national hierarchy. S. D.

THE ACQUISITION OF DILIGENCE.

It is wonderful how much is done in a short space, provided we set about it properly, and give our minds wholly to it. Let any one devote himself to any art or science ever so strenuously, and he will still have leisure to make considerable progress in half-a-dozen other acquirements. Leonardo da Vinci was a mathematician, a musician, a poet, and an anatomist, besides being one of the greatest painters of his age. Michael Angelo was a prodigy of versatility of talent, a writer of sonnets, (which Wordsworth has thought worthy of translating,) and the friend of Dante. Salvator was a lutentist and a satirist. Titian was an elegant letter-writer, and a finished gentleman. Sir Joshua Reynolds' discourses are more classical and polished than any of his pictures. Let a man do all he can in any one branch of study, he must either exhaust himself and doze over it, or vary his pursuit, or else lie idle. All our real labor lies in a nutshell. The mind makes, at some period or other, one Herculean effort, and the rest is mechanical. We have to climb a steep and narrow precipice at first; but after that the way is broad and easy, where we drive several accomplishments abreast. Men should have one principal pursuit, which may be both agreeably and advantageously diversified with lighter ones. [Hazlitt.

FAITH.

I said to Sorrow's pelting storm,
That beat against, my breast—
Rage on—thou mayst destroy this form
And lay it low at rest.
But still the spirit that now brooks
Thy tempest raging high,
Undaunted on its fury looks
With calm and steadfast eye.

I said to Friendship's menaced blow
Strike deep! this heart shall bear;
Thou canst but add one bitter woe
To those already there.
If thou wouldst crush a feeble worm,
Strike—but remember well
There is an hour ere long to come
When justice shall prevail.

I said to Death's uplifted dart,
Aim sure—O, why delay?
Thou wilt not find a fearful heart,
A weak reluctant prey.
For still this spirit firm and free,
While yielding to thy sway,
Safe in the arms of Jesus' love,
Shall smiling pass away.

STYLE IN PUBLIC SPEAKING.

The pithy writer who calls himself "Old Gilbert," in an essay on the subject of speech-making and preaching, gives some of his views in the following paragraphs:

We confess our likes for effective pulpit style. A minister is not a pulpit essayist. A minister is not a philosophic lecturer. A fine book style is not a fine pulpit style. The heart is the minister of the desk. The best style is that which brings the intellect down through the heart, and melts all its precious metals in that hot furnace. If you want a specimen, take good old South—see what edge is in all he said. Playful but not light—sharp but not sour—imaginative but not dramatic—using common words with uncommon power—speaking to you as if he expected to convince you—full of earnestness—decided without dogmatism—witty but not vulgar. All his words strike you like the explosion of torpedoes.

Some preachers use a sort of air-gun. You hear no report—you see some effect. Others are real artillery-men—thundering and blazing. No objection to the artillery-men, if they will only throw balls, but it is rather funny, to fire loud guns, and to have very small shot. * * *

Let every man keep his own natural style. All children can't cry alike. Some cry easy—some make a great blubbering. All preachers can't preach alike. Personal taste should be rectified, and then become personal law. How would Milton's old Gothic architectural style suit simple-hearted Cowper? How would Charles Lamb look in Coleridge's Germanic idioms? How would Hall look in Chalmers' garb? How would Wesley appear in Hervey's gaudy robes? Let every man be natural, but let him take care what is natural. Nature is a very indefinite word now-a-days. If you have the volume of water of Niagara, then you may become a cataract, but a bucketfull wont answer. If you have electricity, you may afford to thunder, but not without.

MUSIC A PEACEMAKER.

One of the most delightful characteristics of music, is its pacificating tendency. It may be employed as a grand mediator or peacemaker among men. Harmony of sound produces harmony of feeling. Can it have escaped the observation of any reflecting man, when present at a crowded concert, or at any numerously attended musical festival, what a heterogeneous mass of human beings was before him? Competitors in business; rivals almost sanguinary in politics; champions of hostile creeds; leaders of conflicting schools in art or philosophy; in fine, a collection and full assortment of contrarieties and antagonism; and yet the whole company is fused into one by the breath of song! For the time being, at least, enemies are at peace; rivals forget their contests; partizans lay aside their weapons; and the bosoms that harbored acrimonious or vindictive feelings, over which time seemed to have no power, are softened into kindness. All respond alike, all applaud in the same place; and men whose thoughts and feelings, an hour before, were as far asunder as the poles, or as the east is from the west, are brought as near together in feeling as they are in space. Who will deny homage to an art that can make men brethren even for an hour! If music has such power over men, is it not evident that it will have still greater power over children? I have heard of a family whose custom it was, on the expression or manifestation of ill nature or untowardness by any one of the members, for all the rest to join instantly in a song; and thus the evil spirit was exorcised at once. Neither child nor man can be long angry *alone*. All but madmen will yield their passions, if they receive no sympathy from others while expressing them, or if they are not kept alive by an answering passion in an opponent. How extensively may this principle be applied in the management and discipline of children in school; and surely music is one of the best instrumentalities for so benign a purpose. [Mann's Report.

He who preaches without previous study, must either have a very high opinion of himself, or a very low opinion of his hearers. [J. Edmonson.

A preacher of the seventeenth century, having employed thirty divisions in explaining his text, says, "I shall not shred the words into unnecessary parts." "When I set under such preaching," says Dr. Watts, "I fancy myself brought into the valley of Ezekiel's vision—it was full of bones, and behold there were very many in the valley, and lo, they were *very dry.*"

[Dr. Porter.

DR. CHALMERS.

"Dr. Chalmers ascended the pulpit stairs. could not well judge of his height or figure, because of the gown which he wore—but the countenance was daguerreotyped on my memory, and when I saw, a month or two since, in New York, Henry Inman's fine portrait of him, the man himself seemed as though he had voyaged across the Atlantic, and was standing before me.

His head was thinly covered with a short, and slightly curling grey hair; the forehead was extremely well shaped, exhibiting more breadth than height—his eyes were large, and of a greyish blue color, the nose short and thick, and the mouth hard in outline, and with rather a 'downward drag austere' at the angles. The brow was plowed with many lines—the inner angles of the eye-brows terminating in deep perpendicular grooves. The cheek bones were very high and prominent; taking the face altogether, it had a somewhat heavy appearance. But soon after he had named his text, and had fairly warmed up to his subject, the dull grey eyes flashed, the mouth assumed a hundred different shapes, and his teeth glistened between his parted lips, he seemed to labor with the strength of a giant to unravel the mysteries of his theme. He appeared, in argument to take his subject and tear it asunder, piecemeal. At times his vehemence was such that to Southern ears his broad, very broad, harsh Scotch dialect rendered many of his remarks quite unintelligible. How grand was that discourse! No one could have looked on and heard Dr. Chalmers, without feeling that he was in the presence of one of the giants of mind."

CONVERTED INDIAN.

"I understand," said John Sunday, the converted Indian chief, to a congregation which he was called to address at Plymouth, in the year 1837, "that many of you are disappointed, because I have not brought my Indian dress with me. Perhaps if I had it on, you would be afraid of me. Do you wish to know how I dressed when I was a pagan Indian? I will tell you. My face was covered with red paint. I stuck feathers in my hair. I wore a blanket and leggins. I had silver ornaments on my breast, a rifle on my shoulder, a tomahawk and scalping-knife in my belt. That was my dress then. Now do you wish to know why I wear it no longer? You will find the cause in second Corinthians, fifth chapter, and seventeenth verse: 'Therefore, if any man be in Christ, he is a new creature; old things are done away; behold all things are become new.' When I became a Christian, feathers and paint 'done away.' I gave my silver ornaments to the mission cause. Scalping knife, 'done away;' tomahawk 'done away.' 'That my tomahawk now,' said he, holding up, at the same time, a copy of the Ten Commandments, in the Ojibwa language. 'Blanket done away.' 'Behold,' he exclaimed, in a manner in which simplicity and dignity of character were combined, 'Behold all things are become new!'" [Alder's Wesleyan Mission.

A CHRISTIAN REPUBLIC.

"Go ye into all the world and preach the gospel to every creature."—JESUS CHRIST.

Since the adoption of our national constitution, the United States, exclusive of the cost of arming and drilling the militia, have expended $1,000,000,000 in preparations for war in time of peace. This sum would have put a Bible into the hands of every human being on the earth. It would have supported two millions of missionaries among the heathen for a year, and given a devoted minister of the gospel to every 300 of the unchristianized myriads of the human family! As a means of civilization and socializing commerce, it would have constructed forty thousand miles of railroad, at a cost of $25,000 per mile. How wonderfully has this Christian republic demonstrated their faith in the divine declaration, that "The earth is the Lord's and the fullness thereof." E. B.

POWER OF THE GOSPEL.—A carpenter who was building the new church at Waimate, a missionary station in New Zealand, engaged a native convert to work in his garden, and promised to pay him for his labor. As soon as the native had finished, he went to the carpenter for his wages; another of the European workmen knocked the poor native down, and kicked him very cruelly while lying on the ground. The native bore it all most patiently, not murmuring or resisting, till the other had ceased his cruelties; but then, starting to his feet, he seized the other by the throat, shook him as though he had been a cat, and brandished a sharp tool over his head, with which he might have taken away his life. Now, said the native, you see your life is in my hand; you owe your life to the preaching of the gospel. My arm is quite strong enough to kill you, but my heart is not, because I have heard the missionaries preach the gospel. If my heart were as dark as it was before I heard them preach, I would strike off your head. You owe your life to the preaching of the gospel.

He then let the workman go, without having done the least harm to him. [Youth's Miss. Rep.

MISSIONARY COLLECTORS.—A kind-hearted friend, living in the country, said to a minister one day, "I am doing all I can for the Missionary Society; I am employing a great many collectors for it. I suppose I employ more in that good work than any body else." "Indeed," said the minister, "I should like to know how that is." "Come with me and I'll show you," she replied, and forthwith she took her friend into the garden, and there, amidst the honeysuckles, roses, larkspurs, and other fragrant flowers, she pointed out several bee hives, "There," said she, "all that honey I give to the friends of the Missionary Society, so that all the bees employed in collecting it I consider as my collectors for the Misssonary Society."

The Sabbath Recorder.

New York, September 4, 1845.

LIBERALITY AND SECTARIANISM.

It is quite common, in intercourse with good society, to meet with persons who are everlastingly protesting against sectarianism and singing the praises of liberality of sentiment. When one has time, he will generally find both amusement and instruction from analyzing the real character and feelings of such persons. In some cases he will find them to be men totally destitute of religious sentiments of their own, who hope by this course to cover up their ignorance and get the credit of uncommon wisdom and goodness. In other cases he will perhaps find them to be those good-natured religious men, who have sentiments of their own, but who have neither judgment to estimate their comparative worth, nor decision to carry them out to their practical results. But in no case will he find them to be men of serious and well-balanced minds, who have deliberately and prayerfully studied the principles of religion, until they have conscientiously adopted opinions for themselves. They are men who have taken their notions upon trust or haphazard, and who do not therefore deem it at all important to maintain the great truths of religion, or to oppose the errors by which those truths are assailed. Hence their outcry against what they call sectarianism, and their praise of what they call liberality.

Now if any person will take the trouble to follow one of these characters into the scenes of active life, we believe he will generally find him bigoted and self-willed to a high degree. There is something very suspicious in his frequent protestations of freedom from sectarianism. It is not common for men to be boisterous in affirming their innocence of a crime, unless they are conscious that their acts have furnished some ground for the charge of guilt. Suppose you were to hear a man in the vicinity of a grogshop repeatedly asserting that he was sober, and denying that he had ever tasted of the intoxicating cup; you would not need to see him reel and stagger to convince you that he had yielded to temptation and been overcome. Just so in regard to those men who are ever affirming their love of liberality and their hatred of sectarianism; you almost naturally expect to find them either totally careless about religious obligations or most uncompromising towards those who doubt their liberality, or deny the soundness of their views in regard to the evils of sectarianism. They are just the persons to make a man an offender for a word. They are just the persons to place their own opinions, and the time-honored arrangements of human invention, upon a level with the requirements of the Sacred Volume. They are the persons, in short, to make non-conformity to their prudential arrangements an impassable barrier to their fellowship and sympathy; which is, after all, more exclusive and bigoted than to read men out of any visible church.

An illustration of this, upon a large scale, was seen only a short time ago, in the churches organized to promote a union of all denominations.—Certain persons who professed to deplore the division of the Christian church into so many sects, organized what they called a Union Church as the only cure for this evil; in other words, they got up a new sect for the purpose of diminishing the number of sects. And it is well known, that in carrying out this doctrine, some of the advocates of union were severe, almost beyond precedent, in their denunciations of those who could not see and would not act with them. We do not doubt, of course, that great good would result from a union of Christians upon some liberal platform; and we most fervently desire it. But we have no hope that a lasting and profitable union will ever be secured by an agreement among differing denominations not to disagree, and that only for the purpose of saying they are agreed. A union, to be lasting, must be based upon a mutual and practical acknowledgment of the doctrine that the Bible is the only rule of faith. While this is practically denied by some sects, as it now is, a permanent union is out of the question.

For our part, we do not ask a man to be destitute of a love of sect—or of sectarianism, if that title is preferred. We would have him examine the Bible for himself in regard to every religious doctrine and duty; and when he has made up his mind deliberately and prayerfully, we would have him manifest due zeal in maintaining his opinions. This does not require that he should shut his eyes against the opinions and arguments of others, or that he should propagate his sentiments by concealing any portion of the truth or advocating any form of error. It allows him to give full weight to the different capacities and advantages of mankind to learn the truth. It permits him to exercise that generosity which the Christian religion inculcates. It is best adapted to promote the cause of religion. It is, in short, all the support which religion needs, and the only support from which it can receive any real benefit. If to hold such views is to be sectarian, then are we sectarian. We own that the sect with which we are connected is the one which it gives us the greatest pleasure to see advancing, because we believe it to be the most scriptural sect, and therefore most acceptable to God. At the same time, we can rejoice in the prosperity of any denomination breathing the spirit and following the example of Christ, and our joy will be precisely in proportion to the extent to which they manifest the Christian temper.

"Violation of Sunday."—Under this heading the Cincinnati Atlas of Thursday last, August 28, says:—"Thirteen Israelites were yesterday fined three dollars each, by the Mayor, for keeping their shops open and selling on Sunday last." In this we see how much more regard the Mayor of Cincinnati has for the law of the State than for the law of God. Out of regard to the law of God, these Israelites probably rested on the seventh day and then went about their business on Sunday. But the Mayor of Cincinnati probably went about his business on the seventh day, of which God has said, "in it thou shalt not do any work," and then fined these thirteen Israelites three dollars each for not resting on the first day, which he and his coadjutors have seen fit to pronounce sacred. That is consistency with a witness.

JEWISH COLONIES.

The "Voice of Jacob," a leading periodical of the English Jews, advocates the establishment of Jewish agricultural settlements in Palestine. The project is not new, but has been under consideration for some time past. Many of the Jews have manifested a decided taste for these colonizing enterprises, and they have generally succeeded when they have undertaken them. The people seem to be ready for something of the kind. Some of those on the continent say they would gladly emigrate—would go to the American colonies, or to Texas, if they could be sure of English protection. But they generally prefer Palestine above any other country. There is no real obstacle in the way of their possessing their old homestead. The present population of that country, is but a tithe of what the country could easily support, and there are large districts wholly uninhabited. In such circumstances, it is only necessary for some master spirit to rise among them, capable of taking comprehensive views of the work to be done, and the best modes of doing it, and he would soon lead them forth in triumph, conferring an immense benefit upon them, and deriving no inconsiderable advantage himself.

THE SECULAR PRESS AND THE SABBATH.

We hear a great deal said now-a-days about the interest of the secular press in promoting a Sabbath reform. And truly, if that interest might be measured by the number of words written on the subject, one would think the work of reform must go on swimmingly. But alas, there is great reason to fear, that the amount of matter published is no just measure of the interest felt. Any one who has given close attention to the subject will have noticed, that the secular papers which have talked most about Sabbath reform efforts are the very papers which care least for religious considerations and most for popular favor. They are the papers which will laud most freely any popular movement, and decry as freely any unpopular movement. They are, in short, the papers which live by advertising popular medicines, puffing worthless books, and keeping on the right side of every body. Now however desirable it may be to have the countenance of such papers, we think their voice is no just indication of the progress of reform, or the real condition of public sentiment. Their words only show us, in most cases, what they think it is most for their interest to say. Of course, therefore, no reliance can be based upon those calculations and prophecies which rest upon the favor of such a secular press.

It is not a little amusing to read some of the comments of these secular papers upon the Sabbath Lectures and Sabbath movements of the day. We have now before us a copy of the New York Express, giving an account of a lecture lately delivered by "the eloquent Dr. Lansing on the sacred observance of the Sabbath." Among other things which the reporter represents the Doctor as saying, to show the importance attached to the Sabbath in the Divine mind, we find the following, which will be new to some of our readers: "And in the wilderness, a *miracle* was wrought to secure its observance—*the amount of manna given to the Israelites by Jehovah* on Saturdays, *being double that of any other day!*" Now we have looked over that portion of the Good Book which treats of this matter, and find that Jehovah, instead of giving a *double* amount of manna on Saturdays, gave *none at all* on that day, but gave double on the preceding day, in order to secure the observance of Saturday, or the seventh day. It is not for us to say, nor do we care, whether the fault here lies with Dr. Lansing in so stating the matter as to leave an impression that the withholding of the manna was designed to sanction the observance of Sunday, or with the reporter in drawing an unnatural inference from the Doctor's language. It is not material with which the fault lies. All we wish, in referring to this case, is to show the consummate ignorance of some of those reporters for the secular papers about whose opinions such a great ado is made. For our part, we cannot see any very bright "signs of promise" in the professions of interest among such men—men who are so ignorant of the subject as to represent Jehovah as giving a *double* portion of manna on the day in which he gave *none at all*.

Lowell, Mass.—A history of this flourishing manufacturing city has recently been published, which gives a glowing picture of its religious condition. There are in Lowell twenty-three regularly constituted religious societies, which have erected nineteen places of worship, at a cost of three hundred and eight thousand dollars. These societies employ twenty-two ministers, and expend for the support of public worship about twenty-five thousand dollars annually. They have connected with them more than six thousand Sunday School scholars and teachers, constituting one-fifth part of the entire population of the city. The members of these societies are working people, and most of them factory operatives; yet their charities exceed those of many wealthy churches. It is not uncommon to take up a missionary contribution of four hundred dollars in a single church. Within the past year more than ten thousand dollars have been raised for benevolent objects, besides their ordinary expenses.

Theirs is an example worthy of imitation. When we hear religious societies talk about being too poor to support the gospel, and contribute to benevolent objects, we love to point them to some such place as Lowell, which has grown rich by its liberality. We pity the men who, having an abundance of every thing, yet think themselves unable to contribute for benevolent purposes, because we fear that their poverty will increase upon them. We have read somewhere, that "there is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

"HONOR TO WHOM HONOR IS DUE."

We notice in two or three Episcopal papers, that thanks are expressed to Dr. Potts—(of "Potts & Wainwright" notoriety)—for his influence in bringing one Rev. Phineas Smith, who has been a Presbyterian clergyman for the last eighteen years, to apply for orders in the Episcopal Church. Mr. Smith says he had always believed that the Presbyterians held to apostolical succession, until Dr. Potts' letters convinced him to the contrary, and led him to inquiry and a change of position.

—This circumstance reminds us of a plan we formed some time ago, of collecting together a number of instances in which men have been led to embrace the Sabbath of the Bible by the efforts of those who hate the Sabbath to conceal the truth or prevent the discussion of the subject.

One instance of the kind now occurs to us, which transpired in New York some years ago, in which an intimate friend and admirer of Rev. Wm. Parkinson wrote him a note expressing thanks for his letters to Mr. Maxson in favor of keeping the *first* day of the week, because they had fully convinced him that the *seventh* day ought to be kept, and had led him to commence observing it.

Another instance we remember, which occurred in Massachusetts. A man who had been sprinkled in his infancy, and brought up in the Presbyterian faith, was converted from his sins in middle life, and brought to embrace Baptist sentiments. This so exasperated his Presbyterian pastor, that he immediately preached a sermon on the subject of baptism, in which the Baptists were pretty roughly handled. Among other things, he asserted, that there was *just as good authority for infant sprinkling as there was for keeping the first day of the week as the Sabbath;* and that any man who would give up infant sprinkling because he could not find express authority for it in the Bible, ought also, if he would be consistent, to give up observing the first day of the week, for which there was no express authority in the Bible! "Very well," said our young Baptist brother, whose heart was yet tender and open to truth, "if there is no Bible authority for keeping the first day, then I will give that up likewise." True to his word, he immediately set about examining the subject, and after prayerful deliberation, he became not only a Baptist, but a Seventh-day Baptist.

There are many similar cases recorded on the pages of history, or the memories of those who were acquainted with the facts. We must take the first convenient opportunity to collect them together for the benefit of those who have been instrumental, though unwittingly, in bringing their fellow men to embrace the truth.

Harvard University.—A report has recently been drawn up on "diminishing the cost of instruction in Harvard College," which shows that there is abundance of room for reform. The tuition at Harvard is $75 per annum; while at Yale it is only $33. The common fund of Harvard is $107,356; while at Yale it is only $30,090.—The annual cost of governing and instructing 254 students at Harvard is more than $26,000; while the annual cost of governing and instructing 394 students at Yale is only $15,201. The report proposes various retrenchments in salaries, and the reduction of tuition fees from $75 to $33 per annum. This, it is thought, will greatly increase the number of students, and do away with that exclusiveness which has resulted from placing the tuition so high as to shut out all but the descendants of wealthy and aristocratic families.

Anti-Slavery Convention.—A great Eestern convention of Abolitionists favorable to political action is to be beheld in Boston, commencing on the first day of October, and continuing two or three days. Delegates are invited from the New England States, New York, New Jersey, and Pennsylvania. There will undoubtedly be an immense gathering.

American Musical Convention.—Our readers will remember the account which we gave of the meeting of this convention in Boston last year. The next meeting is to be held in New York on the 7th, 8th, and 9th of October. The Convention in Boston was a feast for a musical soul, but it is thought that the one in New York, from its more central position and other advantages, will exceed in attractiveness any of its predecessors.

Rev. Dr. Yates, a Baptist, who has been for many years past engaged in translating the Scriptures into the Eastern languages, died on the 3d of July last, on a voyage to England, which he had undertaken by the advice of his physician.

The Case of Mr. Maxson.—We hoped before this time to have heard something farther from Mr Maxson, particularly upon the question what could be done to relieve him. But we have heard nothing, and therefore remain in suspense. We know, however, that something ought to be done, and done immediately, to meet the expenses which he has incurred. What say our friends in Rhode Island and New Jersey to taking up collections for the object on the next Sabbath, which will be the first Sabbath in September? They will all receive this paper before that time, and may act simultaneously and promptly. Will they do it? We trust they will, and that we shall hear something of the result before another week has passed. It is hoped, also, that our friends in other sections will take action on the subject as early as possible, and thus save Mr. Maxson the necessity of suffering on half of others.

☞ As our eastern friends may find difficulty in sending money to DeRuyter, we will volunteer to forward immediately anything which may be left at this office.

PROGRESS OF THE SUNDAY REFORM MOVEMENT.

"Observance of the Sabbath.—We learn from the best authority, that from and after the first of November next there will be no traveling on the railroads between Albany and Buffalo. Ever since the appointment of Mr. Brooks on the section of the road between Auburn and Rochester, that gentleman, we are informed, has been anxious to suspend the travel on the Lord's day. All the directors of the several sections have now come to the determination to run only six days of the week. It is generally believed, that at the next session of our Legislature an act will be passed to close the canals on Sunday." [Com. Adv.

Do our friends understand, that a desperate effort is now making to *head off* Sabbath-keepers in their efforts for a more general and scriptural observance of the Lord's Sabbath? If they do not, the above extract, which we clip from a paper of no mean authority, will apprise them of it. It is an old resort of the religious intolerant, when he cannot convince an opponent, to appeal to the law to compel conformity. So of our present opponents, the special advocates of Sunday observation; instead of meeting us at the bar of public opinion, and showing that the Christian Statute Book requires the observance of Sunday with any special regard, as we ask them to do, they appeal to the directors of the Railroad, Steamboat, and Transportation Companies, to the Commissioners of the State Canals, and finally to the strong arm of the law, to *enforce* the better observance of Sunday, and to make Sabbath-keepers ignoble at the same time that they compel them to labor under as many difficulties as possible in keeping the Sabbath and in getting others to do so. We trust, however, that our brethren will take timely warning, and make it the occasion of spreading more widely the true doctrine of the Sabbath, and of exposing the Romish and Jesuitical tendencies of such efforts. Who would believe, that men professing to have almost a monopoly of all the religion in Christianity, would stoop to such means to enforce their unscriptural dogmas—to enforce by statute law the sacred observance of a day which nine-tenths of them would admit, if in argumentation with us, possesses no sacredness above other days? Yet such is the case. And at the same time, these modern apostles are spending what remains of their breath after this effort, in declaming against the *exclusive* tendencies of Romanism—*its* persecuting, dogmatical, and unchristian spirit! It is a pity that the mirror into which they look to see the spirit and tendencies of Romanism, is not sufficiently large and true for them to see themselves.

We trust that our brethren, in being forewarned, will be forearmed. If we are wise, we shall not wait for the consummation of their *pseudo*-pious designs before we get up a counter mevement, and *now* is the time to act. If those who have undertaken to be public carriers to the exclusion of all other means of conveyance, (as railroad companies really do in effect,) are to be wheedled into such movements, and permitted to carry them out—and if the matter is to be brought up at the next session of the Legislature of this State for its sanction by also stopping the canals on Sunday—let us see to it that we have some body there able and willing to defend our rights. S.

For the Sabbath Recorder.

American Society for Meliorating the Condition of the Jews—23 Nassau St., N. Y.

The only Missionaries and Traveling Agents employed by this Society are those whose names appear from time to time as such in the Jewish Chronicle. They are at present as follows:—

Rev. Nehemiah Altman, Rev. John Neander, Rev. David L. Proudfit, and Messrs. James Forrester, Silian Bonhomme, Henry I. David, and Felix Pigot.

Still more effectually to guard against deception, it is hoped, that no application for countenance or aid, from parties claiming to act in either capacity for the Board, will be granted, except on the production of a letter of credentials, signed by the President and Recording Secretary, and certified by the Society's seal.

On behalf of the Executive Committee,

John Lillie, Cor. Sec.

Persecution in Syria.—The Missionary Herald, just issued, contains a deeply interesting communication from Mr. Bliss, giving an account of a late outbreak of persecution in Trebizond. The first overt act was the refusal of Christian burial, with circumstances of great dignity, to the body of a woman whose husband and sons were friends of "the new way." Simultaneously with this event, a letter from the Patriarch, "prohibiting all intercourse with the evangelical Armenians, in the way of trade, conversation, or even in giving or receiving salutation in the streets. Those of them who were occupying hired houses or shops, were to be thrust out, if possible; and every other similar method of injuring and harrassing them was to be diligently employed." These commands are promptly executed.

REWARDS OF LABOR.

The Tribune is publishing some statements of an interesting character in relation to the circumstances, conditions and rewards of labor in New York,' which we wish could be read by every father and every mother, that all might know how expensive, after all, are the *cheap luxuries* of living. We make room for the following extracts:—

The Amazone-braid Weavers, a large and ill. paid class of working females, begin work at 7 o'clock in the morning, and continue until 7 in the evening, with no intermission save to swallow a hasty morsel. They earn when in full employment $2 and $2 50 per week Out of this they must pay their board, washing, (for they have no time to wash their own clothes,) medical and other incidental expenses, and purchase their clothes—to say nothing of the total absence of all healthy recreation and of all mental and moral culture, which such a condition necessarily implies.

The Artificial-flower Makers present a greater variety. The trade, as will readily be perceived, is one requiring great skill and delicacy in the finishing part of the work. Girls who have served five years' apprenticeship at the business, and are very expert, if they work constantly, can make $3,50 per week. The flowers and wreaths which under the name of 'French Flower-work' sell so dear and are so highly valued by our fashionable ladies, are mostly made here, althongh many of the materials are imported from France. The principal part of the work is done by young girls from eleven to thirteen years of age, 'apprentices' as they are termed, who receive seventy-five cents, and a few one dollar, per week! Many a five dollar wreath and expensive flower purchased of the Misses Lawsons, Madame Deuel, or Madame Godfrey, has been wrought into beauty by these little fingers, for perhaps two shillings, or half a dollar!

A great many women who make Match-boxes receive but *five cents a gross*—or thirty boxes for a cent! We know of a mother of a family who supported her little children by this kind of work, who used to walk two miles to a starch factory to obtain the refuse for pasting the boxes—for which she paid a penny a pail. When she could succeed in procuring this, she said she could make a little *profit*, but when she had to buy flour to make paste with—then, she said, it was a losing business! Her little children thought so too.

We have already mentioned the Cap Makers, of which we suppose there are between one and two thousand. They earn on the average about two shillings per day, although there are many who do not make more than eighteen pence. They are thrust into a dark back room of a second, third, fourth or fifth story chamber, thirty or forty together, and work from sunrise to sundown. There is *too* often not a human being in the world *who has* the slightest care or responsibility over *the morals*, manners or comforts of these unfortunate girls. If many of them become degraded and brutalized in taste, manners, habits and conversation, who can wonder?

These facts and remarks apply with equal force to the hundreds and thousands of Shoe-binders, Type-rubbers and other girls employed on labor of this kind. In addition to the constant supply to the ranks of these classes furnished by the poor population of our City, poor girls continually flock to the City from every part of the country, either because their friends are dead and they have no home, or because they have certain vague dreams of the charms of City life. Arriving here they soon find how bitterly they have deceived themselves, and how rashly they have entered a condition where it is almost impossible for them to subsist, and where want and starvation are their only companions.

RELIGIOUS ITEMS.

From the New York Telegraph.

Foreign Mission Anniversary.—The thirty-sixth annual meeting of the American Board of Foreign Missions commences its sessions in Brooklyn, N. Y., the 9th of September, to be continued for three days. The Hon. Theodore Frelinghuysen is expected to preside, and the Rev. President Hopkins, of Williams College, to deliver a discourse, to be followed by other interesting exercises. The receipts of the Society for the past year have amounted to $255,000. It has now about 90 stations, occupied as so many important radiating points of Christian light and influence on the surrounding nations, and sustains at present 135 clerical Missionaries, besides 220 male and female Assistants; making in all, in connection with native Assistants, 494, with their numerous Schools, Churches, and Printing estsblishments, sustained by the Board. The Anniversaries of this Board have, from year to year, been regarded with constantly increasing interest. The one at Worcester, last year, was attended by about a thousand clergymen and others from a distance, who enjoyed the generous hospitalities of the town,—cordially tendered by families of all denominations.

China.—Rev. J. L. Shuck, with a number of other Missionaries, having recently removed from Hongkong to Canton, writes as follows:—

Dr. Devan and myself are permanent residents of this mighty city. Canton contains one million of immortal souls, speaking one dialect, and accessible to missionary effort. With ten native preachers, we are laying plans for the most vigorous operations—it is indeed and in truth a glorious field. The late American Treaty renders us and our converts secure. The people eagerly receives our books, receives *us* politely, crowd our chapels, and listen with attention to our messages. It is said that the Emperor has publicly sanctioned the introduction of Christianity into the empire. The present Governor of Canton province, who resides in this city, is a gentleman of uncommon abilities and good feeling. He signed the treaties made with China by England, France, and the United States. When on a visit of state to Honkong, I presented him with a copy of the New Testament in Chinese; he received it politely, and also a few tracts in Chinese, on the principles of Christianity; and on his return to Canton, sent me a splendid fan, with his own autograph upon it.

There is a minister in Nova Scotia by the name of Dimack, who is 76 years of age, has been a professor of religion 60 years, a preacher 55, and pastor of the church in Chester 52.

General Intelligence.

From the War District.—The New Orleans papers contain full accounts of the military movements in the south-west. The United States troops are rapidly concentrating on the Texan frontier, and large numbers of military companies in the Southern and South-Western cities are offering their services to government, in case they shall be needed. There are now concentrated at Pensacola, belonging to the American Navy, two steam frigates, the Mississippi and Princeton, the frigate Potomac, the sloops of war John Adams, Falmouth, and Saratoga or St. Mary's, and the brigs of war Somers and Porpoise. On the Western coast of Mexico, there are, or shortly will be, eight of our vessels of war, and this force will be increased by the vessels of the East India squadron, now on their way home.

Purser Ramsley arrived at Pensacola on the 20th ult. from Mobile, with $100,000 for the use of the squadron.

Delaware County in a state of Insurrection!—The *Albany Argus* of the 28th, contains a Proclamation from Gov. Wright, declaring the County of Delaware to be in a state of insurrection, according to the provisions and true intent and meaning of the act of the Legislature, entitled "An act to enforce the laws and preserve order," passed 15th April, 1845. Any person who shall, after the publication of this Proclamation, resist, or assist in resisting, the execution of legal process; or who shall aid, or attempt, the rescue or escape of any prisoner from lawful custody or confinement, or who shall resist, or aid or assist in resisting, any force ordered out by the Governor, in the County of Delaware, is, upon conviction of either of these offences, to be adjudged guilty of a felony; "and punished by imprisonment in the State Prison for a term not less than two years."

The Proclamation fills more than two columns of the Argus. It begins with a particular statement of facts already known, and which the Governor thinks sufficient to warrant him in complying with the request of the Sheriff, District Attorney, Judges and other officers of the Peace, that he would exercise the power conferred upon him by the statute above alluded to. It closes with direct appeals to the several classes of men concerned in the difficulties—to the freemen of the State, to the Tenants who disapprove of the disguised and armed force by which the violations of law have been perpetrated, to the Proprietors or Landlords of the leasehold estates, and finally to the disguised men themselves.

Rent Compromise in Sullivan County.—We are happy to learn from the Monticello Watchman that Commodore Ridgely, (on the part of his heirs,) and nearly eighty of the Ridgely tenants, some of them the most violent anti-renters of the town of Neversink, have entered into an arrangement which is mutually satisfactory, and by which the tenants will become bona fide owners of the soil; tenants to pay back rents, and the Commodore to sell the land and give deeds as soon as a decree can be obtained from the Chancellor, authorizing the sale, the heirs being minors.

Referees are to decide how much tenants must pay for the land, in case of disagreement upon the price. John Hunter, who probably owns more leased property than any one else in the County, has signified his willingness to sell, and anti-rentism and leaseism will soon be abolished in Sullivan. We hope to hear similar good tidings from other Counties. [Tribune.

From the Sandwich Islands.—The Express has a file of the "Friend" to May 16th, overland, by the Ann Louisa. We extract a few items of interest.

The papers give an account of the funeral ceremonies at the interment of T. Haalilio, of His Majesty's Envoys.

A late gale at Lahaina produced a great commotion in the whaling fleet at anchor in the roadstead. Between 30 and 40 ships put to sea, and only the Morea of New Bedford rode out the gale, and she came near going upon the reef.—Vermont of Mystic, lost chain and anchor, jib-boom and flying jib-boom and spritsail yard.—Nantasket was run into by Vermont, and carried away three topsail yards and three boats. Calumet, of Stonington, lost jib and flying jib-boom, chain and anchor. Isaac Hicks, fore-yard, three anchors and chains. We have heard the damage estimated at between 30 and $40,000 to the whole fleet. At Honolulu the gale was severe, but no damage.

Further Outrages in Lexington, Ky.—The Lexington Inquirer of 22d ult., says:—"After the peaceable and orderly termination on Monday last, of the excitement and difficulties growing out of the removal of the press and types used in the printing of an Abolition paper in this city, the citizens began to congratulate themselves upon the restoration of peace and quiet in the city, and the prospect of its continuing so. But they were doomed to disappointment, for on Thursday night our streets were the scenes of several most brutal and disgraceful outragas. A few of the choice spirits of the city, occupying a position in society not the most enviable, and not being satisfied with the peaceable termination of Monday's work, made an attack, during the night, upon several free negroes, and beat them in a most cruel and inhuman manner, tarring and feathering one of them on the public square!

The Press Arrived.—Yesterday morning there was quite a crowd of persons on the landing, looking at the Press and Types of the True American, which has just arrived from Lexington. According to the representation made to us, every thing was in a sad plight—the press was taken to pieces and tumbled out on the wharf, in complete disorder, in the dirt, and the boxes of type broken up and exposed. The "respectable" mobocrats did not execute their task in a very workmanlike manner. [Cincinnati Her., 23d.

The Pope.—The old gentleman is known by the title of Gregory XVI. He was elected to the pontifical chair in February, 1831, is now in his eightieth year, and is much afflicted with a cancer in his nose. The last advices from Europe say he has declared, once for all, that he will not allow railways to be established in the Pontifical States, for it would be dangerous to allow them in a country where there exists such political agitation.

Lightning Rods.—Professor Silliman, in an article respecting certain houses lately destroyed by lightning in New Haven, Ct., notwithstanding they had lightning rods, makes the following statements:

"Lightning rods cannot be relied upon unless they reach the earth, where it is *permanently wet*, even in times of the *severest drouth*, and the best security is afforded by carrying the rod or some good metallic conductor, duly connected with it, to the water in the well, or some other water that never fails.

"It is to be feared, that from neglect of this precaution many lightning rods are useless, or nearly so, and that the only reason why apparent is, because the lightning has never given them a trial.

"If their proprietors would not wish to invite such an ordeal, they would do well to examine the condition of their rods. The late occurrences here, do not in the least weaken my confidence in them when properly arranged and connected.

English way of Advertising.—The English have a new way of advertising that is quite worthy of Yankee invention. They have hit upon the time when men's eyes are idle—(when they are abroad in the street)—and you cannot walk now in London without knowing what amusements are going on, what new specifics are for sale, what is the last wonder, and a variety of other matters which send you home wiser than you came out. Mammoth placards, pasted on the sides of a structure as large as a one story house, are continually moving along on wheels at the same pace you walk—the streets really resembling a gorgeous pageant with the number and showiness of these legible locomotives. I observe one particularly, which moves by some mysterious power within—a large showy car making its way alone, without either horse or visible driver, and covered with advertisements in all the colors of the rainbow. An every day sight is a procession of a dozen men, in single file, each carrying on a high pole, exactly the same theatrical notice. You might let one pass unread, but you read them, where there are so many, to see if they are alike! Men step up to you at every corner and hand you, with a very polite air, a neatly folded paper, and you cannot refuse it without pushing your breast against the man's hand. If you open it, you are told where you can see a 'mysterious lady,' or where you can have your corns cut. In short, it is impossible to be ignorant of what there is to see and buy in London, and this applies also to the large class who could not, formerly, be reached, because they never read the advertisements in newspapers. Possibly the carriers of these signboards and the drivers of these vehicles might make a better use of their time and horse flesh in America, but otherwise I should think this a 'notion' worth transplanting. [Willis.

Electro Magnetism.—We learn that a gentleman of Pennsylvania has discovered a means of applying the force generated by Electro Magnetism to the propelling of railroad cars and trains, so as to reduce immensely the cost of motive power. The invention has the farther effect of preventing any running off the track, and so ensuring the safety of passengers from what has hitherto been a formidable danger, especially while in rapid motion. He is now taking out patents for this country, and intends to do so for all Europe, before the process is disclosed to the public. Should his sanguine expectations be realized, there is hardly a limit to the revolution which will follow, or to the profits of the inventor. [Tribune.

Ancient Religion of the South.—A copy of the "Impartial Herald" of Nov. 17, 1795, printed in Newburyport, contains the following, which we find in the list of Deaths:

Died, on the 9th of Oct. last, at Beaufort in South Carolina, the Rev. *Matthew Tate*, in the 46th year of his age.

In his will were the following paragraphs:

"I enjoin it upon my executors to publish in all the newspapers in Charleston, that I depart life under a full persuasion, that if I died in possession of a slave, I should not conceive myself admissive into the kingdom of heaven.

"Acquaint Dr. Rush, of Philadelphia, of my decease, and request him to insert the above in the papers of that city."

This was before South Carolina was wholly given over to tyranny—before the spirit of the revolution had entirely died out.

[Essex Transcript.

Troops from Old Point.—The bark Bachelor, of Richmond, has been chartered by the Government to transport troops from Fortress Monroe to Texas. She dropped down James river on Thursday evening, and probably went to sea from Hampton Roads on Sunday. She was to convey about two hundred men.

Industry.—Dr. Carey completed the translation of the entire Scriptures, in seven of the principle languages of India, viz. the Sanscrit, the Bengalee, the Hindu, the Ooria, the Mahratta, the Punjabee, and the Assamese. In addition he completed the translation of the New Testament in several others, besides superintending the printing of the translations in other languages still. These early translations, made in the first stages of acquaintance with the languages of the East, are necessarily very imperfect: but they show what a single individual may accomplish in very difficult circumstances, under the influence of the love of souls, when it becomes the master passion.

The Time to Blush.—"Blush not now," said a distinguished Italian to his young relative, whom he met issuing from a haunt of vice, "you should have blushed when you went in." The heart alone is safe which shrinks from the slightest contact or conception of evil, and waits not to inquire, what will the world say.

Miss Virginia, daughter of Major General Winfield Scott, U. S. Army, died on Tuesday evening, August 29th, at the Convent of the Visitation, B. V. M. Georgetown, D. C., in the 24th year of her age.

Mr. N. D. Gay, at Springfield, has been sent to the Common Pleas by Justice Seamans, to be tried for unmercifully beating his dog.

The population of Schenectady shows a falling off of 228, compared with the census of 1840.

The new Trinity Church will be opened for Public Worship on the 25th of December next (Christmas Day).

Yale College refuses any longer to degrade itself by the childish trifling of conferring doctorates of divinity; Trinity College, Episcopal, at Hartford in the same State, follows the lead of Yale.

SUMMARY.

The Selectmen of Manchester refused to license the circus from New York that is now exhibiting in the neighboring towns.

A Colored Suffrage Convention was held in Syracuse last week, at which Charles B. Ray presided.

Meetings have been held in Cincinnati and Pittsburgh to express opinions on the recent outrage in Lexington, Ky., at which the press of Cassius M. Clay was destroyed.

We understand by a gentleman from Lexington that Cassius M. Clay was recovering from his sickness.

The civil force continues to make arrests in Delaware County of those who have heretofore taken the lead in anti-rent movements. The people are determined to put down the disturbers of the public peace.

An expensive monument is soon to be erected to the memory of Sheriff Steele, who was recently shot by disguised men at Andes, Delaware Co.

The Great Britain left her wharf with 54 passengers and a good freight cargo, at 3½ o'clock on Saturday P. M. and was accompanied down the Bay by a line of steamers, among which was the Delaware, with a number of invited guests on board. Every wharf commanding a view of our harbor was lined with spectators and the Battery was a mass of animated beings, while the river was alive with boats of every description.

It has been proposed to form a new State west of Arkansas, to embrace the Creek, Choctaw and Cherokee Indian tribes. If the Indians have arrived at a sufficient degree of civilization, this should be done, as it would give to the Indian inhabitants a new incentive to make further advances in education and civilization, and assimilate their government to our free institutions.

Another brilliant meteor was seen at New Haven in the South-East, about 8 o'clock on Thursday morning, larger in appearance than Mars in full lustre. The centre was of pale blue, the edges of an intense brightness and white, its shape seemed oval, and it was followed by a long liquid train of the usual tint, and resembling molten metal in its flow. It was visible three or four seconds.

The hull of the steamboat Erie was raised, a few days since, from six to eight feet, when the steamboat Indian Queen came in collision with the hoisting machinery, breaking a large cog-wheel, &c., and the whole sunk to the bottom again, in 63 feet water. Operations will be resumed as soon as the machinery is repaired.

The Erie Gazette of August 28 says, Mr. M. B. Lowry, on Saturday 23d ult., recoved an award, at the hands of Arbitrators, against the Erie Canal Company, in the round sum of $50,142 52.

The Niagara went up to Albany on Friday in about eight hours sailing time, making sixteen landings.

Hon. Samuel F. Vinton, Member of Congress from Ohio, and Hon. George W. Summers late Member of Congress from Virginia, have been employed as counsel for the abducted citizens of Ohio.

The acting President of Mexico, in a decree dated July 12, has declared the port of Tobasco shut to foreign and domestic commerce.

The population of Williamsburg, which in 1840 was 5,094, is now said to be 11,550—showing an increase of 6,456 in five years.

At a recent election in Alabama it was submitted to the vote of the people whether the Legislature should meet only once in two years, and by an overwhelming majority they decided in favor of it. This is a reform.

We understand that Captain Comstock, of the steamboat Massachusetts, and Mr. Hodges, of the Carlton House, of this city, have purchased a part of the estate of the late Robert Johnson, Esq., adjoining the beach, at Newport, R. I., on which they intend erecting an extensive Hotel, to be in readiness for the next season.

Charles C. Burleigh, of Philadelphia, delivered an Anti-slavery lecture in Willmington, Del., (a slave state,) on Thursday evening last. The Republican of that place speaks of Mr. Burleigh as a "great orator," and of his lecture as "eloquent and masterly." He was listened to by a numerous audience. Some rowdies undertook to create a disturbance; but the Republican rebukes them manfully for their conduct.

Col. Valentine Shuffler, a soldier of '76, died at Jonestown, Lebanon Co., Pa., on the 7th inst., at the advanced age of 93 years and 4 months. The Colonel began his career as Captain of a Volunteer Company in the Indian wars. He served at the Battle of Bunker Hill, where he was made a prisoner by the British. He soon made his escape and reached the American Camp, and afterwards served in the engagements at Trenton, at Brandywine, and at Germantown, as Sergeant, Captain, and Major.

The people of Jefferson County seem to be full of the project of constructing the Railroad from Rome to Cape Vincent, to communicate at Kingston with the chain of railroads about to be made through Canada West.

The Charleston Courier states that on the 19th inst., four negroes were stolen from the field of Thomas Hanahan, of Greenville, N. C., by three white men named Wm. Hester, John Hester, and Abner Smith. They were taken to Wilmington, entered by false names, and taken by steamboat to Charleston, where two of the men accompanied them, the other remaining in Wilmington. Pursuit was immediately made, however, by the owner, and the negroes were delivered to him. John Hester has been arrested and committed to jail.

We learn from the Utica Daily Gazette, that Messrs. Butterfield & Co. are going ahead with the construction of the Magnetic Telegraph between Albany and Utica. The post holes are dug half way to Little Falls, and the posts are upon the ground. It is intended to have so much of the line as extends from Utica to Little Falls in operation by the time the State Agricultural Fair meets at the former place.

In Livingston, N. Y., where formerly were sold 50 hogsheads of rum and 40 barrels of whiskey, only 50 gallons of rum and 54 gallons of whiskey have been sold the past year. One-fifth of the voters are members of the Temperance Society.

The Voice of Jacob, a respectable periodical supported by the leading English Jews, advocates the "establishment of agricultural Jewish settlements in Palestine.

A portion of the citizens of Lexington have formed themselves into a band, termed "the Regulators," painted and disguised as Indians, and threaten to drive every free black from the city and county. Their first depredation was committed on the night of the 19th inst., when they took a black preacher, stripped and whipped him, and afterwards gave him a coat of tar and feathers.

The Baptist Theological Seminary at Newton, Mass., held its annual Commencement on the 19th and 20th ult. The graduating class numbered 10. Rev. John O. Choules, late of New York, delivered the Address before the Rhetorical Society; Rev J. N. Granger, of Providence, before the Missionary Society; and Rev. J. W. Parker, of Cambridgeport, that before the Alumni.

The upper part of New York has been for the last few days on the *qui vive* to ascertain the cause of the sudden disappearance of a young lady, heiress to a large property. On Tuesday it was ascertained that she had eloped with a young man, clerk in one of the dry-goods stores in Catharine street. Several members of the family made pursuit in different directions, but no trace of the fair fugitive has been discovered.

A Harrisburg correspondent of the Philadelphia Ledger of the 26th says: Mr. Todd, convicted for the seduction of Miss Early, was sentenced to one year's imprisonment in the County Prison, in solitary confinement, and to pay a fine of one hundred dollars and costs of prosecution. A righteous verdict and a just punishment. This is the first conviction in the State under the new law.

The Governor has ordered into the service of the State, in Delaware county, a company of Light Infantry from Unadilla, Otsego county, and two companies of Light Infantry recently formed in Delaware county; that it is expected the companies will be filled up to one thousand men each; and that the Battalion thus composed is placed under the command of Major Thomas Marvin of Delaware county.

The party of Iowa Indians who have recently visited Europe returned in the ship Versailles from Havre. They consisted of six stalwart men, three women, a boy and a pappoose. The chief of their number has lost the sight of one eye from an incurable cataract. Two of their number have died during their absence. They are accompanied by their interpreter, a tall, smart-looking mixed blood negro.

Never omit, says Wilberforce, an opportunity of becoming acquainted with any good or useful man. Such an acquaintance will be of inestimable value.

About one million copies of Webster's Spelling Book are sold annually in this country.

A writer in the Granite Freeman says, that the fact that the church in this country is so favorable to slavery is a great source of the growing infidelity of the age.

Mr. J. P. Coffin obtained twelve thousand signatures to the tee-total pledge in New York the last year.

There are five millions tee-totallers in Ireland, and one million in England.

Mr. Miller, of the noted Second Advent theory, is out in an article published a few weeks since, against some of his followers. He says, that some of those who fell in with his views were those uneasy, ever-changing, unstable, insubordinate, self-exhausted persons, who stand ready to jump and ride into notice and power. These have seized the reins of government, and change their position every new moon.

The Alliance Insurance Company has already paid nearly $100,000 of losses sustained at the great fire, and they have notified all claimants that they are ready to pay up *instanter*, although the sixty days will not expire for several weeks.

Prof. Stuart, of Andover, has in press a volume entitled "A Critical History and Defence of the Canon of the Old Testament." The object of the work is to show that our Saviour and his Apostles constantly recognized as of Divine authority the books of the Old Testament, *the identical books which we now find there, and no others.*

The next Annual Convention of the Episcopal diocese of New York is notified to meet in St. John's Chapel, on Wednesday, the 24th of September. It will probably be the largest Convention ever held in the diocese, and one of the most exciting.

The Lexington Observer denies the truth of the statement that C. M. Clay offered, through his friends, to discontinue the "True American," on condition that his press should not be removed.

Orders have been received at Brooklyn Navy Yard to prepare the store-ship Lexington for sea. She will take a cargo of provisions on board, and proceed to the Gulf of Mexico without delay.

A Mad Dog was killed in Broadway, near Washington Hall, on Wednesday. We could not hear that he had bitten any one, although he ran round and round for a long time among a crowd which had collected about him.

The Exports from New York during the first 23 days in Augnst, were $2,190,433. During August 1844, $1,787,273 were exported.

There arrived at quarantine ground Thursday morning from foreign ports 1,978 passengers.

Fifteen hundred and sixty-eight passengers arrived at quarantine Friday morning, from Europe.

An extensive woolen factory has just been erected in Butler, said to be the largest in Pennsylvania.

The salt manufacturers at Salina have united in a determination not to dispose of their salt short of 90 cents per bbl.

Riding into Boston from Newton last Tuesday, says the Salem Observer, we saw a cow feeding in a field in Brighton, covered with a net to keep off the flies. We set down the owner of that cow as a merciful man, who deserves a thick skimming of cream for his benevolence.

The crops of Virginia have become restored, by recent damp weather, to their usual promise of fulness. The tobacco crop will be unusually heavy.

A cotemporary states that the Baptist Church in Groton, Conn., has been served 120 years by three successive pastors, a father, son, and grandson.

DIED,

At his residence in Stonington, Ct., August 26th of a fever, Joseph Vincent, aged 73 years.

In Wirt, Allegany Co., N. Y., on the 8th of August, 1845, Mrs. Maranda Lewis, wife of George I. Lewis. She bade her friends farewell, and fell asleep in hope of a glorious immortality beyond the grave. A companion and three children mourn her loss.

LETTERS.

Libbeus Cottrell, Isaac D. Titsworth, Benj. F. Clarke, Sanford P. Stillman, Wm. M. Fahnestock (thank you for the extract; the papers you inquire for are not on hand, but shall be sent if they can be found).

RECEIPTS.

Newport, R. I.—Libbeus Cottrell, George I. Lewis, Edward D. Barker, $2 each; James Alger $1.
Shiloh, N. J.—David McPherson $2; Wm. McPherson, Lawrence Harris, $1 each.
Westerly, R. I.—Thomas Avery, Dennis Burdick, Paul Babcock, Jr., Maxson Johnson, Daniel Lewis, Nathan H. Langworthy, Phineas Stillman, $2 each; Phebe Potter $1 50.
Hopkinton, R. I.—Horace Maxson, $2; P. C. Wells $1.
Petersburgh—John Clarke $2.
Warren, R. I.—Sarah H. Peckham $1.
New York—Charles S. Benson $2; John Briggs $1.

☞ In our receipts from Alfred week before last there were two names "*N. Maxson*," which should have been, Nathan Maxson and Nathan Green. The money was rightly credited on our books, and acknowledged by our usual receipts.

TRAVELING AGENT.

Hiram P. Burdick, of Alfred, has been appointed a Traveling Agent for the Recorder in Western New York, and is commended to the confidence of our friends in that section.

THE GENERAL CONFERENCE.

The 41st Anniversary of the Seventh-day Baptist General Conference will be held with the First Church in Alfred, Allegany Co., N. Y., commencing on the fourth day of the week before the second Sabbath in September, 1845.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment. False Exposition. 4pp.

☞ The Sabbath Tract Society has also published "An Address to the Baptist Denomination of the United States, on the Observance of the Sabbath, from the Seventh-day Baptist General Conference." 24 pp.

These Tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to Paul Stillman, Cor. Sec. of the Am. Sabbath Tract Society, No. 9 Spruce-st.

NEW YORK PRICE CURRENT.

ASHES,		**LUMBER.**	
Pot, first sort	3 87	Boards N R [M ft	30 00 @35 00
Pearl	4 25		
CANDLES.		Do. box	11 00 @12 00
Mould, tallow lb	9 a 11	Do. east. p.10	00 @11 00
Sperm, east and city	27 a 29	Do Albany, piece	7 @ 17
Do Patent	— a 38	Plank, Gal [pine, M ft	33 00@35 00
COFFEE.		Scantling pine	14 00@16 00
Java	9 a 10½	Do oak	30 @ 35
Laguira	6¾a 8	Timber,oak,cu ft	25@ 37
Brazil	6¾a 7¼	Do Ga yel pine	35@ 40
St. Domingo	5¾a 6¼	Shingles, 18in.	1 50@ 2 00
DOME STICS		Do. cedar, 3ft.	22 00@24 00
Shirtings brown ¾	5 a 6½	Do. do. 2ft.	—@17 50
Do do ⅝	6 a 7	Staves,w o	@50 00
Do bleached	7 a 9	pipe M	
Sheetings b'wn 4-4	6¼a 7½	Do do bbl	30 00@
Do do 5-4	10¼a 12½	Do r oak hhd	25 00@26 00
Do bleached 4-4	7 a 12	Heading, w o	@45 00
Do do 5-4	12 a 15	Hoops	25 00@30 00
Calicoes, blue	7 a 12	**MOLASSES:**	
Do fancy	6 a 8¾	New Orleans, gall	28 @ 31
Drillings, brown	— a 8¾	St. Croix	30 @ 32
Kentucky jeans	25 a 50	Trinidad, Cuba	28 @ 29
Satinets	40 a 75	Cardn's & Mat'nzas	24 @ 26
Checks 4-4	8 a 12	**NAILS.**	
Cotton yarn, 5-13	15 a 16	Cut, 4d a 40d	4¾ @ 5
FEATHERS.		(3d 1c and 2d 2c more)	
Foreign, lb	12 @ 25	Wrought 6d a 20d	10 @ 12
American, Live	26 @ 30½	Horseshoes No 7a9	18 @ 20
FISH		**PROVISIONS:**	
Dry Cod, cwt	2 37 @ 2 50	Beef mess bbl	9 00 @ 9 00
Pickled Cod, bbl	3 00 @ 3 25	Do prime	6 00 @ 6 00
Pickled Salmon tc	12 50 @	Pork mess bbl	12 75 @13 00
Mackerel, No. 1 bbl	11 50 @12 25	Do Ohio prime	9 68¾@10 00
No 2 bbl	10 75 @11 00	Butter, west pme	11 @ 11
No 3 bbl	5 50 @ 6 00	Do. Orange co.	14 @ 16
FLAX		Do order to good	10@ 12
Russia, lb	9 @ 11	Hog's lard	7¾ a 8¼
American	6½@ 7	Cheese, Am lb	6 a 7
FLOUR AND MEAL.		Hams smoked	8½ a 10
Genesee	4 62½@	Do. pickled	7 @ 7½
Michigan	4 56½a	Shoulders, smoked	6 @ 6½
Ohio, Hey. & Ven.	5 37½@ 5 50	Do. pickled	5½@ 5⅝
Pennsylvania	@	**RICE:**	
Baltimore	4 75 @ 4 87½	Ordinary 100lbs	3 12½a 3 25
Richm'd c mills	6 25 @ 6 50	Good to prime	3 50 @3 75
Do. county	@ 5 00	**SEEDS:**	
Brandywine	@ 4 87	Clover lb. new	6 a 7
Georgetown	— @ 4 87½	Timothy, tierce	9 50 a12 00
Rye flour	3 00 @ 3 12½	Flax, rough	8 50 a 9 00
Indian Meal	2 37½@ 2 56½	Do clean	
GRAIN.		**SUGARS.**	
Wheat W.	95@1 06	St Croix lb	7½a 8½
Do South new	95@1 00	New Orleans	5 a 6½
Rye, Northern	64@	Cuba, muscovado	a
Corn Jersey	46@ 47½	Havana white	9½a 10
Southern	@ 46	Do Brown	8½a 9
Barley western	50@ 52	**SALT.**	
Oats, Northern	37@	Turks Isl bush	25 a 26
GLASS.		Bonaire,	23@ 30
English Crown 50 feet:		Cadiz,	20@ 21
6x8 to 10x13	3 50 @4 00	Liverpool, fine	1 35a1 45
12x18 to 16x26	5 50@6 50	**SHEETING.**	
Eagle and Columbian:		Russia, white, p.9	50@10 00
6x8 to 8x10	2 10@2 30	Do. brown 8	50@ 9 00
10x14 to 16x20	2 70@3 00	**SOAP:**	
HAY.		N. York brown lb	3 a 6
North River, 100lbs.	45@65	Castile	8½a 9
IRON.		**SPICES.**	
Pig, Eng. & Sc: ton	35a	Cassia lb	19 a 19½
Do Amer	35a 37	Cloves	25 a 25½
Bar do rolled	90a 92½	Ginger, race	a 7½
Do Russ PSI	1 05a1 10	Nutmegs No 1,	1 11 a1 12½
Do Swedes	87½a	Pepper, Sumatra	10½a 10¾
Do Eng com	80a 85	Pimento, Jamaica	11 a 11½
Do do refined	95a	**TEAS.**	
Sheet E & Am lb	7ca 7½c	Imperial lb	38 a 95
Hoop do cwt	5¾a 7	Hyson	43 a 85
LEATHER (Sole.)		Young Hyson	34 a 85
Oak, lb	19 @ 24	Hyson skin	24 a 60
Hemlock, light	15 @ 15½	Souchong	20 a 60
Middle	14½@ 15½	**WOOL.**	
Heavy	13½@ 14	Am. Sax. fleece, lb	34a 35
		Do merino	29a 31
		Pulled superfine	31 a 32
		S. Am. washed	10 @ 12

Miscellaneous.

PASS ON, RELENTLESS WORLD.

Swifter and swifter, day by day,
Down Time's unquiet current hurl'd,
Thou passest on thy reckless way,
Tumultuous and unstable world.
Thou passest on! Time hath not seen
Delay upon thy hurried path:
And prayers and tears alike have been
In vain to stay thy course of wrath!

Thou passest on, and with thee go
The loves of youth, the cares of age;
And smiles and tears, and joy and wo,
Are on thy history's troubled page!
There, every day, like yesterday,
Writes hopes that end in mockery;
But who shall tear the veil away,
Before the abyss of things to be?

Thou passest on, and at thy side,
Even as a shade, Oblivion treads,
And o'er the dreams of human pride
His misty shroud forever spreads;
Where all thine iron hand hath traced,
Upon that gloomy scroll to-day,
With records ages since effaced,
Like them shall live, like them decay.

Thou passest on, with thee the vain,
Who sport upon thy flaunting blaze,
Pride, framed of dust, and folly's train,
Who court thy love and run thy ways:
But thou and I—and be it so—
Press onward to eternity;
Yet not together let us go
To that deep-voiced but shoreless sea.

Thou hast thy friends—I would have mine;
Thou hast thy thoughts—leave me my own;
I kneel not at thy gilded shrine,
I bow not to thy slavish throne;
I see them pass without a sigh—
They wake no swelling raptures now;
The fierce delights that fire thine eye,
The triumphs of thy haughty brow.

Pass on, relentless world! I grieve
No more for all that thou hast riven;
Pass on, in God's name—only leave
The things thou never yet hast given—
A heart at ease, a mind at home,
Affections fixed above thy sway,
Faith set upon a world to come,
And patience through life's little day.

From the Works of Rev. Sidney Smith.

FEMALE EDUCATION.

(Concluded.)

It is of great importance to a country, that there should be as many understandings as possible actively employed within it. Mankind are much happier for the discovery of barometers, thermometers, steam-engines, and all the innumerable inventions in the arts and sciences. We are every day and every hour reaping the benefit of such talent and ingenuity. The same observation is true of such works as those of Dryden, Pope, Milton, and Shakspeare. Mankind are much happier that such individuals have lived and written; they add every day to the stock of public enjoyment—and perpetually gladden and embellish life. Now, the number of those who exercise their understandings to any good purpose, is exactly in proportion to those who exercise it at all; but, as the matter stands at present, half the talent in the universe runs to waste, and is totally unprofitable. It would have been almost as well for the world, hitherto, that women, instead of possessing the capacities they do at present, should have been born wholly destitute of wit, genius, and every other attribute of mind, of which men make so eminent an use: and the ideas of use and possession are so united together, that, because it has been the custom in almost all countries to give to women a different and a worse education than to men, the notion has obtained that they do not possess faculties which they do not cultivate. Just as, in breaking up a common, it is sometimes very difficult to make the poor believe it will carry corn, merely because they have been hitherto accustomed to see it produce nothing but weeds and grass—they very naturally mistake present condition for general nature. So completely have the talents of women been kept down, that there is scarcely a single work, either of reason or imagination, written by a woman, which is in general circulation either in the English, French, or Italian literature;—scarcely one that has crept into the ranks of our minor poets.

If the possession of excellent talents is not a conclusive reason why they should be improved, it at least amounts to a very strong presumption; and, if it can be shown that women may be trained to reason and imagine as well as man, the strongest reasons are certainly necessary to show us why we should not avail ourselves of such rich gifts of nature; and we have a right to call for the clear statement of those perils which make it necessary that such talents should be totally extinguished, or, at most, very partially drawn out. The burthen of proof does not lie with those who say, increase the quantity of talent in any country as much as possible—for such a proposition is in conformity with every man's feelings: but it lies with those who say, take care to keep that understanding weak and trifling, which nature has made strong and powerful. The paradox is with them, not with us. In all human reasoning, knowledge must be taken for a good, till it can be shown to be an evil. But now, nature makes to us rich and magnificent presents; and we say to her—You are too luxuriant and munificent—we must keep you under and prune you;—we have talents enough in the other half of the creation;—and if you will not stupefy and enfeeble the mind of women to our hands, we ourselves must expose them to a narcotic process, and educate away that fatal redundance with which the world is afflicted, and the order of sublunary things deranged.

One of the greatest pleasures of life is conversation; and the pleasures of conversation are of course enhanced by every increase of knowledge: not that we should meet together to talk about alkalis and angles, or to add to our stock of history and philology—though a little of these things is no bad ingredient in conversation; but let the subject be what it may, there is always a prodigious difference between the conversation of those who have not enjoyed this advantage. Education gives fecundity of thought, copiousness of illustration, quickness, vigor, fancy, words, images, and illustrations;—it decorates every common thing, and gives the power of trifling without being undignified and absurd. The subjects themselves may not be wanted upon which the talents of an educated man have been exercised; but there is always a demand for those talents which his education has rendered strong and quick. Now, really nothing can be further from our intention than to say any thing rude and unpleasant; but we must be excused for observing that it is not now a very common thing to be interested by the variety and extent of female knowledge, but it is a very common thing to lament that the finest faculties in the world have been confined to trifles utterly unworthy of their richness and their strength.

The pursuit of knowledge is the most innocent and interesting occupation which can be given to the female sex; nor can there be a better method of checking a spirit of dissipation than by diffusing a taste for literature. The way to attack vice, is by setting up something else against it. Give to women, in early youth, something to acquire, of sufficient interest and importance to command the application of their mature faculties, and to excite their perseverance in future life;—teach them that happiness is to be derived from the acquisition of knowledge, as well as the gratification of vanity: and you will raise up a much more formidable barrier against dissipation than an host of exhortations and invectives can supply.

It sometimes happens that an unfortunate man gets drunk with very bad wine,—not to gratify his palate but to forget his cares:—he does not set any value on what he receives, but on account of what it excludes:—it keeps out something worse than itself. Now, though it were denied that the acquisition of serious knowledge is of itself important to a woman, still it presents a taste for silly and pernicious works of imagination; it keeps away the horrid trash of novels; and, in lieu of that eagerness for emotion and adventure which books of that sort inspire, promotes a calm and steady temperament of mind.

A man who deserves such a piece of good fortune, may generally find an excellent companion for all the vicissitudes of life; but it is not so easy to find a companion for his understanding, who has similar pursuits with himself, or who can comprehend the pleasure he derives from them. We really see no reason why it should not be otherwise; nor comprehend how the pleasures of domestic life can be promoted by diminishing the number of subjects in which persons who are to spend their lives together take a common interest.

One of the most agreeable consequences of knowledge is the respect and importance it communicates to old age. Men rise in character often as they increase in years;—they are venerable from what they have acquired, and pleasing from what they can impart. If they outlive their faculties, the mere frame itself is respected for what it once contained; but women (such is their unfortunate style of education) hazard every thing upon one cast of the die;—when youth is gone, all is gone. No human creature gives his admiration for nothing: either the eye must be charmed, or the understanding gratified. A woman must talk wisely or look well. Every human being must put up with the coldest civility, who has neither the charms of youth nor the wisdom of age. Neither is there the slightest commiseration for decayed accomplishments;—no man mourns over the fragments of a dancer, or drops a tear on the relics of musical skill. They are flowers destined to perish; but the decay of great talents is always the subject of solemn pity; and even when their last memorial is over, their ruins and vestiges are regarded with pious affection.

There is no connection between the ignorance in which women are kept, and the preservation of moral and religious principle; and yet certainly there is, in the minds of some timid and respectable persons, a vague, indefinite dread of knowledge, as if it were capable of producing these effects. It might almost be supposed, from the dread which the propagation of knowledge has excited, that there was some great secret which was to be kept in impenetrable obscurity,—that all moral rules were a species of delusion and imposture, the detection of which by the improvement of the understanding, would be attended with the most fatal consequences to all, and particularly to women. If we could possibly understand what these great secrets were, we might perhaps be disposed to concur in their preservation; but believing that all the salutary rules which are imposed on women are the result of true wisdom, and productive of the greatest happiness, we cannot understand how they are to become less sensible of this truth in proportion as their power of discovering truth in general is increased, and the habit of viewing questions with accuracy and comprehension established by education. There are men, indeed, who are always exclaiming against every species of power, because it is connected with danger: their dread of abuses is so much stronger than their admiration of uses, that they would cheerfully give up the use of fire, gunpowder, and printing, to be freed from robbers, incendiaries, and libels. It is true that every increase of knowledge may possibly render depravity more depraved, as well as it may increase the strength of virtue. It is in itself only power; and its value depends on its application. But, trust to the natural love of good where there is no temptation to be bad—it operates nowhere more forcibly than in education. No man, whether he be tutor, guardian, or friend, ever contents himself with infusing the mere ability to acquire; but giving the power, he gives it with a taste for the wise and rational exercise of that power; so that an educated person is not only one with stronger and better faculties than others, but with a more useful propensity—a disposition better cultivated—and associations of a higher and more important class.

In short, and to recapitulate the main points upon which we have insisted:—Why the disproportion in knowledge between the two sexes should be so great, when the inequality in natural talents is so small; or why the understanding of women should be lavished upon trifles, when nature has made it capable of higher and better things, we profess ourselves not able to understand. The affectation charged upon female knowledge is best cured by making that knowledge more general: and the economy devolved upon women is best secured by the ruin, disgrace, and inconvenience which proceeds from neglecting it. For the care of children nature has made a direct and powerful provision; and the gentleness and elegance of women is the natural consequence of that desire to please, which is productive of the greatest part of civilization and refinement, and which rests upon a foundation too deep to be shaken by any such modifications in education as we have proposed. If you educate women to attend to dignified and important subjects, you are multiplying, beyond measure, the chances of human improvement, by preparing and *medicating* these early impressions, which always come from the mother; and which, in a great majority of instances, are quite decisive of character and genius. Nor is it only in the business of education that women would influence the destiny of men. If women know more, men must learn more—for ignorance would then be shameful—and it would become the fashion to be instructed. The instruction of women improves the stock of national talents, and employs more minds for the instruction and amusement of the world;—it increases the pleasures of society, by multiplying the topics upon which the two sexes take a common interest; and makes marriage an intercourse of understanding as well as of affection, by giving dignity and importance to the female character. The education of women favors public morals; it provides for every season of life, as well as for the brightest and the best; and leaves a woman when she is stricken by the hand of time, not as she now is, destitute of every thing, and neglected by all; but with the full power and the splendid attractions of knowledge,—diffusing the elegant pleasures of polite literature, and receiving the just homage of learned and accomplished men.

A VISIT TO GRAND LIGNE.

The following account of a visit to the mission at Grand Ligne, Canada, is given by a correspondent of the Advocate of Moral Reform, under date of St. Johns, L. C., August 12, 1845:—

Grand Ligne, (the Great Line, so named because it is the grand division between extensive manors) is distant from this village about 9 miles. I had, on my passage down Lake Champlain, providentially met a teacher connected with the mission, from whom I received a polite and pressing invitation to pass the Sunday in the mission family. I needed but little urging; for ever since I first heard the name of Madame Feller, my heart has been with her and her devoted associates. I reached Grand Ligne about 8 o'clock on Saturday evening. The family were expecting me, and gave me a cordial greeting before I entered the house. The road from St. Johns is none of the best, and a thorough jolting in a Canada wagon had fatigued me not a little; but so welcome a reception as these disciples gave me was an abundant compensation for all my fatigue.

The principal missionaries are Madame Feller, M. Roussy, pastor, and M. Normandeau and lady. M. Gavin, also a clergyman, was on a visit to the mission, and will probably be connected with it permanently. Madame Feller, M. Roussy, and M. Gavin, were neighbors in Luzerne, Switzerland, and the two former came over to this country in company. M. Normandeau is a converted Catholic priest. The story of his conversion is a most interesting one, but I can only give the outline of it. It seems he had contracted the habit, pretty early in life, of thinking for himself—a habit quite common among Protestants—but considered very heretical, I believe, by most Romanists. He was a good scholar for a Catholic priest, and held at one time a professorship in the College at Quebec. Afterwards he was transferred to a poor parish, where there was a mere shell of a building for a church, and where he set himself to work resolutely to improve the spiritual and intellectual condition of the flock. The church edifice was repaired at the expense of some twelve hundred dollars, for which amount he gave his own obligation. Very soon after the repairs were made, the Bishop directed him to leave this parish for another in the same condition in which he found the first. M. Normandeau remonstrated with his reverence, but to no purpose. He begged the privilege of remaining until he could pay the debt he had contracted, but the Bishop was inexorable. The poor priest had the alternative, either to make the exchange in a specified time, or consent to be degraded. The freedom of opinion in which he had indulged had doubtless rendered him odious to the Bishop, and he took this course to humble him. M. Normandeau left his parish, but instead of settling down coolly and submissively in the other one, like a good Catholic, he directed his course to the city of New York. He could scarcely understand a word of English at this time; but curiosity led him to attend the services of several Protestant churches, where he was struck with the simplicity and apparent sincerity of the worshipers, and as he contrasted the worship with that of his own church, he was not slow in arriving at an inference somewhat discreditable to the church of Rome. He became an inquirer after truth. On his return home he called upon M. Roussy, at the Grand Ligne mission, and desired to receive instruction in the Greek language, with the view of becoming better acquainted with the New Testament Scriptures. The result of this visit was his engagement as a teacher at the mission; where, in a few months afterwards, it is hoped, he became really, what he had before been nominally, a disciple of the Lord Jesus. This was some three or four years ago. He has ever since been a most devoted missionary, and a very important helper in the work of evangelizing the Canadian French.

The wife of M. Normandeau is an American lady. She appears to be all that is desirable for the post she occupies. She is the only one of the missionaries who speaks the English language fluently, and on this account alone, she would be a valuable accession to the mission. I will not trust myself to say all I feel in relation to her and Madame Feller, for there is a spice of enthusiasm in my constitution; but I must say that I have seldom met two individuals, whom in so short a time I have learned to esteem so highly. Indeed, the image of Christ seems deeply impressed upon the hearts of all these disciples, and I shall long cherish their memory for the Christian spirit they exhibited while I was under their roof.

The present number of pupils in the institution is about 15 or 20; but the influence of the mission is felt for many miles around, and quite a number have, through its influence, been rescued from the power of the beast, and are now either adorning Christ's spiritual edifice on earth, or singing his praises in Heaven.

M. Roussy, the pastor, conducted the services on Sunday morning, in the chapel. Though unused to the French tongue, and able to understand but little either of the prayers or the sermon, I felt that it was good to be there. Never did I join in the services of the sanctuary more sincerely and devoutly; and as the man of God dwelt on the theme of redeeming grace, and the emotions of his soul were pictured in his countenance, I felt that there was something electric in the truth of the gospel, though clothed in a language to which I was almost a stranger.

I conducted the evening service, and preached in English. The number who understood me perfectly was small; but there is an anxiety on the part of all the pupils to learn the English language, and I had attentive listeners among those who could only understand here and there a word. I was amazed, as well as affected, by a remark of one of the young men, who said, in the simplicity of his heart, that he always loved to hear preaching in English; for he was *converted in English*, and spiritual thoughts seemed sweeter when conveyed in that language.

Madame Feller and her associates have endured great tribulation for Christ's sake since they entered upon their labors among the Canadians; and many times their lives have been endangered from the rage of the Catholics; but He who so long preserved his servant the Apostle of the Gentiles, has hitherto protected them from violence, and the opposition of the community in and about Grand Ligne is gradually diminishing.

There is a farm connected with the mission of some 80 acres, much of which is under cultivation. The mission house is built of the limestone obtained in the vicinity. It is a tasteful edifice, with a cupola and a bell. The building stands some three or four rods from the street, and is approached by a curved road wide enough for a carriage, on either side of an oval lawn, occupying the centre of the front yard. There is a commendable taste displayed about all the premises contiguous to the house, and particularly in one of the two gardens on either side. This garden is laid out in excellent order, and is adorned with a variety of beautiful flowers. Thanks to our Heavenly Father that he has spread these charming things all over the earth, and that they bloom as sweetly in the wilds of Canada as they do under the Southern Sun. Precious flowers! The world would be more cheerless than it is were it not for their smiling faces. I never felt the value of flowers so much before as I did when I saw them blushing in all their beauty and glory in the garden at Grand Ligne, to cheer those who had left their home amid the pleasant hills of Switzerland, for the toils and privations of missionary life in a strange land. Precious flowers! I do not wonder that the great prince of Epic poets, when he weaves a sad strain for our first mother as she turns to leave the fair scenes of Paradise, I do not wonder that he makes her weep for the flowers. Dr. Johnson has wondered at it, but he was a great man, and a great critic, and had a peculiar faculty for discovering microscopic defects and deformities. For myself, I think nothing is more natural than that Eve, leaving forever the garden where she had been so happy, should shed some tears over the flowers she had reared with her own hands, and which she had loved both for their beauty and the silent lesson they taught of the goodness of God. But criticism aside, one of these dear disciples observed to me that no one that had not been placed in similar circumstances could imagine what a blessing they found in these flowers. There is a large summer-house, built in the form of an octagon, in the centre of this garden, and one smaller in each corner, all covered with the foliage of the vine.

Madame Feller speaks English with difficulty; but I had a delightful conversation with her through the medium of an interpreter. Her whole heart is in her work. Never was missionary more devoted; and seldom, I am sure, was one more beloved. "Oh," said the Frenchman who was sent to conduct me back to this place, and who did his best to suit my English ears, "Oh Madame Feller *bon dame, bon dame!*" and as he said it, his eyes, "albeit unused to the melting mood," betrayed the emotions of his heart.

I left these brethren and sisters with real regret, though the regret, thanks to our Heavenly Father, was sweetened with the hope of soon seeing them nearly all at Montreal, where they go to attend a meeting of the friends of the mission, during the present week. The God of missions bless them ever in their labor of love. They have entered upon a great work. There are *seven hundred thousand Frenchmen* in Canada, nearly all of whom worship the mother of harlots. These are bound to their religion by the strong chain of superstition forged by the priesthood, and nothing but the Holy Ghost can break it. But these self-denying disciples are doing what they can in reliance on the Spirit. Their labors have been blessed. They have already reaped a golden harvest.

MISERIES OF THE FALLEN.

"Surely there are no sinners so earnestly commended by the loving-kindness of our Lord to the pity of Christians; for there are no sinners who by the usages of the world are so absolutely lost, so cast out of its sight, so abandoned to the bitterness of their own tormented soul. A fallen woman the world counts it righteous to forsake and scorn. Even her own kindred turn their backs, and shut the door of home upon her. None meet a harder judgment, or more unequal measures from the world. Great and deadly indeed their sin has been, and fearfully are they made to answer for it. None are to be pitied more; none are more sinned against. Even the most abandoned were once purer than the possessed being by whom they were betrayed. They were, perhaps, the weak and shrinking objects of temptation. It may be, some base superior, who held them in check by fear, and awed them into crime; or the vile example of a mother, or the hateful trafficking of a parent was their ruin. Multitudes may be said to perish against their will—decoyed or forced into the pit. Sometimes out of such beginnings, when the habit of inward chastity has as yet been hardly breathed upon, the whole is lost, and they are launched into a career of daring and reckless profligacy. Shame, fear, horror, bar up their return. The drop has fallen; behind them is a gulf they cannot pass; retreat is all cut off. There seems now to be nothing left but to hurry onward unto death; to fling themselves headlong upon the whirlpool, that they may stun the recollection of purity, the consciousness of guilt. God alone is the witness of the groanings which are breathed unknown, and the burning tears which are shed in the very depths of impurity. What harrowing recollections of faces dearly loved, last seen in anguish—of the fresh years of early childhood; and the hopes, and joys, and fair prospects of an innocent and gentle life, all seared and blasted, come back upon them in the hours of unholy revel to be their mockery and torment. No eye but His can read the visions of home and happy days, which rise upon their desolate hearts in the tumult and darkness of these crowded streets, and the agonizing dreams of a blessedness no longer theirs, by which their broken sleep is haunted. None other but He can know what unutterable agony goes up by day and by night from the loathsome chambers and pestilential dens in which these homeless, decaying mortals hide themselves in misery to die. And what a death is the death of a harlot!—when the baffled heart wanders in dreams of sickness to die in the home of its birth, and wakes up from the happiness of delirium to madden itself again in the sights and sounds which harass its miserable death-bed—when the eye strains itself in vain for the vision of a mother's pitying face, and the ear is sick with listening for the coming of brother, husband, child, whose footfall shall be heard never again! Then comes death; and after death, the judgment, and the great white throne, on which He sitteth from whose face both heaven and earth shall flee away. Lamb of God, that takest away the sins of the world, have mercy upon them and us in that day!" [Archdeacon Sinclair.

THE CHRISTIAN'S WORK.—The proper work of the Christian is, the extension of Christianity; the adding to the cloud of witnesses; the diminution of the sons of darkness; the accession of gems to the Redeemer's crown. It is to be imbued with holy, untiring anxieties to rescue beings like themselves from going down to the pit; and because time is short, to devote every power, to consecrate every talent, devise every means, employ every resource, to 'save souls from death,'—constantly to remember, that men are always perishing; that, therefore, we should be always laboring: and the season for activity is circumscribed—and that ere long, the night will come—it is coming—when our tongues shall be silent, our hands motionless, and our hearts pulseless; 'for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.'

[John Adee.

A WORD TO YOUNG MEN, AND YOUNG WOMEN.

"That women adorn themselves in modest apparel . . . not with broidered hair, or gold, or perals, or costly array;" 1st. Timothy 2d. chapter, 9th verse.

St. Paul addressed these words to women, but they will apply, well, to both sexes. That men and women, at the present day, do not regard the apostle's injunction, or exhortation, is a truth that cannot be denied. Pride and extravagance keep pace—yes, outstrip the age of the country For a considerable time, after our Pilgrim fathers landed in America, the people heeded the Apostle's injunction; but how is it in 1845? Modest and simple apparel (with the mass) has become obsolete. How much time is needlessly spent in adjusting and embroidering hair! How many undertake to adorn themselves with gold rings and gold watches, that are not, actually, worth a fourpence! How many people are determined to have fine and expensive apparel, when something simple and plain, would be much more for their interest and credit. "For loveliness needs not the foreign aid of ornament, but is, when unadorned, adorned the most." It is much to be lamented, that such a competition exists. A vast many are trying to outdo. It matters not whether they be rich or poor. Counting the cost is out of the question. The leading object is to get the things desired, as to the pay, they are very indifferent.

Now if the apostle be correct, then many are acting an unwise part. They are unwise, because finery and superfluity, instead of adding to people's good looks, greatly detract therefrom. They are unwise because it is a prolific source of embarrassment and injustice. They are unwise, because it is actually a sin. For the improvement of our time and money, we are assured we must render an account. If it shall appear, we have misimproved the talents committed to us, we must be considered unprofitable servants.

[UNUS POPULI

GETHSEMANE.

"And being in an agony he sweat as it were great drops of blood falling down to the ground."

In contemplating the example of our Lord, what scene is more full of touching interest than that in Gethsemane. The hour of anguish, of conflict with the hosts of earth and hell was fast approaching. Jesus, the brightness of the Father's glory—the adored of Heaven—the hope of earth—was about to fulfil his mission of suffering. He stood alone—human sympathy was not offered—human wretchedness, and the sin of the self ruined, were the theme that induced that prayer of agony. Suppose he had fainted beneath the weight that was pressing upon him, and calling for legions of Angels, had with them ascended on high, leaving the work of our redemption incomplete. Man might have done thus, but not so our Saviour. Although he so well knew

"The price of pardon was his blood
His pity ne'er withdrew."

That hour in Gethsemane! How precious and hallowed the associations that cluster about it. Who can look upon the sufferer there, and realize why it was that prayer ascended and that blood oozed forth—without soul melting sorrow for the sin that cost the sacrifice? Who can look by faith within the veil and hear that same compassionate voice now interceding for the sinner, and then with an eye of love fixed on the soul saying, "come unto *me* all ye that labor and are heavy laden"—without flying at once with adoring gratitude to ONE thus able and willing to save.

For the tried and tempted no place is like the garden and the cross. No where else can the soul acquire such lessons of humility and love. How delightful is it to learn there that "Earth has no sorrow that Heaven cannot heal." In the light of Christ's sufferings and sacrifices for us, what can we endure worthy of the name of sufferings and sacrifices? What are earth's trials compared with that eternal banishment from his presence, that had been our doom but for his boundless love.

In sickness, in bereavement, amid persecutions, afflictions and the blight of every cherished hope—there is one unfailing panacea, viz., a view, such as faith gives, of a suffering, risen Saviour. With this mental vision, united with the remembrance of his own gracious words that come thronging in quick succession—

"A joy springs up amid distress,
A fountain in the wilderness."

"It pleased Him to make the Captain of our salvation perfect through suffering." Are we willing to tread in his steps by receiving with filial cheerfulness whatever cup his hand shall mingle, or permit to be mingled for us? Are we willing, if need be, to "resist unto blood striving against sin?" Of the company above it is said, "these are they that came out of great tribulation." Who of us shall join their number when a few more days are fled? Who of us are living near the cross—like Enoch walking with God—like David meditating daily upon his precepts—and like Job feeling—though he slay me yet will I trust in him! Who of us can count it all joy when we fall into divers temptations? Who of us have the spirit of the primitive disciples—live for others as they lived—rebuke sin as they rebuked it—seek to save the lost as they sought to save them, and realize the value of the *soul* as they realized it? With the same Saviour, the same gospel, the same commands and promises, why should we not, living or dying, imitate their holy example. Adv. Moral Reform.

WANDERING MUSICIANS.

Among the crowds of emigrants daily landing in New York, it is frequently the case with individuals, that they resort at once to street-begging—rag-picking—or strolling about with a dilapidated harp, organ, tambourine, or guitar; and of late the number of wandering musicians seems to have greatly increased. Pass along our principal thoroughfares when you will, except on the Sabbath, and you can scarcely miss the sight of healthy looking men, or robust masculine women, with a hurdy-gurdy of some sort, out of which they continue to bring sounds of discord as harsh as their own looks.

There are now several women dressed in Swiss costume, who go about singing and playing before the rum shops, and on board of the steamboats that ply between the city and the different landings on Staten Island, Long Island, and New Jersey; and some dressed less strikingly, generally accompanied by a little girl or two who solicit the contributions of by-standers. It is really heart-sickening to witness such modes of obtaining a livelihood, and well would our municipal police be employed in preventing it. The vulgar remarks, the obscene jests, the lewd gestures, bandied between the singers and their audiences are frequently revolting; and especially do these abound when the performers stop at the doors of those dens where liquor is sold. Aboard steamboats there is less impurity observable in their manner, doubtless because of the presence, amid their listeners, of respectable females, from whom they wish to win a trifle; but usually, obscenity is manifested in their manner, and not unfrequently in the words they sing.

Having occasion to go to Staten Island not long since the writer observed a woman and girl coming ashore from another boat that had just landed, with a harp, and saucer, and step on board the one on which she had taken passage. Immediately after leaving the wharf the woman struck the strings, (no other epithet would express her manner) and in a shrill voice burst out with a German song, the child chimed in, the passengers gathered about them, and after the singing of three German songs, the child (a girl of eleven or twelve) sang a humorous English song, accompanying herself on the harp, and then returning the instrument to the woman she passed her saucer among the crowd. Those who gave nothing she stared almost out of countenance; but scarce looked at those who dropped her a trifle.

Her saucer was soon filled, and emptying it in a satchel she carried, she came up to the writer, who had remained with some half dozen others, at a distance. As she extended her hand for a donation, the writer remarked, "I would rather give you and your mother work by which to earn a living, than alms for singing." She replied, "Humph, we can get plenty of work, but we don't want it, we can make money enough singing, and it is nobody's business if we prefer it;" and turned about as scornful as if she had been insulted; at the first landing they left, but not without an angry glance at the object of their displeasure. They no doubt collect many dollars in the course of a week, from those more industrious than themselves, and on the Sunday they may be found tricked out in their finery, amid every haunt of the dissolute.

Not long since a friend of the writer who understood the Swiss language, was crossing the ferry from Williamsburgh to New York, and there were several girls on board with baskets and bags of rags just collected. They were from fifteen to eighteen years of age, and of most beggarly appearance. They were remarking about the pride of some one who had formerly gone with them rag-picking, but whose mother had lately forbade her associating with them. Their conversation became very animated, and at length one remarked, "Why, her mother need not feel so, she cannot dress on a Sunday as well as I can by any means!" "No, no indeed," said another, "and the watch she wears, did not cost by twenty dollars as much as mine did!"

After a while the conversation turned upon the balls they attended on Sundays, the drives, and sails, interspersed with remarks of how few that met them then mistrusted that they were rag-pickers during the week.

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The Sabbath Recorder.

JOHN TOMBES.

To the Editor of the Sabbath Recorder:

As the New York Sabbath Tract Society is desirous of collecting a permanent library, and of gathering up the fragments that remain of the ancient defenders of the Sabbath, I send you the following facts respecting JOHN TOMBES, which I have recently gleaned from my cursory reading. Perhaps some of your correspondents may furnish other facts illustrative of the same person's sentiments and practice.

In J. Davis' History of the Welsh Baptists, published at Pittsburgh, 1833, is the following record, page 41:—

"In the year 1653 there was a public debate on baptism, at Abergavenny, between Mr. Tombes and Mr. Cragg—the former a Baptist, the latter a Pedobaptist. We do not know where Mr. Tombes came from to Abergavenny, how long he continued, nor what became of him. He nobly defended the Baptist principles, and most dreadfully irritated and mortified Mr. Cragg. Many were convinced that believers are the only subjects of baptism, and that immersion is the only mode; and more than forty persons were baptized and added to the church under the pastoral care of Mr. Pritchard. This is all we have ever read of him."

In Mr. Joseph Stennett's Answer to Mr. David Russen's Book on Baptism, first edition, published in London 1704, at page 249, is the following passage:—

"Some of them (i. e. persons holding Baptist sentiments,) have continued in the communion of the Church of England, particularly Mr. Tombes, concerning whom the House of Lords, in the Reasons they have published against some clauses in the Bill against Occasional Conformity, agitated in the last Session of Parliament, are pleased thus to express themselves: 'There was a very learned and famous man that lived at Salisbury, Mr. Tombes, who was a zealous Conformist in all points but one, Infant Baptism.'"

A short time since, I found in the possession of Br. Weedon Clark, of Hopkinton, R. I., an old book of nearly a thousand pages, in that old square size between our modern octavos and duodecimos. The title page was gone, but on a short perusal of it, I found it to be an able work on Christian Baptism, and written by Mr. John Tombes. An advertisement towards the end of the book showed that he was the author of fourteen other polemic works, published in England during the Protectorate of Oliver Cromwell. From pages 674 and 675, I extracted the following passages:—

"I find not where the term Sabbath day is meant or applied to any other than the seventh day of the week. I grant that other days are termed Sabbaths—Sabbaths of rest, as Lev. 23: 24, 32: 29—but no where that I yet find, is any day besides the last of the week, termed '*the Sabbath day.*'" . . . "The blessing of the Sabbath day, Ex. 20: 11, was the same with the blessing, Gen. 2: 3, for it is a narrative of what God did in the beginning; and that day was the seventh day in order after the six days in which God created his work." . . . "Methinks the Evangelist Luke, 23: 56, when he says, 'they rested the Sabbath day *according to the commandment,*' (which commandment is that Ex. 20: 11,) and that Sabbath, being by the confession of all the last day of the week, doth plainly expound the fourth commandment of that particular Sabbath, which was the seventh day in order from the creation, and the last day of the week."

Whether an attentive perusal of the whole work would furnish any more testimony respecting his views of Sabbath-keeping I cannot tell. It is however worth your inquiry. At page 228 of his book on baptism, Mr. Stennett says:—

"Some Pedobaptists observe the seventh day, and some of them in the communion of the Church of England too; for when they hear the fourth commandment read, which declares the seventh day to be the Sabbath of the Lord, and requires the observation of it; and that prayer of the Church, immediately annexed to this command, as well as to each of the rest, '*Lord have mercy upon us, and incline our hearts to keep this law,*' they think they should not be sincere, either in answering the obligation laid on them by God in the commmandment; or by themselves in this prayer, without observing the seventh day, which he there requires to be kept, and which they pray their hearts may be inclined to keep."

Was Mr. Tombes one of this class of Sabbath keepers?

S. D.

THE PULPIT AND THE PRESS.

A great change has taken place in the public sentiment respecting the province and power of the press. It is now felt to be a most important instrument for disseminating religious intelligence and inculcating moral truth. Perhaps there has never been a time when the secular press was doing so much in this work as at present. We look upon this circumstance as an omen of good, and therefore rejoice in it. The eloquent Edward Irving once spoke on the subject in the following language, containing suggestions worthy of sober consideration:—

"It seemeth to me, that from the press there should at all times issue forth, amid its teeming company, some forms of religious truth to guide the course of those who are ever influenced by its novelties. On which account, though we should say nothing that has been better said before, we will, out of regard to the constant appetite of the age for novelty, and out of pure love to the good old cause, set forth our opinion.

I fancy that if the Spirit of God were to choose out twelve men from the house of God, with whom to finish the great work of converting men, especially the men of this country, and for that purpose were as on a second pentecost, to bestow upon them special gifts, the gift of *writing powerfully* would be a chief one; for the press hath come to master the pulpit in its power; and the ability to write powerfully seems to me a greater accomplishment of the soldier of Christ, than the ability to preach powerful discourses. The one sends a dart, which though well-directed, may fly wide of the mark, and having once spent its strength is useless for ever; the other is the ancient catapulta, which will discharge you a thousand darts at once in a thousand different directions; and it hath an apparatus for making more darts, so that it can continue to discharge them for ever. To use this most powerful of intellectual and moral instruments in the service of Christ is a noble ambition which should possess the soul of every Christian. He doth, in a manner, multiply his soul thereby, and give to his idle thoughts a habitation and a name."

HENRY COLLINS.

HENRY COLLINS was one of those rare characters, who, though in a peculiar manner qualified for the highest stations in society, yet deemed himself not above the responsibilities and humble duties of religion. He made a profession of religion in the year 1728, and joined the Seventh-day Baptist Church in Newport, R. I., then under the charge of Rev. ~~Wm. Gibson.~~ In 1729 he was elected a Trustee, and with Mr. Jonathan Weeden had the sole charge of erecting the house of worship which still remains entire, its curiously-wrought pulpit being at present occupied by Rev. Lucius Crandall. Mr. Collins seems to have participated with much zeal in the labors of his brethren, being always ready to act his part, sometimes as messenger to the scattered brethren, and often at home in the service of the congregation, not shunning the most humble and laborious duties to advance the prosperity of the church.

The character of Mr. Collins, as a citizen, is given in the following sketch from the Newport Mercury:—

"Among the wealthy and distinguished merchants of Newport, who flourished in her colonial glory, Henry Collins deserves to be remembered with gratitude and respect. He was a native of Newport, and born in March 1699. He was educated in England, and on his return to his native country, adopted the profession of a merchant, in which he was for some time eminently successful. He was a man of fine taste—fond of literature, he animated and encouraged kindred spirits, and in 1730 with seven associates formed a Literary and Philosophical Society in Newport, which was the first that was ever formed in the Colony, and probably was one of the earliest in America. This society afterwards comprised many of the prominent men in the Colony, and some in Massachusetts and Connecticut.

"He is said to have been the projector of the plan for a Library Association in Newport, for which purpose he gave the valuable lot of land on which the edifice of the Redwood Library was erected, and was for many years one of the Directors of the institution.

"He was a munificent patron of the arts, and to his patronage of Smybert, Alexander, Feeke, &c., we are indebted for many of the ancient portraits, which are still to be found in Newport. He formed a gallery of paintings, of which the venerable Dr. Waterhouse, who remembered to have seen them in his youthful days, (in a letter to the Rev. Mr. Elton,) thus speaks:—'Henry Collins, a wealthy merchant and a man of taste, the Lorenzo de Medici of Rhode Island, caused a painting to be made of Parson Callender, as well as some other divines, as Hitchcock, Clap and Dean Berkeley, which I have often admired in the Collins collection.' Smybert, who painted most of these portraits, was one of the persons who accompanied Dean Berkeley to America. He was an artist of great eminence from Edinburg, and was possessed of some choice paintings of the Italian masters; after residing in Newport a few years, he removed to Boston; it is said one of these pictures was seen by West, and a young artist named Copely, who both copied it so successfully, that both were fired with the ambition of going to England. The consequence is well known.

"Mr. Collins, affluent and generous, widely diffused around him those blessings he enjoyed; he educated at his own expense many poor but deserving young men, some of whom afterwards became prominent in our community. He appears to have been at the head of every public improvement in Newport—the extension of the Long Wharf, the building of the Brick Market and Granary, &c.

"The conversational powers of Mr. Collins were of the highest order, and the riches of his well stored mind, were dealt out with no unsparing hand; few ever left him without improvement, or shared his converse, without pleasure.

"The unbounded liberality of Mr. Collins led to a considerable diminution of his fortune, which was followed by ruinous losses under the application of the Admiralty rule of '56, and finally by bankruptcy in 1765. He lived but a few years after his misfortunes; and is understood to have died at the house of one of his friends about the year 1770.

"It is understood that there is a fine portrait of Mr. Collins still in existence, which is said to be now in possession of some one of the family of the late Dr. Henry Collins Flagg, of South Carolina. It ought to be placed in the Redwood Library."

THE LEPER.

"And he went out from his presence a leper as white as snow."—2 Kings, Ch 5, ver. 27.

Mr. Caunter, when in India, gives the following account of a leper with whom he met:

'One evening, as I was strolling along the seashore, I saw such an extraordinary object before me, that I could not take my eyes off it. A man was coming toward me, whose only clothing was a piece of cloth wrapped round the body from the waist downward. His skin was perfectly white, and perfectly glazed as if seared with a hot iron. His head was uncovered, and his hair, which was the same color as his skin, hung down in long strips upon his lean and withered shoulders. His eyes, except the eyeballs, were of a dark murky red, and he kept them fixed on the ground, as if it were painful for him to look up, which I found to be the case. He walked slowly and feebly, and was so frightfully thin, that he seemed to stand before me a living skeleton. He did not at first venture to come within several yards of me. I moved towards him, but he walked from me, beseeching me to give the smallest trifle to a miserable man, to save him from starving to death, as he was an object of universal scorn, an outcast from his home and friends. He told me not to come near a polluted creature, for whom no one felt pity. He told me he had, during many years, suffered dreadfully from the leprosy, and though he was now cured, it had left upon him these marks of pollution, which would prevent his ever being allowed to go among his fellow-creatures again. The color of his skin was changed to a corpse like white, and none could mistake that he had been a leper.'

THE FRUITS OF INFIDELITY AND THE BIBLE.

Rousseau, the French Infidel, on his return to Paris, (says Lord Brougham, in his Sketches of Men of Letters,) went to live at an inferior hotel, or rather lodging-house, near the Luxembourg, and there dining at the table with the family, he became acquainted with a female servant, a girl from Orleans, where her father had held a place in the mint, and her mother had been a shop keeper, but both were reduced to distress. Their name was Le Vasseur, and the girl's Theresa. She was about twenty-three, of modest demeanor, and so much without education, that, even after living with him for many years, she never could read the figures on the dial-plate of a clock, or tell in what order the months succeeded each other. He became attached to her; she cohabited with him and bore him five children, all of which he sent one after the other to the Foundling Hospital, regardless of the poor mother's tears; and after twenty-five years of this intercourse he married her. The mother, a vulgar and affected woman, lived with them; and the father, whom he could not endure, but of whom Theresa was very fond, was on the pretext of economy, sent at the age of eighty to the work-house, where the disgrace of this treatment immediately broke his heart.

Thomas Paine was another infidel, who, as some yet alive in this city know, yielded up his spirit in a tempest of agony and despair; alternately uttering fearful curses, and calling for help on the insulted name of Christ! An aged gentleman, well acquainted with him, says,—"One evening I found Paine haranguing a company of his disciples, on the great mischief done to mankind by the Bible and Christianity. When he paused, I said—'Mr. Paine, you have been in Scotland; you know there is not a more rigid set of people in the world than they are in their attachment to the Bible; is it not their school-book? When a young man leaves his father's house, his mother always in packing his chest puts a Bible on the top of his clothes.' He said it was true. I continued—'You have been in Spain and Portugal, where they have no Bible.' He assented. 'You have been in districts in Europe, where not one man in fifty can read; and you have been in Ireland, where the majority have never seen a Bible. Now you know it is an historical fact, that in one county in England or Ireland there are many more capital convictions in six months, than there are in the whole population of Scotland in twelve. Besides, this day there is not one Scotchman in the Almshouse, State Prison, Bridewell, or Penitentiary of New York. Now then, if the Bible was so bad a book as you represent it to be, those who use it would be the worst members of society; but the contrary is the fact; for our prisons, almshouses, and penitentiaries are filled with men and women whose ignorance or unbelief prevents them from reading the Bible.' It was now near ten o'clock at night. Paine answered not a word, but taking a candle from the table, walked up stairs, leaving his friends and myself staring at one another."

When such are seen to be the fruits of infidelity, contrasted with those of the Bible, can it be considered of no consequence what children read, or what a man believes? [N. Y. Telegraph.

INDUSTRY—A THOUGHT FOR THINKERS.

An Andover correspondent of the N. Y. Evangelist gives a striking notice of the Rev. John A. Sherman, a Missionary now on his return to Benares, upon the Ganges, 500 miles above Calcutta. While recently in Andover, though on a passing visit, and in a foreign land, where he wished to notice things around him, he read, during the ten days of his stay, Henry's Life of Calvin, a recent German work in three large octavos, besides much in periodicals, and besides spending considerable time in social intercourse, preaching twice, and delivering a most interesting lecture, of two hours length, on India.

About two years of his time in India has been spent in Calcutta, in translating and printing the Bible in the Hindostan language, for the British and Foreign Bible Society. While engaged on this translation, he applied himself from four in the morning till eight in the evening, notwithstanding the intense and sultry heat of Calcutta. And strange as it may seem to some, he assigns this very fact of his intense application, as a leading cause of his uninterrupted health and vigor. "The man who would live in India," he says, "must have plenty of work; if not, he will yield to the enervating influence of the climate, and lounge away his days on the sofa, and consequently be tossing all night on his sleepless couch, for want of the requisite fatigue. Then comes dejection of spirits, and utter prostration of the whole man."

This thought may well arouse many to aim at eminent usefulness; for it is the indolent and irresolute of both sexes, not the industrious, in study or business, that are incapable of enduring heat or cold, or truly enjoying life, with honor, in any country. But, to secure the highest benefits of industry, it must, as in the case before us, be prompted by true Christian benevolence, and sustained by proper views of human destiny and accountability. We would say then to the student—to the child of affluence—to every youth of spirit—

"Rouse to the work of high and holy love,
And thou an angel's happiness shalt know—
Shalt bless the earth, while in the world above:
The good begun by thee, shall onward flow
In many a branching stream, and wider grow:
The seed that in these few and fleeting hours,
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heaven's immortal bowers."

THINKING ON GOD.

"A friend once told me, that among other symptoms of high nervous excitement, he had been painfully harrassed for want of sleep. To such a degree had this proceeded, that if, in the course of the day, any occasion led him to his bed-chamber, the sight of his bed made him shudder at the idea of the restless and wretched hours he had to pass upon it. In this case it was recommended to him to endeavor, when he lay down at night, to fix his thoughts on something at the same time vast and simple, such as the wide expanse of the ocean, or the cloudless vault of heaven, that the little hurried and disturbing images that flitted before his mind, might be charmed away, or hushed to rest, by the calming influences of one absorbing thought. Though not at all a religious man at the time, this advice suggested to his mind, that if an object at once vast and simple was to be selected, no one could serve his purpose so well as that of God. He resolved to make the trial and think of Him. The result exceeded his most sanguine hopes; in thinking of God he fell asleep, as he termed it, in God. What began as a mere physical operation, grew, by imperceptible degrees, into a gracious influence. The same God who was his repose by night, was in all his thoughts by day. And at the time this person spoke to me, God, as revealed in the gospel of his Son, was "all his salvation, and all his desire." So various are the means and inscrutable are the ways, by which God can "fetch home the banished." [Rev. H. Woodward.

EXAMPLES OF TRUE HEROISM.

Among the teachers that went with Mr. Williams in the Camden, with the view of being placed on the New Hebrides, or some of the neighboring islands, there were two from Raratonga. Mr. Pitman and Mr. Buzzacott pointed out to them the dangers to which they would probably be exposed in landing among savages. They manifested the greatest willingness to hazard their lives in attempting to plant the standard of the cross on any island to which they might be appointed. When it was intimated that the loss of life might be the result, they replied, "Be it so; it is the cause of God; he will shield us from harm; if not, we can die in no work more glorious." One of them said to Mr. Pitman, "Look at these scars; these I got in heathen wars. I was marked out, and sought for as a sacrifice, but eluded my pursuers by secreting myself in the mountains. Often have I wondered how I escaped; but now it is all plain, the love of God, through Christ my Saviour. Cheerfully therefore will I devote that life to him who has redeemed me with his blood." His parting language to his son and daughter, who remained at Raratonga, was equally interesting and affecting. After giving them good advice in reference to their future conduct, he said, "Do not be cast down, nor allow of immoderate grief, should you hear I have been killed by the heathen, for I am willing to die in such a cause, if God calls me to such an end. Had not Jesus shown mercy to me, in leading my feet into the path of life, I should have perished. Willingly therefore do I go forth to this work of my Saviour. If I die by the hand of the heathen, it will be because God permits it. If I live, I purpose to do what I can to lead their souls to Jesus, who is the Saviour of the world." With such feelings did this good man go forth to prepare the way for better qualified teachers hereafter.

THE ARAB BOY AND THE LIONS.—The Baron de Bode, in his recently published Travels in Luristan and Arabistan, states that among the reeds and marshes which environ the ruins of Shush, lions are still found in great numbers, and Arabs are full of the stories of their ravages. An old man of the party, with vehement gestures and considerable volubility, detailed a personal adventure:

'When a lad, of eight or nine years old, I was sent one day by my parents to scare away birds from a plantation belonging to us, which lay close to the river. As I was sitting in a frail hut of rushes, I suddenly espied a lioness making her way to my place of concealment. My liver melted into water at the sight, (jighe ab shud,) and I became like one transfixed. The animal stopped short, then crouched, and rolling on the sand, appeared quite unconscious of an intruder. Although I trembled like a leaf, this afforded me some respite; but, presently, I became aware of another lion through the rushes, by the tremendous roaring which preceded him. They met, and apparently on very friendly terms, and for some time they gamboled like dogs together. But I felt that my situation was not the better for it, as their stay might be prolonged. I was more dead than alive, expecting every instant that they would discover my hiding place; and one stroke of the paw was more than sufficient to bring down the hut. I was afraid to breathe, lest the sound should reach their ears, yet I could not prevent my teeth chattering quite audibly. But whether it was that they were too much occupied with their own concerns, or that they were deficient in scent, I do not know; suffice it to say that after a short time, which to me appeared an age, they separated, each taking a different direction, and soon disappeared.

'It is many years since that event took place,' added the old man in conclusion, 'still I can never think of it without a shudder.' To me this narrative had a peculiar interest, as I was standing on the very spot which the traditions of the east point out as the scene, where twenty-five centuries ago, Daniel had his miraculous escape, and I could not but contrast the calm confidence of the prophet, with the agitated state of the Arab youth, who had not yet learned to place complete and implicit reliance on his heavenly Father.'

FEMALE INFLUENCE AND ENERGY.

I have observed that a married man falling into misfortune is more apt to retrieve his situation in the world than a single one, chiefly because his spirits are soothed and relieved by domestic endearments, and self-respect kept alive by finding that, although all abroad be darkness and humiliation, yet there is still a little world of love at home of which he is monarch. Whereas a single man is apt to run to waste with self-neglect; to fall to ruins, like some deserted mansion, for want of an inhabitant. I have often had occasion to remark the fortitude with which women sustain the most overwhelming reverses of fortune. Those disasters which break down the spirit of a man and prostrate him in the dust, seem to call forth all the energies of the softer sex, and give such intrepidity and elevation to their character, that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who had been all weakness and dependence, and alive to every trivial roughness, while treading the prosperous path of life, suddenly rising in mental force to be the comforter and supporter of her husband under misfortune, abiding with unshrinking firmness, the bitterest blast of adversity. As the vine which has long twined its graceful foliage about the oak, and has been lifted by it into sunshine, will, when the hardy plant is rifted by the thunderbolt, cling round it with caressing tendrils, and bind up its shattered boughs, so, too, it is beautifully ordered by Providence, that woman, who is the ornament and dependent of man in his happier hours, should be his stay and solace when smitten with sudden calamity; winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart. [Irving.

REPENTANCE ON A SICK BED.—Rev. Mr. Kinney of Whitewater, Wisconsin, says, that during the year he has visited four persons, who on their sick beds promised repentance and submission to God; and some of them appeared to be in deep anxiety about their souls, so that had they been taken away, he should have hoped of their salvation. But the Lord spared their lives and restored them to health. Now, not one of the number gives evidence of a change of heart.

Similar to this is the experience of nearly every faithful minister. No confidence is to be reposed in a sick bed repentance. It may possibly be genuine—but probably, God will "laugh at their calamity, and mock when their fear cometh."

[Vt. Chronicle.

SUBMISSION.—Health may be enjoyed; sickness must be endured; one body is the object of both, and God the author of both. If, then, he give me health, I will thankfully enjoy it, and not think it too good, since it is his mercy to bestow it; if he send sickness, I will patiently endure it, and not think it too great, since it is my sin that deserves it. If in health I will strive to preserve it by praising him; if in sickness, I will strive to remove it by praying to him. He shall be my God in sickness and in health, and my trust shall be in him in health and in sickness. So in my health I shall not need to fear sickness, nor in my sickness despair of health.

CONSCIENCE INDESTRUCTIBLE.—"Conscience," says a contemporary, "may be abused, but it is feared; it may be loaded down with weight, but cannot be crushed; the cauterizing iron may be applied, but though seared, it cannot be killed. You may shut your eyes, but it will whisper in your ears. You may stop your ears, but it will tremble in your nerves. When it cannot thunder it will whisper; and when it cannot whisper, its silence is often more dreadful than its utterance. It is dangerous to offend conscience, for it has a most tenacious memory, as well as a most tender sensibility. It is the more dangerous, because it does not consider your conduct a personal affront, but as an impious insult to the moral government of God."

LEARNING IN YOUTH.—Walter Scott in a narrative of his personal history gives the following caution to youth:

"If it should ever fall to the lot of youth to peruse these pages, let such a reader remember that it is with the deepest regret that I recollect in my manhood the opportunities of learning which I neglected in my youth; that through every part of my literary career, I have felt pinched and hampered by my own ignorance; and I would at this moment give half the reputation I have had the good fortune to acquire, if by doing so I could rest the remaining part upon a sound foundation of learning and science."

The Sabbath Recorder.

New York, September 11, 1845.

ENFORCING SABBATHS BY CIVIL PENALTIES.

The newspapers have recently chronicled several instances in which men have been fined or imprisoned for laboring on the first day of the week, commonly called the Christian Sabbath. One of these instances occurred in the State of Vermont, where a man was fined two dollars for working on Sunday, and then, in default of payment, was thrown into prison, where he remained for a long time. Another instance occurred in Ohio, where more than a dozen Israelites, and many other persons, were fined certain sums for attending to their ordinary business on Sunday. In each of these instances, the persons implicated claim to have acted according to the dictates of their consciences, and not in violation of any divine law. Yet the administrators of the civil law have seen fit to lay hold upon them, and to inflict upon them summary punishment, as though they were really bad men, of whom it was necessary to make examples for the warning and protection of others.

Different opinions will of course be entertained by different individuals in regard to the policy and justice of these proceedings. For our part, we regard them as both impolitic and unjust.

They are *impolitic*, because they serve to weaken the sense of religious obligation to keep holy a Sabbath day, and to strengthen the impression that it is a mere social or civil arrangement. One of the greatest difficulties to be met with in all the efforts to promote a better sanctification of the Sabbath, has been to make men feel that they were under obligation to God, as well as to each other, to observe a season of sacred rest. There is a strong tendency in the human mind to disconnect these outward duties from divine authority; and just in proportion as this is done, the whole matter becomes one of indifference and uncertainty. There is nothing which could more effectually strengthen this tendency, than for the civil magistrate to take into his own hands the infliction of punishment upon those who neglect the popular Sabbath.

These proceedings are *unjust*, because they deny the right of private judgment in religious matters, which by the spirit of our institutions and the letter of our laws is guarantied to every individual. This right is inalienable; it cannot be forcibly taken from us, nor voluntarily surrendered by us. Hence the framers of our state and national governments have distinctly asserted and carefully guarded it. But what else is it than a denial of this right, for civil officers to inflict penalties for doing just what an enlightened conscience and mature judgment approve and require. It is nothing else, surely. We are told, it is true, that a vast majority are in favor of the opinions which the magistrates wish to enforce. But what of that? If there was but one individual of a different opinion, he ought to be respected—nay, he *must* be respected in order to carry out the principle which has been laid down, and secure its application in other cases as well as in this. We talk of the injustice of taxation without representation, or of being governed by those whom we have had no voice in electing, but what is this in comparison with being legislated for and punished by others in matters purely religious—matters wholly between individuals and their God? There can be no greater injustice, than for the civil authorities to establish a religious creed, by whatever process, and then go about to search out and punish those who can not conscientiously comply with it. That is the very spirit which gave rise to the inquisition, and which would revive it again if carried out to its legitimate results.

It was laid down as a maxim in the early Constitution of one of the New England Colonies, that "no subordination of one religious sect to another shall ever be allowed." The justice and wisdom of that maxim has often been acknowledged, and nearly all of the States profess to have formed their constitutions according to it. But is not this system of legislating in favor of Sunday, and inflicting penalties upon those who do not observe it, a practical subordination of one sect to another? With the Jews, for instance, it is a matter of conscience both to work six days and to rest the seventh. But when they have rested the seventh day according to the divine commandment, and are then compelled to rest on the first day also in compliance with the wishes of the larger religious sects, they are subordinated to those large sects. The same is true of all those who observe the seventh day. To refuse them freedom to rest on the day of their choice, or to compel them to rest on a day in which their consciences prompt them to go about their work, is to bid defiance to that maxim which is so universally approved, and so happy in its influence when consistently applied.

We cannot think, that the cause of our first day brethren will be advanced by the proceedings above alluded to. Such proceedings will only serve to prejudice the minds of unbelievers, and will lead to a great deal of inquiry among others, which the advocates of the first day are not able to meet. It is well known, that Christian Sabbaths were never enforced by the civil law in the earliest and purest ages of the Church. It was not until Constantine joined in himself the civil and ecclesiastical powers, that this course was resorted to—a course which was destructive of genuine piety and acceptable Sabbath-keeping. Now when men see Christians resorting to these same helps, will they not be likely to inquire for the reason? They certainly will; and the answer will be most unwelcome to those who have by their practice unwittingly raised the question.

Sunday-Keeping in Cincinnati.—The city council of Cincinnati is engaged in a crusade against work on Sunday. An ordinance was recently passed prohibiting all traffic and ordinary labor on that day, and requiring that all shops, except for the sale of medicines, should be closed. It so happened, that among the first persons arraigned for a violation of this ordinance were three members of the very council which passed it. One of them was a druggist, who was fined by the Mayor for selling soda; another was a mechanic; and the third was a Jew, who closed his store on the seventh day and opened it again on the first day. An appeal has been taken upon the latter case, and probably the result will be, that the ordinance will be pronounced unconstitutional so far as it requires those who conscientiously observe the seventh day to keep also the first day. Some of the daily papers, we perceive, express their decided approval of these measures, and publish long articles about the good which will be done by them. And yet we learn from good authority, that the type for some of those very articles were set up on Sunday. Be that as it may, we do not expect that much good will result from such proceedings. We have no very high opinion of enforcing any religious duty by civil fines and penalties—much less of enforcing by such means the observance of a human tradition at the expense of a divine commandment.

ANOTHER VICTIM.

The recent decision in several courts of the state of New-York, adverse to the interests of Sabbath-keepers, seems to have given new courage to their enemies. We learn that a brother in Preston, Chenango County, lately had a summons served upon him which was made returnable on the Sabbath, and that for the purpose, as was thought, of giving him trouble or securing advantage over him. It will be remembered, that the law on the subject was made in answer to petitions from Sabbath-keepers asking to be excused from attending to civil duties on the seventh day. But it so happened, that in drawing up this law, which was designed to meet their wishes, mention was made only of *serving* processes, and not of *answering* to them. Hence it is decided, that although a process may not be *served* on a Sabbath-keeper upon the seventh day, yet it may be made returnable on that day, and he may be compelled to attend court or lose his case by being absent. Such a decision may be legal, but it is certainly laughable in view of the design of those who framed the law. It reminds one of that Justice of the Peace before whom a man was brought on the charge of stealing a horse-blanket, whereupon the law-books were examined for the penalty against stealing horse-blankets. But alas, there was nothing said about horse-blankets in all the books, and therefore the thief must be discharged. So in this case; it is well known, that the law was designed to protect Sabbath-keepers against the annoyance of having to attend to civil duties on the day which they regard as sacred. But alas, the law only says *serving* processes; therefore they must answer to them on the Sabbath or suffer the consequences. But seriously, this business of petty persecution must have an end, either by an improvement of the law, or by a righteous decision as to its spirit and intent.

JEWISH RABBINICAL MEETING.

We noticed a meeting of German Jewish Rabbis last year to discuss certain questions about a reform in their liturgy and service. Another meeting was held this year at Frankfort, commencing on the 15th of July. The following notices of motion will show what kind of subjects were under discussion:—1st. There was a motion, that there be established two Jewish theological faculties in Germany; 2d. That all duties toward the State be allowed to be discharged on the Sabbath; 3d. For the abolition of all fast days, in these times of peace, except the day of Atonement; 4th. For an alteration of the reading of the Torah; 5th. For the establishment of a Jewish theological gazette.—These motions were followed by a discussion on the liturgy, in the course of which the following decisions were made among others:—1st. That German prayers should be introduced into the service, admitting the retention of some Hebrew prayers as a matter of expediency; 2d. That the name of the Messiah *may be* mentioned in prayers, but all prayers for the return to Palestine, or for the restoration of the Jewish state, are to be abolished; 3d. That the organ may be introduced in the Sabbath service, and a Jew allowed to play it. At an early stage of the meeting, a declaration was formally made, that the whole of its proceedings should be based on revelation, as opposed to rationalism. Some of the discussions, however, if not some of the decisions, evidently transcended this declaration. We notice that most of the Jewish papers express a decided hostility to many of the decisions of the meeting, and probably they will have but little influence upon the great majority of Jews.

Samuel Beebee's Answer to Mr Wadsworth.—Bro. Josiah W. Langworthy writes us, that he has found a complete copy of this old book in the possession of an aged sister in Rhode Island, Mrs. Polly Potter. It was printed in 1721, when the only Sabbath-keeping churches in this country were those at Newport, Hopkinton, and Piscataway. We hope before long to have an inteview with this representative of a Sabbath-keeper who spoke on the subject one hundred and twenty-four years ago. If we are not disappointed, our readers shall hear something more about the matter.

Sunday Travel.—The Syracuse Religious Recorder says:—"We regret to learn, that the statement which is going the rounds in regard to the suspension of trains on the Sabbath on the Railroad between Albany and Buffalo, is said to be entirely premature. The matter has been under consideration, but no such decision has been made."

New-York Sabbath Tract Society.—The Sabbath Tract Society of the city of New-York held its third Annual Meeting, on Sunday Evening last, at which the reports of the Board of Directors and other officers of the society were read. This society has within the past year resigned the business of publishing Tracts into the hands of the American Tract Society, and now devotes its attention mainly to the maintenance of a Sabbath Library and the circulation of Tracts in the city of New-York. From the report of the Board we learn, that the Society, though it has never embraced many members, has already circulated matter to the amount of nearly two million tract pages, the influence of which is seen in a wide-spread interest on the subject, and the conversion of many persons to the truth. The result of its labors are such as call for gratitude to God, and may well encourage us to continue our efforts.

PERSECUTION IN RHODE ISLAND.

Extract from a Missionary's Report.

"A Sabbath-keeping brother took a district school to teach, which he commenced in April. Soon the subject of the Sabbath came up incidentally for remark in conversation at intervals between the hours of study. One of the young ladies attending the school, who was a member of a Baptist church, of which her father was a Deacon, felt disposed to maintain that the first day was the Sabbath, and attempted to do so. Not succeeding to her satisfaction, she sought aid from her minister in the form of books and counsel, thinking, probably, that her failure to prove the first day to be the Sabbath arose from her not understanding the subject. She also talked with her father upon the subject, who rebuked her for doing so, but did not inform her how the first day could be proved to be the Sabbath, nor did her minister satisfy her mind on that point. She read, among other things, some of our Sabbath publications. The result of all this was a clear and firm conviction in the mind of the young woman, that the seventh day was the Sabbath, and that it was her duty to keep it as such. This she signified to her family, with a wish to close her week's work on the sixth day, that she might keep the seventh day. Upon doing so, her father, and mother, and family, strongly opposed her wishes, and refused to grant her request. Her father further informed her, that she must give up the idea of keeping the seventh day, and also attend to her work, or leave his house—that she could have a home there on no other condition. As she was attending school at the time, she left home for that purpose, and having been directed by her father not to return unless she should comply with the conditions he had prescribed to her, when the school closed she accompanied one of the other young ladies home and stayed with her that night. After spending a few days in this way among her young friends in the neighborhood, during which time she wrote home to ascertain whether some terms of reconcliation could not be obtained without a violation of conscience, yet without success, she returned to her father's house, having the company of two other young women, to see if any thing could be effected towards a reconciliation in that way, but it was all in vain. The only proposition that was made to her, on which she could have a home at her father's house, was that she must work on the forenoon of the seventh day. Accordingly she left her father's house, because she did not think she would be justified in disobeying God in order to obey her father. During all this period, this young woman suffered most intense anguish, which cost her many sighs and tears, while she thought upon the past, and remembered that she had been driven by her own father from beneath the parental roof, without even the sympathy of her mother to mitigate her woe; the other members of the family, in the mean time, not refraining to impute their sister's conduct to unworthy motives and depreciating causes.

"In this stage of the affair, a sister of the young woman, who was married and settled in a town near by, learning what was going on, went with a carriage and took her sister to her own house, where it was said she was offered a home and liberty to worship God as she pleased.

"The next step which was taken with this young woman, was to remove her to a boarding school about twenty miles distant, charging her at the same time not to mention the circumstances in connection with that step, and informing her that they should enjoin the same thing on another young lady in the neighborhood, who having knowledge of the circum tances in the case, was going to attend the same school to which this young lady was about to be taken. In pursuance of the above plan, and for the purpose, as it would seem, of beguiling the young woman of keeping what she believed to be the Sabbath, she was removed to the place assigned her; and the last I knew of her she was grieving and praying over her afflictions, and lamenting that her way was so hedged up and dark in regard to keeping the Sabbath and enjoying its privileges.

"I have given you so many of the particulars of this case as they came to me, that the character of the opposition made against the Sabbath by professors of Christianity in high standing in our Protestant Baptist churches may show for itself. I will only add, that this young woman is about nineteen years of age."

CIRCULAR.

DeRuyter, Sept. 1, 1845.

To the Seventh-day Baptists in the State of New York:—

At a special meeting of the Seventh-day Baptist Church in this place, the undersigned were appointed a Committee to aid Dea. John Maxson in settling the costs attendant on testing, in the Circuit and Supreme Courts, the sufficiency of the law passed in 1839 for the protection of the Seventh-day Baptists.

We therefore request those individuals and churches who are alike interested in the law, or who have given encouragement of aid in meeting the expense, to forward immediately to the Committee whatever their sense of duty or liberality may dictate, all of which will be scrupulously appropriated to the above-named object. The amount necessary is nearly two hundred dollars. Should there be a surplus sent us, it will be appropriated to secure such an amendment of the law as is needed for our full protection.

The peculiar circumstances of the case, to wit, the detention of Dea. Maxson from his family and business on the limits of the County Jail, render immediate action necessary.

The facts in the case have been set before you in the Recorder and otherwise so correctly that a recapitulation is deemed unnecessary. This expense has been incurred in testing the above-named law, from the advice and in accordance with the wishes of brethren generally.

The church in this place will cheerfully sustain their proper share of this expense.

JAMES BAILEY,
WILLARD D. WILCOX,
JASON B. WELLS.

American Slave Traders.—It appears from statements made by our minister in Brazil, that the slave trade between Brazil and Africa is carried on to a very great extent by ships and men from the United States, under the protection afforded by the United States flag. Mr. Wise estimates the number of slaves imported from Africa in American vessels during the last year at 64,000. These vessels are sent to Brazil with instructions or permission to the captain to get them chartered for the coast of Africa. There is nothing on the face of the charter to intimate that they will be engaged in the slave-trade. Yet they are almost invariably engaged either as tenders upon regular slavers, or to carry a cargo of miserable human beings. After making a few profitable trips on charter, they are frequently sold to slave-dealers on the African coast for a much higher price than they would bring in any other place or for any other business. Mr. Wise expresses his opinion, that if the people of the United States knew the extent to which this kind of piracy is carried on under their flag, and by vessels owned in this country, a law would immediately be passed forbidding all trade with *the coast* of Africa.

Increase of Crime in Boston.—It is stated that notwithstanding the unusual prosperity and the proverbial morality of the quiet city of Boston, crime has been on the increase there for a year or two past, particularly among the younger class of depredators. During the year which ended July first, there were three hundred more complaints before the Police Courts than during the preceding year. This fact certainly calls for watchfulness and for a thorough investigation into the cause of the increase.

A Work of Art.—There is now in New York a work of art which is spoken of in terms of the highest admiration by all who have seen it, and is said to exceed any thing of the kind ever exhibited in this country. It is a representation of Christ on the Cross, wrought out of a single piece of ivory two or three times as large as was ever seen before. The work was conceived and executed by an obscure Genoese monk, and has occupied his attention wholly for nearly five years. It was purchased and brought to this country by Charles Edward Lester, U. S. Consul at Genoa.

Col. Ethan Allen.—We published some weeks ago an incident in the life of Ethan Allen, setting forth that his daughter, on her death bed, asked him whether she should believe in her mother's Christianity or in his Infidelity, and was told to believe what her mother had taught her. Since then the editor of the Boston Investigator, "an infidel paper devoted to the promotion of universal mental liberty," has sent us what he calls a contradiction of that story, with a request for its publication. It will be seen, that this contradiction rests upon the authority of an editor of the Brother Jonathan. Whether his authority is better than that of the "histories and hundreds of memorabilia" into which the story has found its way, we leave the reader to judge. Here is the contradiction:—

"That our friend may see the utter falsity of this pious story, we will quote for his instruction the remarks made upon it by the editor of the New-York Brother Jonathan, in 1840. After relating the same narrative that appears in the [Recorder,] the New-York Editor says:—

'This is a very pretty anecdote, *but not a single sentence of it relates to any actual occurrence.* The hero of Ticonderoga [Col. Ethan Allen] never lost a daughter during his own life-time, and his wife was not a pious woman; at least, she pretended to have experienced no religious influences. The falsity of the story, which has found its way into histories, and into hundreds of printed collections of memorabilia, was asserted to us by the excellent daughter of the hardy chief, who yet survives, and who perhaps was the heroine of the tale.'"

The New York Observer gives a letter from the Rev. James Wood, of Maury County, Tennessee, in which he states that forty-three persons were converted during a recent protracted meeting.

Regard for Sunday—Omenous.—The following statement, copied from the New Orleans Picayune of August 26th, shows how much regard is paid to Sunday in the Crescent City, and by the officers of the United States army. Some folks think that battles fought on Sunday generally result unfavorably to the aggressors. How do they think a war will result to those who commence it with Sunday drilling?

"According to announcement, Maj. General Gaines, accompanied by General Lewis, reviewed on *Sunday* the regiment of volunteers raised by Col. Dakin, and which consisted of upwards of 250 men. The Orleans Eclaireurs, the Lone Star Guard, and a part of the Irish Brigade, were upon the ground. Gen. Gaines addressed the Volunteers, assuring them that they would soon be called into active service. This only has been wanting to induce the most active volunteering on the part of our enthusiastic population."

The War in Syria.—The Missionary Herald gives the following statement, as a compendious view of the results of the war between the Maronites and Druzes:—

"Through the intervention of the European consuls and Turkish authorities, a cessation of hostilities was effected about the 20th of May, twenty days after the war began. How long this truce will last, time only can show. The general result of the contest, thus far, is, that the Maronites have been defeated, and driven out of the Druze section of the mountains, and nearly all the villages are burnt. In some districts—particularly in the Metn, the border districts between the two sects—each party alternately prevailed, each plundering and burning the houses and villages of the other. In that district, therefore, which was one of the finest and most populous in Lebanon, the desolation is complete. Scarcely a village or a house, either Druze or Maronite, remains. Great numbers of villages have been destroyed in other districts also; for the war extended over the whole of that large portion of Lebanon, which embraces the mixed (Druze and Maronite) population.

The Maronites.—The Christian Secretary gives the following account of this people, in whom considerable interest has been felt because of the difficulties in which they have been involved with the Druzes:—

"The Maronites are Roman Catholic in their faith, and are governed by a Patriarch chosen by the bishops, and confirmed by the Pope. The Patriarch has nine dioceses, thirteen bishops, and nearly one thousand priests under his control. There are also quite a number of convents and nunneries. The Maronites have a civil ruler, but he is the mere tool of the Patriarch, by whom civil and ecclesiastical matters are managed pretty much in accordance with his own will, and of course is capable of giving just such a direction to the war as he pleases; the bishops and priests being as completely under his control as the officers of an army are under a commanding general.

"The Maronites number 220,000; of which 180,000 reside in Mount Lebanon. They speak the Arabic language, but are of Syriac origin, and their liturgy is still in the Syriac language."

Cassius M. Clay.—The Cincinnati Herald of Sept. 4th says—"In answer to the repeated and anxious inquiries respecting Cassius M. Clay, we are happy to announce that, although still an invalid, suffering with a kind of lingering fever, or irritation, he is slowly mending. As to his future course, it can hardly be expected that he has yet formed any definite plan. We think, however, we may venture to state, that Mr. Clay will never abandon but with life the work to which he has so often publicly and solemnly dedicated himself."

The monthly meeting of the American Bible Society was held on Thursday evening, and we learn from the Commercial Advertiser that its condition is prosperous. The Society has recently received a legacy of $10,000 from Mr. Waldo of Worcester, Mass., and another from Miss Elizabeth Waldo which will amount to $16,000. A donation of $1,000 was made on Thursday evening by a gentleman. The issues of the Society during the last month have reached nearly 48,000 copies.

Rev. Dr. Simpson, Rev. Dr. McLeod, and Rev. Dr. Norman McLeod, the deputation from the Church of Scotland to visit the congregations in connection with that Church in British North America, arrived at Montreal on Saturday last.

THE WATER CURE.

The details of this new system are thus briefly described by a correspondent of the Albany Evening Journal:

The Cold-Water process is calculated, by its severity, to startle the patients of weak constitutions or nervous temperaments. It commences daily between 3 and 4 o'clock in the morning, by being enclosed first in a linen sheet dripping wet with cold spring water. Then a woolen blanket is put round the body. Then a feather bed is thrown over you. Then the patient falls into a gentle slumber, from which, in fifteen minutes, he is awakened in a profuse perspiration, and smoking like a coal-pit. He remains for three quarters of an hour in this state, drinking two glasses of water in that time; and then goes wrapped up in the sheet and blanket to the bath-room, throws of his wrappers and plunges into a cold bath! After remaining a few minutes in the cold bath, he gets out, wraps up in a blanket, goes to his bed-room, and is rubbed dry, dresses, and then walks less or more as he has strength and inclination, returning at 7 o'clock with a fine appetite for breakfast.

At 11 o'clock, the Patient goes to a Fountain for shower bathing. Here a stream of water, from a hight of fifteen feet, directly from a cold spring, falls upon the neck and runs down the spine for several minutes, after which you are rubbed with the flesh brush or hair mittens, then wiped dry, dress and read or take gentle exercise till dinner. During the afternoon, patients take a "Hip Bath," and on going to bed, a "Foot Bath." Patients drink from twenty to thirty glasses of spring water daily. Some drink a dozen before breakfast. Strict attention is paid to diet. The breakfast consists of Bread, Butter, Milk and Fruit; dinner of a joint of fresh Meat, with Vegetables; Tea, of Bread, Milk and Fruit. Salt Meats, Spices, Wine, Coffee, Tea, &c. &c. are prohibited. Professor Longfellow is among the patients.

General Intelligence.

FIFTEEN DAYS LATER FROM EUROPE.

The steamship Caledonia reached Boston on Wednesday, 3d Sept., with news to the 19th ult. The following summary embraces the most important items:—

The Queen has visited on the continent, and had a glorious reception—a London paper says, "The visit of the Queen to the Rhine has given rise to a world of jealousies and mistrusts—has made courts anxious and diplomatists busy."

The Cotton Market is pretty steady, with a fair demand. On some of the common descriptions of American a slight advance in price has taken place.

The probability of a war between the United States and Mexico has caused a decline of nearly 2 per cent. in Mexican bonds.

Sir Robert Peel has given assurance that he contemplates a change in the principle of the existing corn laws.

The weather has been more favorable for the crops. The stock of corn on hand in England is larger than was supposed.

The amount of specie in the Bank of England is no less than £16,000,000, an unusually large quantity. On this account the bank refuses to purchase the Chinese instalment of $2,000,000 in silver, and it will be publicly sold.

Parliament was prorogued on the 10th ult. by the Queen in person. During its session, it sanctioned the construction of 2,000 miles of new railways in England and Scotland, and 500 miles in Ireland. The capital authorized to be raised in shares for this purpose amounts to £31,680,000, exclusive of £6,800,000 required for the Irish lines, making in all £38,480,000.

IRELAND.—A great Orange demonstration took place at Enniskillen on the 12th ult. which seems to have passed off without any breach of the peace.

Repeal meetings are held weekly. The rent for the week ending on the 9th ult., was £267 17-11, and for that ending on the 16th, £377 8 3.

The grand-nephew of William Mills, a man in his hundredth year, has been convicted in Londonderry of robbing the patriarch of £45. The old man slept in the same bed with the thief, who during the night assaulted his relative, and cut a belt from his body in which he kept his money. The prosecutor is a traveling tinman, hale, and possessed of an eighth wife.

FRANCE.—A declaration of war by Mexico against the United States is the great point discussed by the Paris papers. La Presse regards that act as a puerile demonstration, calculates upon the support of Mexico by Great Britain, and recommends that France observe the strictest neutrality. The other oppositition prints discuss the matter much in the same strain.

There has been a most disastrous fire in a dependence of the dockyard in Toulon, in which marine stores and property belonging to the Government was destroyed to the amount of upwards of £100,000 sterling. Some accounts carry the loss up to a million, though, no doubt, they are exaggerated. According to general belief, the fire is the work of the convicts, who are employed in the dock yards; but at present it is not clear what they hoped to gain by it, for not one escaped or attempted to escape.

From Africa the news is of the usual character—crops have been destroyed, flocks seized, tribes put to flight, but Abd-el-Kader is as far from being taken, and Algiers as far from being tranquilized, as they were fifteen years ago.

Another tribe of Indians, the Ojibbeways, have arrived in Paris, and will, no doubt, give public exhibitions like the Iowas. Mr. Catlin, the great traveler among the Indian tribes, is still there, and his exhibition of Indian paintings and curiosities is still open.

SWITZERLAND is in a most agitated state, notwithstanding public order is, generally speaking, established and maintained. The exasperation that exists between the religious and the radical party is most intense, and there seems every probability that nothing less than fighting it out will put an end to it.

PRUSSIA.—Next to the Queen's visit, all the talk is about the inauguration of the statue to Beethoven at Bonn. There will be a series of gigantic concerts, in which all the musical professors of all the nations of Europe will take part, and which will be attended by the most distinguished personages of Europe. Queen Victoria and the King of Prussia are expected to attend also. The people at Bonn are reaping a splendid harvest, and they are fleecing foolish visitors in glorious style. One man, we understand, has sold a mass of dirty bricks and mortar at an incredible price, by stating that they came from the house of Beethoven. Every Englishman, woman, and child, has got a bit of brick, or a bit of mortar, which he, and she, and it, ought to prize dearly, for it has cost dear enough.

At Posen, there have been serious troubles in connection with the new religion. Czerski, who is one of the prophets of the new faith, only escaped assassination by the furious mob, by the merest piece of good luck. The Catholic Archbishop is also in disgrace with the Government for the part he took in the matter.

A fresh instalment of the Chinese ransom-money, which was brought to England by the Cambrian, arrived in London on the 4th ult. The whole of the ransom consisting of $2,000,000.

Bosio, the celebrated sculptor, has just departed this life, deeply regretted. He was certainly one of the most eminent sculptors of our times. His works occupy a foremost place in the public and private galleries of France.

It is reported that the agent of Mr. Barnum, in London, has purchased the Chinese Collection belonging to Mr. Dunn, and that he intends adding it immediately to his Museum in New York.

Mr. E. Escott has given notice, that early next session he will move a resolution that maize or Indian corn be imported into England free of duty.

Wilmer and Smith's Times states that the ceremony of the prorogation of Parliament was marked by a singular incident:

The old Duke of Argyle, who in virtue of his office had to perform a piece of manual drudgery—that of carrying the Crown on a Cushion, stumbled and fell at the foot of the throne, and his discharge—that the superstition and the awe with which the world invests the emblem of supreme power—lay sprawling like its bearer, on the floor, with its glittering diamonds and rubies scattered all around.

The manufactures of Ohio are said to exceed $20,000,000 per annum.

ANTI-RENTERS IN CANADA.—The Government of Canada has made a demand upon the occupiers and leasees of Clergy Reserves in the township of Augusta, C. W., for "Back Rents" and interest. Disputes about the rightful ownership of these lands have existed for years, and their proper management has therefore been neglected.

The Tenants held a meeting on the subject, and assumed a threatening attitude. They have "unanimously resolved" "never to submit to the payment of such an unreasonable demand," and invite all the occupiers of 'Clergy Reserves' "to resist by all constitutional means the payment of 'Back Rents' and interest on such lands," at the same time proffering to all disposed thus to act, their "cordial support and co-operation in the struggle."

ARRIVALS FROM OREGON.—The ship Inez, from the Sandwich Islands, arrived at New Bedford on Sunday. Among the passengers in this ship were Doctor J. L. Babcock, lady and two children, and the Rev. H. W. Perkins, lady and four children, of the Methodist Episcopal Mission at Oregon. A city government had been organized in the Willamette Valley, Oregon. The first Mayor chosen is Mr. George Abernethy, formerly of this city, steward to the Methodist Mission in that country.

The citizens of Oregon are anxiously waiting for the printing establishment which was sent out to them in the barque Toulon. This vessel arrived at Callao on the 19th of June, and was to depart in a few days for the Sandwich Islands and Columbia River. Mr. Abernethy, at this time, is probably acting in the double capacity of Mayor of Oregon and editor of the Star of the West.

BRAVERY OF A YOUNG LADY.—Two ladies from Boston, who were bathing at an inlet on Plum Island, on Monday afternoon, had a narrow escape from drowning. One of them having fallen down, the other attempted to get her upon the beach, and in the attempt both were carried out beyond their depth. The daughter of one of the ladies (Mrs. Oakes, of Boston,) about thirteen years of age, who was with them, with great presence of mind immediately put on the life preserver which she had with her, and boldly swam out to them, and succeeded in drawing them both ashore. One of the ladies she was compelled to draw through the water with the hair of her head. The ladies were so much exhausted as to require medical attendance. [Newburyport Her.

SUMMARY.

The Mammoth Steamboat Oregon made her initial trip on Wednesday night to Newport and Providence, to which places she is to run for a few weeks. She probably exceeds any other boat on our waters in the extent of her accommodations and the costliness of her furniture. Her engines are from the Novelty Works, N. Y., and bid fair to increase the reputation of that already noted establishment.

In the First Ward of New-York there was a most disgraceful riot on Sunday, and fourteen persons were arrested, principally Germans.

The Angelica Reporter states that two young men both of respectable families, living in the same neighborhood in one of the towns of Allegany county, and in prosperous circumstances, swapped wives—the ladies taking to their new homes all the property they had on their first matrimonial alliance.

Haverhill, Mass., sends out annually one million one hundred and sixty thousand pairs of shoes, and the cost of which would be between six and seven thousand dollars. The amount paid for manufacturing them is from $200,000 to 250,000.

Addison in one of his beautiful papers in the "Spectator," says that he had been very forcibly struck by the epitaph, written as if by a man for himself, after death had unfolded to him the realities of another world—

> "What I spent, I wasted:
> What I left, I lost:
> What I gave, I have."

Dr. G. O. Jarvis, of Middletown, Conn., the inventor of a useful surgical apparatus for reducing dislocations, known as the "adjuster," has received from the hands of Prince Albert, as President of the Society of Arts, the largest gold medal ever bestowed by, or in the gift of the Society. The medal is of the value of £15 sterling. He is the first American on whom such an honor has been conferred.

An immense mass of granite, on one of the peaks of the Alps, estimated to weigh 131,500 tons is so nicely balanced on its centre of gravity that the strength of one single man may give it a rocking motion.

A correspondent of the Prairie Farmer, estimates the cost of keeping one thousand sheep on the prairies at fifty cents each per annum.

A woman who has been in the Kings County Poor-House a number of years, died on Monday last, at the advanced age of one hundred and eight years, retaining her intellectual faculties until the last.

Mr. Nathaniel Lamson, a land broker, committed suicide at his boarding house No. 366 Greenwich street, on Thursday afternoon, by discharging the contents of a pistol into his right temple. His wife was in the house. No cause can be assigned for the fatal act.

Mansville, Conn., has eight silk factories in operation. It is the greatest silk manufacturing town in this country.

The Income of Great Britian for 1845, is estimated at £50,590,218; the expenditure, £55,-103,547.

In water sound passes at the rate of 4,708 feet per second: in air, 1,142 feet per second.

A building over the pump, and the wood-house with twenty cords of wood, at the Riverhead Station on the Long Island Railroad, were consumed by fire on Sunday—the act of an incendiary.

We learn from the Halifax Post of the 28th ult. that the Dutch frigate Rhine, having on board Prince Henry of the Netherlands, would not visit Halifax and New York as was expected. He was to leave Newfoundland on the 27th for Europe.

A vessel arrived at Philadelphia yesterday, the Norman, from Havana, bringing, among other things 1,941,300 segars.

The Commissioners of Chester and Delaware counties, who belong to the Society of Friends, refuse to issue duplicates to the collectors in those counties for the collection of militia fines.

Andrian was the first emperor who wore a long beard, and it is said he did this to cover the warts on his face.

Ten thousand persons are said to be now actively employed in working the copper mines on Lake Superior.

The number of emigrants arrived at Quebec this year to 23d August, was 21,805, being an increase of 5965 upon the corresponding period last year. Tonange arrived at same date, 399,176 tons, being an increase of 127,595 tons.

By the schooner Josephine from Port au Platt, we learn that the Haytian Army 15000 strong had surprised a small village belonging to the Dominicans, about 60 miles from Port au Platt, in the night and murdered all its inhabitants—men, woman and children. The Dominicans had proclaimed martial law all over their part of the Island.

The carriage of Mr. Elijah Brush, containing himself, wife and four children, was precipitated 12 feet down a steep bank to the tow path of the canal at Rome, on Sunday afternoon, as they were returning from church, owing to the horse taking fright at the railroad cars. Mrs. Brush and two of the children were seriously injured.

The great supply of Gas and Salt Water at the Kanawha, Va. Salt Springs has failed. Some of the proprietors have abandoned their furnaces. It is stated, however, that several springs still hold good, and that three millions of bushels will probably be shipped from that district this season.

The Lexington, Ky. Gazette says that Col. R. M. Johnson has tendered his fighting services to the President.

A map of China, made one thousand years before Christ, is still in existence.

Gold may be beat into leaves so thin that 280,000 will be only an inch thick.

There is an apple tree in full growth on a farm at Spring Valley, near Hackensack, Bergen County, N. J., which measures twelve feet nine inches circumference, and which has produced one hundred bushels of apples in one year.

Forests of standing trees have been discovered in Yorkshire, England, and in Ireland, imbedded in stone.

The keeper of the City Burial grounds at Charleston, who lives by the fees paid for burials, has been compelled to apply to the City Council for an appropriation, so as to give him an equivalent for the time and attention bestowed in fulfilling the duties of his office, his fees having dwindled down to a mere nominal sum.

It has been discovered that there has been in existence for several years, a large and well organized band of men, who rob, counterfeit, steal negroes, and do not scrupple to commit murder, and that it extended from Cincinnati to Nashville. The skeletons of three of their victims have lately been found.

"I asked," says Professor Lyell, "the landlord of the inn at Corning, who was very attentive to his guests, to find my coachman. He immediately called out in his bar-room, 'Where is the *gentleman* that brought this *man* here?'"

The train of cars were about to run over a basket three miles on the other side of Waterford on Sunday morning last, but although they were running at a faster rate than usual, the Engineer stopped them time enough to prevent the basket from being crushed, and upon getting out to examine it, it was found to contain a lovely baby about five or six months old! It would be difficult properly to characterize the fiend who placed it there.

Postmasters remitting money by receipt, according to the new Post Office arrangement, for subscriptions to newspapers, should in every case inform the Postmaster at the place where the paper subscribed for is published, as he is not authorized to pay over any money, except previously notified of the receipt of such money by the Postmaster receiving it.

The chestnut has been successfully grafted on oak, at the Department of Correze, and produced excellent chestnuts. The trees were grafted about eight years ago, and the complete success of the experiment is deemed very important, as in many districts where the oak flourishes abundantly the chestnut is not found, and the fruit is very much desired as an article of food.

On Monday afternoon, 18th ult., William Kendall, eldest son of Amos Kendall, Esq., was shot by William Rufus Elliot, brother-in-law of James C. Rives. A dispute originated between them at a ten-pin alley, and continued for a time, when Elliot retired, went to his lodgings, and procured a six-barreled revolving pistol fully charged. On returning, he met Kendall near Fuller's Hotel, and angry words were exchanged. Kendall with a stick advanced upon Elliot, when the latter drew his pistol, and shot his antagonist dead upon the spot. A Mr. Baily who was in company with Kendall then advanced upon Elliot, and two barrels were instantly discharged at him, by which his right arm was dreadfully shattered.

On Wednesday, Septemper 3d, while persons were engaged in removing a small building adjoining Tammany Hall, N. Y., a side wall and chimney fell, burying five persons beneath the ruins, two of whom died in a short time, and two others were not expected to survive.

The Port Tobacco Times of Thursday, says:—"Charles County Court is still in session, Hon. Judges Dorsey and Magruder upon the bench. A bill of indictment has been found by the grand jury of Charles Co., Md., against Bill Wheeler and Mark Cæsar for being prime movers and instigators in the late negro insurrection. By an act of the Legislature the crime of insurrection is made punishable with death; and as they are indicted for this grave offence, their punishment will be in accordance with the law should they be convicted."

George, a negro belonging to Joseph Sander, of Charleston, jumped into the stream the other day, and saved a white boy who was drowning. The New York Sun hopes the parents purchased and freed the negro. "It is rewarding a bold and generous act that holds out inducements to be always equally generous."

The Chicago Journal of the 23d ult., says that on the morning of that day there was a pitched battle in that city between some Southerners, in pursuit of persons alledged to be slaves, and some Abolitionists. One of the Southerners was wounded on the head. The blacks escaped.

A shanty in Quincy, Mass., in the immediate vicinity of a barn belonging to Hon. J. Q. Adams, was set on fire and consumed on Monday night. It is conjectured that the incendiary intended that the fire should communicate to Mr. Adams' property, but fortunately it escaped.

The Catholics are about erecting a new Gothic Church on Batavia street in Buffalo, to be seventy-two feet by one hundred and seventy-two, with a steeple over two hundred feet above the pavement.

A Prize Fight for $200, was to have come off near Cincinnati on Tuesday last, between an Irishman and an Englishman. It resulted, the Times says, in a general row and fight between two or three hundred persons, in which about thirty were injured by clubs, brick-bats, etc.

The Albany Evening Journal has a letter from Delhi, dated August 31, in which it is stated that the barn of Mr. Robert McFarland, of Bovina, containing about 20 tons of hay, together with a large quantity of grain, &c., has been burned down, as is supposed, by some Anti-Renters.

The arrests are becoming so numerous that one tires of giving names. The coroner's jury is still pursuing its investigations, and will doubtless remain in session until the opening of Court, on the 8th of September.

The Pittsburgh Gazette states that a short time since a difficulty occurred between the conductors of two boats returning from camp meeting. They passed and repassed each other several times, and finally as a sort of climax to the sport, one ran into the other. The boats stuck fast, and the hands got into a fight, pelting each other with coal. During the melee one boat pushed the other ashore, and a large tree fell across her. Both boats were crowded with passengers.

The Poughkeepsie Safeguard says:—"In one of our thoroughfares last week, a rum scene came off in the usual style." And what, reader, do you suppose the *usual* rum scene could be? Why nothing in the world but *a grocer whipping his wife!*

The receipts for the sufferess by the late fire at Quebec, up to the 25th of August, were $164,086.

A riot arose at the close of the races at Montreal on the 22d ult., during which a Mr. Scott, representative from the county of Two Mountains, was killed. Troops were called out, but before their arrival, the rioters, who were spoken of as the "Canallers," had retired.

The Cincinnati Herald of the 15th ult. says that Ex-Gov. Corwin, who has a very swarthy complexion, while traveling about fifteen miles from that place, was seized by a party of armed men, who rushed out of the woods, and, swearing he was a colored man, they tied and bore him to jail as a runaway slave!

Attorney General John Van Buren, prosecuting the Anti-Renters at Hudson, and A. L. Jordan, who is defending them, got into a squabble in open Court on Friday, which led to a serious fist-fight between them, which the officers of the Court were required to stop. Judge Edmonds sent both the combatants to prison!

An iron safe with one of Jones' locks upon it has been in the Merchant's Exchange for the last fortnight. The safe contains a five hundred dollar bill which is at the service of any one who can pick the lock.

William Wheeler, one of the leaders of the negroes who recently left Charles County, has been tried by Charles County Court, now in session, on an indictment for insurrection, and found guilty. The punishment is death. One of his accomplices is now on trial for the same offence.

The Hagerstown News says:—"Mr. Snively, the Whig Congressional candidate, is confined to his room by sickness. We also learn that Mr. Stotlemeyer, one of the Loco-Foco legislative candidates, is dangerously ill, and that in the small village of Hancock, Md., where both these gentlemen reside, more than sixty persons are at present prostrated by disease."

Mr. Hayden, a Massachusetts gentleman, has given $14,000 to the University of Vermont.

☞ One of the powder mills of Mr. Whipple, at Lowell, was blown up on Friday morning, killing two men at work therein named Boynton and Brown.

☞ Rev. JOHN B. WARREN, of New Orleans, one of the conductors of the 'Protestant,' died on the 13th instant.

☞ The steamship Great Western reached New York on Tuesday night, bringing 145 passengers, and news to the 23d ult. The only news of importance relates to a riot in Leipsic, Germany, at which upwards of thirty persons were killed and wounded by the fire from the infantry called out to quell the riot.

MARRIED,

In Lincklaen, N. Y., on the evening of the 28th ult., by Eld. Joshua Clarke, Mr. DANIEL L. BABCOCK, to Miss WEALTHY A. BURDICK, both of Lincklaen.

In Independence, on first-day morning, August 31, by Eld. S. S. Griswold, Mr. JOHN LIVERMORE, and Miss CORDELIA BABCOCK, both of Independence.

DIED,

In Alfred, Allegany Co., N. Y., on the 8th of August, Mrs. SALLY WEST, wife of Thomas J. West, in the 46th year of her age, in hope of a glorious immortality beyond the grave.

At his residence in Alfred, on the 16th of August, JOB GREEN. In his last hours he manifested much interest in religion, expressed some anxiety for the hour of his departure, and gave his friends reason to believe that his change would be for the better.

In Alfred, on the 22d of August, of the erysipelas, GEORGE W., son of Josiah and Sally T. Sherman, aged 10 years.

At the residence of his son, in Hornellsville, Steuben Co., N. Y., August 19th, CLARK POTTER, in the 78th year of his age. He was buried in Alfred.

In Shiloh, N. J., on the 20th of August, MARGARETTA RANDOLPH, wife of Howel W. Randolph, in the 25th year of her age. She died of a lingering disease, which she bore with Christian fortitude, until she fell asleep in Jesus.

LETTERS.

Samuel Davison, S. P. Stillman, Hiram P. Burdick, Jason B. Wells, S. S. Griswold (yes), Josiah W. Langworthy (thanks for the loan of the book,) Adin Burdick (we will write you.)

—

RECEIPTS.

Westerly, R. I.—Benjamin Potter, Ephraim Gavitt, Archibald D. Coon, Robert Langworthy, $2 each; E. H. Maxson $1.
Alfred.—Jesse Whitford, Riley F. Burdick, $2 each; Rowse Stillman $1.
New Market, N. J.—George Dunham, John Pope, $2 each.
DeRuyter.—James Bailey $2.
Hopkinton, R. I.—Edward Wentworth $2.
Independence.—Daniel S. Remington, John C. Bassett, $2 each.
Tallmadge, Mich.—Bethuel Church, C. D. Thompson, $2 each.
Shannock Mills, R. I.—Hazard Wilcox $2.
Scott.—Justus H. Kenyon $2.

NEW SUBSCRIBERS.

Alfred,
Lawson Potter,
Silas Palmiter,
Robert West,

Newport,
Nathaniel Stillman.

Wellsville,
Charles Rowley.

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THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

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SAMUEL RUSSELL,
President of the Board of Trustees

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Mercantile, Bangor, Me.	5	*Pennsylvania:*	½ to 1½
St. Croix, Me.	—	Relief notes	4
Westbrook, Me.	3	Berks County	
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Providence Co., R I	5	Middletown	1½
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Brockport	25	Franklin	5
Cattaraugus County	17a25	Mineral	2
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Commercial, Buffalo	25	*Dist. Columbia:*	¾ to 1
Commercial, Oswego	35	*Virginia:*	1 to 1½
Clinton County	35	N.W. Bank of Virginia	2½
Erie County	30a42	*North Carolina:*	1¾
Farmers, Seneca Co	28	*South Carolina:*	1½
Hamilton	25	*Georgia:*	1½
Lodi	19a5	*Ohio:*	3
Lyons	35	Com. Bank Lake Erie	10
Merchants' Ex Buffalo	21a37	Farmers, Canton	20
Mechanics, Buffalo	39	Hamilton	20
Millers, Clyde	8	Lancaster	20
Olean	15a28	Miami Exporting Co.	40
Oswego	20	Urbana Banking Co.	60
Phenix, Buffalo	29	*Indiana:*	
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St. Lawrence	70a52	*Kentucky:*	3
Tonawanda	40	*Tennesse:*	3
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Union, Buffalo	21	Michigan & Branch	88
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Miscellany.

The Guarded House.

When the year 1814 began, troops of Swedes, Cossacks, Germans and Russians, were within half an hour's march of the town of Sleswick; and new and fearful reports of the behavior of the soldiers were brought before the country every day.—There had been a truce, which was to come to an end at midnight of the 5th of January, which was now drawing near.

On the outskirts of the town, on the side where the enemy lay, there was a house standing alone, and in it there was an old pious woman, who was earnestly praying in the words of an ancient hymn, that God would raise up a wall around them, so that the enemy might fear to attack them.

In the same house dwelt her daughter, a widow, and her grandson, a youth of twenty years. He heard the prayer of his grandmother, and could not restrain himself from saying, that he did not understand how she could ask for anything so impossible as that a wall should be built around them, which could keep the enemy away from their house. The old woman, who was now deaf, caused what her grandson said to be explained to her, but only answered that she had but prayed in general for protection for themselves and their towns' people. "However," she added, "do you think that if it were the will of God to build a wall around us, it would be impossible to him?"

And now came the dreaded night of the 5th of January; and about midnight the troops began to enter on all sides. The house we were speaking of lay close by the road, and was larger than the dwellings near it, which were only very small cottages. Its inhabitants looked out with anxious fear, as parties of the soldiers entered one after another, and even went to the neighboring houses to ask for what they wanted; but all rode past their dwelling.—Throughout the whole day there had been a heavy fall of snow—the first that winter—and towards evening the storm became violent to a degree seldom known. At length came four parties of Cossacks, who had been hindered by the snow from entering the town by another road. This part of the outskirts was at some distance from the town itself, and therefore they would not go farther; so that all the houses around that where the old woman lived were filled with these soldiers, who quartered themselves in them; in several houses there were fifty or sixty of these half savage men. It was a terrible night for those who dwelt in this part of the town, filled to overflow with the troops of their enemies.

But not a single soldier came into the grandmother's house; and amidst the loud noises and wild sounds all around, not even a knock at this door was heard, to the great wonder of the family within. The next morning, as it grew light, they saw the cause. The storm had drifted such a mass of snow, to such a height, between the roadside and the house, that to approach it was impossible. "Do you not now see, my son," said the old grandmother, "that it was possible for God to raise a wall around us?"

Does not this story remind us of the words, "The angel of the Lord encampeth round about them that fear Him and delivereth them?" Does it not seem as if the snow had been gathering together as by angels' hands to form a defence for that house where one dwelt who thus feared God and trusted in Him?

The Moravian Victory.

During the rebellion in Ireland, in 1793, the rebels had long meditated an attack on the Moravian settlement at Green-Hill, Wexford county. At length they put their threat in execution, and a large body of them marched to the town. When they arrived there, they saw no one in the streets nor in their houses. The brethren had long expected this attack, but true to their Christian profession, they would not have resource to arms for their defence, but assembled in their chapel, and in solemn prayer besought Him in whom they trusted to be their shield in this hour of great danger.—The ruffian band, hitherto breathing nothing but destruction and slaughter, were struck with astonishment at this novel sight; where they expected an armed band; they saw it clasped in prayer. Where they expected weapon to weapon, and the body armed for the fight; they saw the bended knee, and the humbled head before the altar of the Prince of Peace. They heard the prayer for protection; they heard the intended victims asking mercy for their murderers; they heard the song of praise, and the hymn of confidence in the sure promise of the Lord. They beheld in silence this little band of Christians; they felt unable to raise their hands against them, and after lingering in the streets, (which they filled,) for a night and day, with one consent they turned and marched away from the place *without having injured an individual, or purloined a single loaf of bread.* In consequence of this signal mark of protection from Heaven, the inhabitants of the neighboring villages brought their goods, and asked for shelter in the Grace-Hill which they called "the city of refuge."

FORTY YEARS AGO.

Forty years ago, literature meant, learning, and was supported by common sense. Refined nonsense had no advocates, and was pretty generally kicked out of doors.

Forty years ago, there were but few merchants in the country, or insolvent debtors—and they rarely imprisoned for debt.

Forty years ago, young ladies of the first respectability learned music—but it was the humming of the spinning wheel, and learned the necessary steps of dancing in following it. Their forte piano was a loom, their parasol a broom, and their novels a Bible.

Forty years ago, the young gentlemen hoed corn, chopped wood at the door, and went to school in the winter to learn reading, writing, and arithmetic.

Forty years ago, there were no such things as balls in the summer, and few in the winter, except snow balls.

Forty years ago, if a mechanic proposed to do your work, you might depend on his word; it would be done.

Forty years ago, when a mechanic finished his work, he was paid for it.

Forty years ago, printers were paid, and were therefore enabled to pay their debts. What a falling off!

DR. NOTT'S ADVICE TO A PUPIL.

The following letter written some years ago by the distinguished President of Union College, to a Graduate who passed under the immediate eye and guardianship of Dr. NOTT, as he was about to take his seat in the Legislature of this State, having fallen accidentally, into our hands, we hope the writer and the friend to whom it was written will pardon us for giving a wider range to the golden rule conceived in abounding wisdom and expressed with such precision and compactness:—

UNION COLLEGE, 20th Jan., 1836.

Dear Sir—Since I did not find you in the other day when I called, the interest I feel in your success as a public man, will be my apology for troubling you with a few observations, the observance of which may be of some use.

Do not speak often, and only on important occasions. When you do speak be brief, pertinent, and stop when you have finished. Speak rather in the furtherance of your own objects than in defeating those of others. Endeavor to allay the prejudices which naturally exist between the city and the country. Be courteous on all occasions, especially in debate and to your immediate antagonists. Never indulge in personalities, never lose your temper, nor make an enemy if you can avoid it. Conquests may be made by conciliation and persuasion as certainly as by ridicule and sarcasm, but in the one case the chains are silken and sit easy—in the other, iron and gall the wearer.

Though you point your arrors, never poison them; and if the club of Hercules must be raised, let it be the naked club, not entwined with serpents.

These are hints merely, but a word to the wise is sufficient. And with Legislators or others, a man needs to live one life to know how to live another, and since this cannot be done literally, we can only do it in effect, by availing ourselves of the experience of others.

Wishing you every success, I am, in haste, very sincerely yours,

ELIPHALET NOTT.

RELATIVE DECAY OF THE SEXES.

Decay in the male sex is much more rapid than in the female. In the three years ending June, 30, 1840, the total number of deaths among males throughout England and Wales was 518,006, while the deaths among females were only 499,58, giving an excess of male deaths in three years of 18,048. After this statement, it cannot appear surprising that the number of females in any country should notably exceed the number of males. At the present time, in London, there are 996,000 females to 878,000 males, or an excess of 119,000 ladies. Coupled with this fact, and obviously depending on it, is the superior longevity of the female sex. There died throughout England and Wales, between the 1st July, 1839, and 30th June, 1840, 5247 females, aged 85 and upwards; whereas of the same age there died only 3954 gentlemen, leaving what is called a "balance" in favor of the old ladies of 1293. Among the females who died, 71 had passed the age of 100, but only 40 males.

There are only three diseases common to the sexes which carry off more females than males; they are consumption, cancer and dropsy. The deaths by childbirth form but a very small fraction of the mortality of the female sex. The proportion is only 8 per 1000 of the total mortality; and as half a million of children are annually born in England and Wales, and scarcely 3000 deaths take place in childbirth, so there is only 1 death to 170 confinements. The researches of the registrar-general have brought to light some singular results with reference to the proportion with which acute diseases affect the two sexes. In the zymotic tribe the *uniformity* is quite extraordinary. Thus, out of 8194 persons dying of measles in 1840, throughout England and Wales, 4143 were males, and 4051 females—a difference of only 92. Again, out of 17,862 persons dying of scarlet fever in the same year, 8927 were males, 8935 were females—a difference of only 8. On the other hand, it appears that out of 14,806 dying of pneumonia, 1877 were males, and only 6629 females. Out of 22,787 dying of convulsion, 12,689 were males, and only 10,098 females. The superior value of female life, which this and all statistical considerations tend to prove, and which our insurance offices, by their variation of rates, acknowledge, is not attributable to any difference in the original construction of the body, (for man is built of stronger materials than woman;) but first, to the smaller demand upon her vital power during the middle period of life; secondly, to the healthier condition and temperature of the female mind; and thirdly, to the lesser amount of toil and anxiety which, in a highly civilized country, falls to the share of woman.

[Dr. G. Gregory.

THE "HONEST AND GOOD HEART."

It is humble, because it feels how far its goodness is from extending unto God, and how much there is that belongs to the unprofitable servant even in its best services. It is submissive, because he that is of God heareth God's words, and receives them with implicit faith and thankful acquiescence. It glories not in its attainments, or in its spiritual progress, because it is written, that it is God that maketh it to differ from another's, and that he resisteth the proud, but giveth grace unto the humble. [Bishop Summer.

Early Rising.

The lark is up to meet the sun.
The Bee is on the wing;
The ant his labor has begun,
The groves with music ring.

And shall I sleep when beams of morn
Their light and glory shed?
Immortal beings were not born
To waste their time in bed.

Shall birds and bees and ants be wise,
While I my moments waste?
O let me with the morning rise,
And to my duty haste.

From the Youth's Cabinet.

Rules for the Behaviour of Children, with the Reasons for them.

1. Endeavor, in dependence upon God, to obey all his commands.

Reason. Because in keeping of them there is great reward; having the promise of the life that now is, and of that which is to come.

2. Read the Holy Bible diligently every day.

Reason. Because it will teach you what God has commanded; and because it is 'able to make you wise unto salvation.'

3. Never do anything when alone, which you would be ashamed to confess to another.

Reason. Because God always sees you.

4. Do to others as you would have others do to you.

Reason. Because this rule, when duly observed, will always prevent you from injuring, and lead you to seek the welfare of others.

5. When you have done wrong, freely confess your fault.

Reason. Because if you acknowledge it with sorrow and intention of amendment, you may hope for forgiveness; but if you deny it you make your sin the greater.

6. Pray to God both night and morning for the pardon of all your sins, and whatever blessing you need; and humbly thank him for all the mercies which you have received.

Reason. Because he is the giver of every mercy.

7. Present all your prayers and praises to God in the name of Christ.

Reason. Because it is for the sake of Christ only, that God imparts any blessing to men.

8. Go constantly to public worship on the Sabbath, and be always serious when you are there.

Reason. Because God has commanded it; Christ has set us the example; and true Christians have always reverenced and delighted in the house of God: besides, it is certain, if you find no pleasure in the worship of God on earth, you will never dwell with him in heaven.

9. Never take God's holy name in vain.

Reason. Because this will evidently prove that you do not love him, and will bring great guilt and misery upon your souls.

10. Honor the Rulers of the Nation, and others in authority.

Reason. Because God has expressly commanded it: and good rulers are a great blessing to a nation.

11. Obey your parents, masters, and mistresses.

Reason. Because God has appointed them to direct and instruct you in all things for your good.

12. Love your brothers, sisters, and school-fellows.

Reason. Because this will prevent quarrels, and promote mutual happiness.

13. Speak evil of no one.

Reason. Because it will not make him better; and it may cause you to sin by saying what is not true, or by speaking in an improper spirit.

14. Be kind to all.

Reason. Because our Heavenly Father is kind to all; "to the just and to the unjust."

15. Be true and just in all your dealings,

Reason. Because the contrary practice is a breach of the eighth commandment, and may bring you to public disgrace in this world, and to eternal misery in the next.

16. Always speak the truth.

Reason. Because a liar is despised by men; and especially, because "lying lips are an abomination to the Lord."

17. Be diligent in business.

Reason. Because with the blessing of the Lord, it ensures success.

18. Shun evil companions.

Reason. Because it is a true proverb, that "A man is known by his company;" and because God has said, that "A companion of fools shall be destroyed."

19. When you are in health, be thankful to God for it, and take care that you do not destroy it by vicious practices and bad habits.

Reason. Because the blessing of God is the cause, and your own care and prudence are the means of preserving this valuable blessing.

20. When you are sick, be patient; remembering that it is the hand of God which afflicts you, and that he punishes you less than your sins deserve; and pray to God for his blessing on the means used for your recovery.

Reason. Because a submissive and prayerful disposition is honorable to God, and will lead to a happy event.

21. Remember that whether in sickness or in health at present, a time is coming when you *must* die; and that time may be *near*.

Reason. Because if you do not think of your latter end, and if you die without an interest in Christ, you will be miserable for ever: but if you live to God while you live, you will after death dwell with him in eternal happiness.

A MISSIONARY.—Mr. J. N. Mars has been sent by the Wesleyans as a missionary to the colored fugitives in Canada.—Many others are, or soon will be, needed in that field. The colored population is fast increasing there, to the grief of slaveholders.

[Christian Herald.

A Caravan.

IN Arabia, Syria, Nubia, Persia, Asia Minor, North Africa, and other portions of eastern countries, where the routes from place to place are infested with wandering hordes of robbers, and long dreary tracts of sterile land are to be crossed; where the desert is like "a sea without waters, an earth without solidity, disdaining to hold a foot-print as a testimony of subjection," travellers are accustomed to associate in large numbers, and make their journey in a body, for safety and convenience. A travelling company of merchants or pilgrims (for commerce, or devotion, or both, may be the object of their journey) is termed a caravan, from the Persian word *carawan*.—It is needless to state that the camel, the "ship of the desert," is the only animal capable of enduring the hardships of a journey across the arid and sandy plains, and at the same time to carry on its back a considerable burden. Horses do accompany the caravans, but unless the patient camel bore skins of water for their use, they would perish of thirst. The camel is capable of enduring ten days' thirst, and is commonly three or four days without water, drinking only at the fountains and watering places, while one camel is requisite to carry water for each horse for its daily wants.

The earliest mention of commerce in the sacred writings shows the little alteration which has taken place in the East in the mode of carrying on commercial intercourse. When the brethren of Joseph had cast him into a pit, they beheld a company of Ishmaelites coming from Gilead, "with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt;" and in the present day, the caravans of Egypt and Arabia are carrying on the traffic which they did in the patriarchal age and in the less simple days of Solomon; the merchandise being nearly the same, and the manner in which trade is conducted offering no striking difference. In these countries there cannot be a cheaper mode of transporting goods and objects of traffic. The house or chapel on his back." In addition to these camel splendors, there were horses with every variety of comparison; Mamelukes and pikemen, and Janizaries, and traveller Burckhardt says: "In countries where camels are bred in great numbers, land-carriage is almost as cheap as that by water. The carriage for a camel load of goods, weighing from six hundred to seven hundred pounds English, from Bagdad to Alleppo, a distance of six hundred miles, is £4." The caravans are designated light or heavy, according to the load which the camels bear. Six or seven cwts. is the average burden of a camel. They carry millstones nearly six feet in diameter to the large towns on the west of the Jordan; heavy goods in large panniers; and bales of merchandise are strapped on their backs, being fastened round the body with cordage or leather thongs. They are also made to carry a sort of litter in which women and children ride. The camels employed in the carriage of heavy burdens are to other descriptions of the same annimal what the dray-horse is to the hunter or the race-horse.

A pilgrim caravan, in crossing the African deserts, presents a most singular sight. A traveller who witnessed the setting out of one of them from Cario, several years ago, has given the following minute description of it. The cavalcade, he says, was six hours in passing him!

The most striking appearance was the camels in their splendid trappings, laden with provisions, and clothes, culinary apparatus, water-skins, tents, artillery, and holy Shieks and Mamelukes. There were camels "with two brass field-pieces each"—others "with bells and streamers"—others "with men beating kettle-drums"—others "covered with purple velvet"—others "with men walking by their sides, playing on flutes and flageolets"—others "handsomely ornamented about their necks, their bridles being studded with silver, intermixed with glass beads of all colors, and ostrich feathers on their foreheads"—and last of all "the sacred camel, with a fine bridle studded with jewels and gold, and led by two holy Shieks, in green,—a square agas, and the commander of the pilgrimage, in robes of satin—to say nothing of numberless "buffoons playing many pranks."

When it is safest to Run.

"Go the other way! Go the other way!" cried Mr. Grace, a thoughtful neighbor, as Samuel Hawkes was about to get over the fence into Mr. Benson's orchard. Sad complaints had been made of the boys for pelting the fruit trees, and Mr. Grace would have felt ashamed of any Sunday scholar who would dare to take what belonged to another.

Mr. Grace had a good opinion of Samuel Hawks, who was a steady lad; but he thought that the temptation might be too much for him, so he pursuaded him to take the other path. "Samuel," said he, "listen to me."

THE GLASS OF GIN.

"I once saw a man running from the door of a public-house, while two or three other men were hallowing after him. Ay, thought I, this fellow has been drinking, and is running away without paying for his liquor. Presently after, however, I overtook the man, and asked him what made him run away so fast from the tavern-door. 'Why, sir,' said he, 'not a very long time ago I was a sad drunkard; my wife and children were in rags, and I was about going to a jail, when a good friend stepped forward and agreed to save me from a prison, if I would promise never to drink another glass of spirits as long as I lived Up to this hour the promise I made has not been broken. Having walked a long way to-day, I called at the door of the public-house yonder, for a draught of water; but no sooner had I drank it, than an old companion of mine came up, and offered to treat me with a glass of gin. Having drank my glass of good pure water, and seeing the landlord pouring out the gin, I fairly took to my heels, for I knew too much of my own heart to trust myself. If I were to pause and stop to talk in a place of temptation it would be too strong for me; but so long as I can run away from it, I am safe.'

"Well, thought I, I must take example from this man, and run away from temptation whenever it approaches me. Now it will be a good thing, if you will do just as he did; for a boy is as likely to be tempted by a cherry-cheeked apple, as a man is by a glass of gin." [Youth's Penny Gazette,

Infant Piety.

How leaps the baby in its mother's arms, when the mysterious charm of music thrills through its little brain! And how learns it to modulate its feeble voice, unable yet to articulate, to the melodies that bring forth all round its eyes a delighted smile! Who knows what then may be the thoughts and feelings of the infant awakened to a sense of a new world, alive through all its being to sounds that haply glide past our ears unmeaning as the breath of the common air! Thus have mere infants sometimes been inspired by music till, like small genii, they warbled spell-strains of their own, powerful to sadden and subdue our hearts. So, too, have infant eyes been charmed by the rainbow irradiating the earth, that almost infant hands have been taught, as if by inspiration, the power to paint in finest colors, and to imitate, with a wondrous art, the skies so beautiful to the quick-awakened spirit of delight. What knowledge have not some children acquired, and gone down scholars to their untimely graves! Knowing that such things have been—are—and will be—*why art thou credulous of the divine expansion of soul, to understand the things that are divine,*

[Professor Wilson.

A Brave Boy.

The Newark Advertiser mentions a Jersey boy, who at various times has saved four lives, although he is not ten years old. The brave little fellow deserves some appropriate testimonial. The winter before last, says the Advertiser, then a little over eight years old, he saw his younger brother break through the ice, where the water was four feet deep. He had to run 12 or 15 yards to reach the pond, and remembering having heard his mother read a story from one of Peter Parley's clever books of a person saving another's life, when the ice was not strong enough for him to walk upon it, by creeping, he laid down on the ice, crept to the hole where his brother had broken through, reached into the water and pulled him by the hair, when he had sunk for the third time. Creeping backwards he drew the rescued sufferer to the shore.—Last winter he saved the lives of three boys at the same pond; and in one of these instances, shewed as much coolness and presence of mind as any grown person could.—Seeing the ice was too thin to bear him, he tried to borrow a sled of a boy near by, who refused it: pushing the boy over, he seized the sled and pushed it to the sinking lad, who caught hold of it, and he holding on by the string, pulled him to the shore.—We have only to add that this clever child is as good as he is manly and brave."

TRUST IN GOD.

None ever trust in God without increasing in spiritual strength. None ever trusted in him without discovering more and more of the plans of his providence, and the depth of his unsearchable wisdom. None ever trusted in him without tasting largely of his bounty.

[Bowdler.

IMPORTANT CORRECTION.—The Charleston Mercury declares, "There is no truth whatever in the report that the clergyman of an Episcopal church in Mississippi killed the clerk with a bowie knife, during the service, for giving out 'Oh! 'tis a joyful sound'—immediately after the clergyman had announced his intention of going to Texas." We are glad to hear it.

PRICE CURRENT

ASHES.	
Pot, first sort	3 87
Pearl	4 25
CANDLES.	
Mould, tallow lb /	9 a 11
Sperm, east and city	27 a 29
Do Patent	— a 38
COFFEE.	
Java	9 a 10½
Laguira	6¾a 8
Brazil	6¾a 7¼
St. Domingo	5¾a 6¼
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Sheetings b'wn 4-4	6¼a 7½
Do do 5-4	10½a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Drillings, brown	— a 8¾
Kentucky jeans	25 a 50
Satinets	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
FEATHERS.	
Foreign, lb	12 @ 25
American, Live	26 @ 30½
FISH	
Dry Cod, cwt	2 37 @ 2 50
Pickled Cod, bbl	3 00 @ 3 25
Pickled Salmon tc	12 50 @
Mackerel, No. 1 bbl	11 50 @12 25
No 2 bbl	10 75 @11 00
No 3 bbl	5 50 @ 6 00
FLAX	
Russia, lb	9 @ 11
American	6½@ 7
FLOUR AND MEAL.	
Genesee	4 62½@
Michigan	4 56½a
Ohio, Hey. & Ven.	5 37½@ 5 50
Pennsylvania	@ -
Baltimore	4 75 @ 4 87
Richm'd c mills	6 25 @ 6 50½
Do. county	@ 5 00
Brandywine	@ 4 87
Georgetown	— @ 4 87½
Rye flour	3 00 @ 3 12½
Indian Meal	2 37½@ 2 56¼
GRAIN.	
Wheat W.	95@1 06
Do South new	95@1 00
Rye, Northern	64@
Corn Jersey	46@ 47½
Southern	@ 46
Barley western	50@ 52
Oats, Northern	37@
GLASS.	
English Crown 50 feet: 6x8 to 10x13	3 50 @4 00
12x18 to 16x26	5 50@6 50
Eagle and Columbian: 6x8 to 8x10	2 10@2 30
10x14 to 16x20	2 70@3 00
HAY.	
North River, 100lbs.	45@65
IRON.	
Pig, Eng.&Sc: ton	35a
Do Amer	35a 37
Bar do rolled	90a 92½
Do RussPSI	1 05a1 10
Do Swedes	87½a
Do Eng com	80a 85
Do do refined	95a
Sheet E & Am lb	7ca 7¼c
Hoop do cwt	5¾a 7
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	15 @ 15½
Middle	14½@ 15½
Heavy	13½@ 14
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do. box	11 00 @12 00
Do. east. p.	10 00 @11 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	33 00@35 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, 18in.	1 50@ 2 00
Do. cedar, 3ft.	22 00@24 00
Do. do. 2ft.	——@17 50
Staves, w o pipe M	@50 00
Do do bbl	30 00@
Do r oak hhd	25 00@26 00
Heading, w o	@45 00
Hoops	25 00@30 00
MOLASSES:	
New Orleans, gall	28 @ 31
St Croix	30 @ 32
Trinidad, Cuba	28 @ 29
Cardn's & Mat'nzas	24 @ 26
NAILS.	
Cut, 4d a 40d (3d 1c and 2d 2c more)	4¾ @ 5
Wrought 6d a 20d	10 @ 12
Horseshoes No 7	a9 18 @ 20
PROVISIONS.	
Beef mess bbl	9 00 @ 9 00
Do prime	6 00 @ 6 00
Pork mess bbl	12 75 @13 00
Do Ohio prime	9 68¾@10 00
Butter, west pme	11 @ 11
Do. Orange co.	14 @ 16
Do order to good	10@ 12
Hog's lard	7¾ a 8¼
Cheese, Am lb	6 a 7
Hams smoked	8½ a 10
Do. pickled	7 @ 7½
Shoulders, smoked	6 @ 6½
Do. pickled	5¼@ 5⅝
RICE:	
Ordinary 100lbs	3 12½a 3 25
Good to prime	3 50 @3 75
SEEDS.	
Clover lb. new	6 a 7
Timothy, tierce	2 50 a12 00
Flax, rough	8 50 a 9 00
Do clean	
SUGARS.	
St Croix lb	7½a 8½
New Orleans	5 a 6½
Cuba, muscovado	a
Havana white	9½a 10
Do Brown	8½a 9
SALT.	
Turks Isl bush	25 a 26
Bonaire,	23@ 30
Cadiz,	20@ 21
Liverpool, fine	1 35a1 45
SHEETING.	
Russia, white, p. 9	50@10 00
Do. brown 8	50@ 9 00
SOAP.	
N. York brown lb	3 a 6
Castile	8½a 9
SPICES.	
Cassia lb	19 a 19½
Cloves	25 a 25½
Ginger, race	a 7½
Nutmegs No 1,	1 11 a1 12½
Pepper, Sumatra	10⅝a 10¾
Pimento, Jamaica	11 a 11½
TEAS.	
Imperial lb	38 a 95
Hyson	43 a 85
Young Hyson	34 a 85
Hyson skin	24 a 60
Souchong	20 a 60
WOOL.	
Am. Sax. fleece, lb	34a 35
Do merino	29a 31
Pulled superfine	31 a 32
S. Am. washed	10 @ 12
Do. unwashed	5 @ 11
African	8 @ 13
Smyrna	10 @ 11
Mexican	12½@ 14

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The Sabbath Recorder.

THE ETHIOPIC CHURCH.

To the Editor of the Sabbath Recorder:

Some months since, I was much interested in the accompanying notice of the Ethiopic Church, which I extract from a review of Harris' "*Highlands of Ethiopia*," in the "*North British Review*," believing that your readers will be equally interested in it, as Eastern Africa has been selected as the field of labor for the Foreign Mission of the Seventh-day Baptist denomination, and to which we will look, for time to come, with much feeling and deep solicitude.—W. M. F.

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While all over the plains they had been, as Christians, despised and insulted, and had found Mahomet every where reverenced as the only prophet of God, and the Koran as his law, they had now come among a nation of their own faith—a land of priests and monks, of crosses, churches, and monasteries—a land where every man bore, as a badge of his Christianity, a blue silk cord around his neck, and manifested his zeal for the faith, by refusing to eat or drink with pagan or Mahommedan.

It is this last circumstance—the Christianity of its inhabitants—that invests Shoa and Abyssinia in general, with peculiar interest. The churches of Africa fill a large space in the ancient history of Christendom. But they disappeared from European observation, when the southern shores of the Mediterranean were overrun by the Saracens; and for centuries, western Christendom was entirely ignorant, that behind Egypt and Nubia, there existed a great Christian kingdom. Even still, not a few will hear with surprise, that in that region there are not Christians merely, but a national establishment of Christianity, which dates from the earliest ages.

The Abyssinians trace their Christianity to the Ethiopian Eunuch, mentioned in the Acts of the Apostles; but authentic history fixes its introduction among them to the beginning of the fourth century, by Frumentius, its first bishop. In the next century, the Christian Church was established in the Abyssinian empire, and seems to have spread far into the heart of Africa. Frumentius derived his episcopal orders from the Patriarch of Alexandria; and the church which he founded has ever since kept its allegiance to the apostolic see.—When Dioscorus, the Alexandrian Patriarch, was condemned with Eutyches, by the Council of Chalcendon, in 481. for denying the human nature of Christ, the Abyssinians rejected the decrees of the Council; and for fifteen centuries the "Aboon," or Patriarch of the Ethiopic Church, has been invariably a Coptic priest, sent from Egypt, and ordained by the Father at Alexandria.

Of the state and fortunes of this Christian Church and kingdom during the middle ages, the notices in accessible history are extremely scanty. It appears that Abyssinia, politically considered, had undergone the expansion and contraction usual to nations, having at one time extended itself across the Red Sea into Asia, and having again not only drawn back into Africa, but shorn, by the spread of Mahommedanism, of the low provinces along the Red Sea coast. About the beginning of the sixteenth century, the Portuguese, from their possessions in the East, discovered and made known to European Christendom this hidden Christian kingdom. The intercourse forthwith established between them and the Abyssinians, was at first friendly; but the Europeans were soon shocked by the discovery, that their new brethren were living in the double criminality of heresy and schism; and every other consideration was forgotten in eagerness to subdue them to the faith and the dominion of Rome. This enterprise was assumed by the Jesuits as their special work. Then followed a contest, continued for many years, between the missionaries of Rome and the people of Abyssinia, in which the former made a full display of the persevering, crafty, merciless, daring, unscrupulous ambition, characteristic of their famous order. After many repulses, they succeeded in the early part of the seventeenth century, in converting the Negoos, or Emperor. The events which followed, remind us of the nearly contemporaneous story of our own Country, [England.] Edicts went forth, proclaiming that the nation had submitted to the Roman Pontiff, and commanding the people to adopt the faith, observe the rites, and receive the priests of the Romish Church. But they obstinately refused; force was called in to produce submission; popular insurrections followed one after another; all were quenched in deluges of blood. But in the end the inhuman labor of persecution disgusted the Emperor; and after a great victory over 20,000 of the peasantry, wherein 8000 perished, he relinquished the bloody task to which Rome had set him, yielded, like our Scottish legislators, to the "inclinations of his people," and by an edict, distinguished for its frankness and simplicity, restored religious peace to Abyssinia.—"Hear! hear! We formerly gave you the Roman faith, believing it to be true; but innumerable multitudes of my people having been slain upon that account, under the command of Julius, Guergis, Cerca, Christos, and others, as now also among the peasants; We do therefore restore the religion of your fathers to you, so that your priests are to take possession of their churches again, and to officiate therein as formerly."

The whole ended in the final expulsion of the Roman emissaries from Abyssinia. The result is gratifying, as a triumph of religious liberty, and as a check to the extension of the Romish despotism and superstition. It must be owned, however, that pure religion was little involved in the struggle. The religion of Abyssinia equals—it can scarcely surpass—that of Rome itself, as a corruption and debasement of Christianity. The passages in these volumes, descriptive of its tenets and usages, seem relations of some strange superstition, rather than of our own religion. Major Harris gives a "Confession" of the Ethiopic faith; but he does not state whence he derived it; and it bears, we think, internal evidence of being not official or complete. From his chapters, and other sources, we learn the following particulars which may interest the reader.

The Ethiopic Church agrees with other Eastern Churches, in holding the procession of the Holy Spirit from the Father only; it maintains, besides, the Eutychian doctrine respecting the nature of Christ. In these respects it differs from all the Western Churches. But from the Romish Church it is farther distinguished by its doctrine in regard to the supremacy of the Pope, in which it concurs with Protestants; to the rule of faith, which it limits to Scripture (including the Apocrypha); to the Eucharist, which it administers in both kinds to the laity, and regards neither as a transubstantiation nor a sacrifice; to the celibacy of the clergy, who may be married; to the adoration of images, which it reckons unlawful, though its churches abound with rude paintings of God, angels, and saints; and to the state of the soul after death, rejecting purgatory, yet owning an intermediate state, not less gainful to the priesthood, wherein the happiness of the departed is affected by the fasts and alms of the living. But, like Rome, it invocates saints and angels as intercessors with God, surpassing all other Christians in the honors (if such they be) paid to the Virgin and St. Michael, and having a most copious calandar of saints, with a corresponding list of festivals and fasts. It enjoins, also, confessions to the priests, whose curse is dreaded by the people as the last calamity, while they confidently rely on the alms-giving and penances he imposes as an expiation of sin. Its most extraordinary peculiarities are certain usages and ceremonies, either borrowed from the Jews, or retained from the old Ethiopic faith. Their churches, which generally are small and mean, resemble precisely the Jewish temple. Like it, they are divided into three parts; the innermost is the holy of holies, and may be entered by the priest alone. Here the communion vessels are deposited, and the sacramental elements consecrated; and here is kept the "Tabot" or Ark, a mysterious box, inhabiting all their churches, the contents of which are carefully concealed from the vulgar eye, though "the gold of the foreigner"—(so Major Harris terms a bribe)—enabled him to ascertain that they are only a scroll of parchment, inscribed with the name of the patron saint. Save on certain occasions, the laity cannot pass the outer porch; unbelievers, and all subject to Levitical uncleannesses, are carefully shut out; all must be barefoot, and the threshold and the door must be kissed in passing. The service is in the Geez, or ancient Ethiopic, now a dead language; it commences with the Jewish Trisagion, and as David danced before the Lord, so their priests, armed with a cross and a slender crutch, the badge of their office, "caper and beat the ground with their feet, stretch out their crutches to each other with frantic gesticulation, whilst the clash of the timbrel, the sound of the drum, and the howling of harsh voices, complete a most strange form of devotion." They observe with equal strictness the seventh day and the first; the Sabbath of the Jews, and the Lord's-day of the Christians. They observe the Levitical prohibitions as to unclean animals; they wash their cups and platters as a religious duty; they will not eat or drink with pagan or Moslem; nor taste of flesh that has not been slain in the name of the Trinity. They practice circumcision; not asserting it to be obligatory, yet rigorously imposing it on every pagan converted to Christianity. They allow of concubinage. They are all baptized once every year, commemorating the baptism of Christ, at the Epiphany, by a religious procession to the river, into which men, women, and children, enter in a promiscuous and shameless crowd. Fasts, of extraordinary frequency, are observed with unexampled strictness; two every week, on Wednesday and Friday; while, reckoning all the holy-days together, one entire half of the year is consumed, by the command of the Church, in ruinous idleness. Mingled with these corruptions of Christianity, and remnants of Judaism, there exists, if not by the laws of the Church, at least in the usages of the people, many remains of heathenism. Ostrich eggs surround the cross that crowns every church, and they depend from the ceiling within; in times of sickness or danger, an ox, after being slowly led round the house or the village, is sacrificed with its face to the east; they believe in signs and omens, demons and sorcerers, and have undoubting faith in charms and amulets. To this imperfect sketch we add, that while the lessons and prayers of divine service are in the dead Ethiopic or Geez tongue, only four religious books are written in the Amharic, the present language of Christian Abyssinia; these are a tissue of absurd controversies and monkish legends; and while the legends delight the Abyssinian laity, the controversies compose the entire knowledge of the clergy, who exercise their intellect, expend their virulence, and are split into hostile sects, by disputes respecting the three births of Christ; and the knowledge of the human soul in the womb.

The country is overspread to excess with churches. And of the numbers of the professedly religious in all Abyssinia, an estimate may be formed from the statement, that they amount in Shoa to near one fourth of the population.* The Aboon is the ecclesiastical head; and the Ethiopic Church confines to his hands alone the grace or virtue that makes a clergyman; differing in this from other churches, called apostolic, which allow it to all bishops. Next in dignity is the Grand Prior of the Monks of Debra Libanos; then the Bishops (Comos), the Priests (Alaka), and the Deacons. The clergy may marry; but on the demise or divorce of the first wife, no second is permitted. Monasteries abound, and their sites in Abyssinia, as elsewhere, are generally distinguished for comfort and beauty. An easy ceremony admits to the monkish order, and as the life of the professed is one of ease and indulgence, and as the "putting on angel's clothing"—(so they term turning monk)—absolves from all debts, the land swarms with monks, friars, and anchorites, who roam through it as its pests and plagues. Certain revenues from lands and villages are set apart for every church establishment, and to these a large addition is made by baptism, funeral, and other fees, and by the voluntary donations of the superstitious people, who have a sacred reverence for the clergy, and think that the kiss of a priest's hand cleanses from sin. The result is, that the clergy are like the people, ignorant, superstitious, and immoral, jealous of innovations, hating heretics, and observing their routine of religious forms, some of them with the sincerity of devotees, others as the business-like followers of a gainful profession. We need scarcely add, that of those doctrines which Protestants regard as the power of Christianity, the ignorance is so entire, and they are so opposite to the rooted ideas of the people, that they can scarcely be so much as understood. It is possible, however, that there may be some misapprehension on this point. The sacred fire may still be burning, however feebly, even amid an atmosphere so impure—the Divine Inhabitant may still be present in this polluted temple. At all events, there is hope for the future, if it be true, that at the foundation of Abyssinian Christianity lies the holy Scriptures; and so long as there is there no infallible Church, consecrating with its authority the manifold corruptions from which it sprung, and by which it is nourished.

*This is accounted for by the fact mentioned by Mr. Gobat, that as they advanced in life, most men and women become monks and nuns.

ST. PETER'S CHURCH.

This wonder of the whole world is a wonder in truth. No nation on earth can boast of such a Temple, either Christian or Pagan. This immense pile is 610 feet long, 450 wide, and 448 in height. I ascended to the ball, and went into it with three others. This ball will contain at a time 26 grown persons. The exterior of this church appears rather mean; that is, the sides, but when you enter and walk up some 200 feet, you will then feel that you are in St. Peter's. All is colossal. Nothing half so small as life. After you have looked around for 30 minutes in silence, you venture to speak, and utter only this, "*Wonderful! wonderful! wonderful!* is the mighty Temple." Every place is filled with statues and paintings. But when you come to examine these paintings and find them all mosaics, the stranger is confounded. Everything of the finest marble, or bronze, or statuary, and mosaics in painting; but after all it is only a Pagan Temple, for the very statue of St. Peter, which they have so often kissed, that the toe nails are worn off, was found in one of the Pagan Temples—a statue of Jupiter. This great church is full of saints, and they are worshiped in preference to the Deity. Such is the custom in all the papal churches. The ceremony of the Pope's taking St. Peter's chair, was performed when I was in Rome, and they carried the old man round the church so often that he became dizzy and drunk. This was done by the cardinals and other officers of the church. During this idolatrous procession, at least 200 soldiers were present to preserve order. This great Temple, with the semi-circular colonnade, and the fountains and Vatican and open space, occupies 300 men daily to keep it in order. I told them to take special care of this church, for they would never find the world foolish enough to give their millions to erect such another building. The very atmosphere in this church is remarkable; it seemed as if moderately heated, and quite clarified, but it is difficult precisely to describe it.

The facade is built of the common stone of the country. It has three stories and an attic, eight columns, and four pilasters, of the Corinthian order, each story, and heavy balconies from which the Pope bestows his benediction, on Easter Sunday, on the people. The eight columns are each 8 1-4 feet diameter, and ninety-one feet long. It is the master-piece of all temples, whatever may be its faults of architecture. The circumference of the four great pillars that support the dome, is 232 feet. The diameter of the dome outside to outside, 193 feet. The height of dome, 430 feet, exceeding Paul's in length 84 feet, and in heighth 60 feet, diameter of cupola 48.

The next great object in this church is the grand canopy immediately under the great dome, supported by four spiral columns of bronze, highly ornamented and gilt. Under this canopy below, is said to be the tomb of St. Peter, the gilding of which is said to have cost 400,000 Roman crowns, and the columns 100,000 crowns, being formed of brass taken from the Pantheon. The weight of these columns is 186,000 lbs. Under this canopy is an altar of superb magnificence, at which the Pope alone performs service. In front is a sort of balustrade, and around it and underneath are burning continually 112 lamps.

The tribune contains the identical chair of bronze in which St. Peter officiated. This great church is filled with chapels; in one of them called the *capalla della Colonna Santa*, is a column said to be that which Christ leaned against in the temple at Jerusalem, when disputing with the doctors. But we know that Titus destroyed Jerusalem in the 79th year of Christ, and left not one stone upon another. How could the pillar Christ leaned against have escaped? Besides they have no authority for saying that he leaned against a pillar at all.

Immediately under St. Peter's is a kind of subterranean church called the Grotto Vaticano. This church was erected over the tombs of the early Christian saints, and contains many tombs of great men. The road leading to the top of the church, (query St. Peter's) is remarkable. It is paved, of a very moderate ascent, by which horses with loads upon their backs go up. The roof is a sort of a village, where the workmen live, some 15 or 20 of them. When at the top of the dome, you have a full view of the country for 25 miles around—the mountains, the sea, and the river Tiber, are in view for many miles.

The illumination at St. Peter's in holy weeks is beyond all description—it is lighted with 5875 brilliant lamps. There are great ceremonies about Christmas and at New Year's. At the purification of the Virgin, February 2d, the Pope says High Mass in person, and blesses the candles. On Ash Wednesday he sprinkles ashes on the heads of the Cardinals. On Palm Sunday he blesses the branches; at other times, the people; and on one occasion annually, he washes the feet of twelve of his oldest priests, and waits upon them at table. Before the Pope pronounces the benediction, one of the Cardinals curses all Jews, Turks, and heretics, by bell, book and candle. Next day, the Holy Cross of Fire is exhibited in the presence of the Pope and his Court. In fact, the whole winter is spent in the exhibition of idolatry—much more than in Nero's time. Vespers are offered, in presence of the Pope and Cardinals, for the dead. Rome contains many superb churches, particularly as regards their interior,—some 400 churches in all.

[Correspondence of Jour. of Com.

EDWARD CLEON'S BIBLE.

Passing down one of the crowded streets which intersect our ever busy metropolis, chance led me to the door of one of those odd recepticles for every variety of old traffic, a second hand auction shop. I was about turning away, when the sonorous voice from within poured into my ear these mystic words;—"Walk in, gentlemen, walk in; it is a real continentaler and no mistake—here it is, printed many a year before either of us was born: how much for it." The quaint binding of the old volume struck my fancy, and I bought the work. It proved to be a copy of the Bible, which had the appearance of having been well read and carefully preserved. On the first leaf was written in a female hand, Edward Cleon's Bible, from his mother, to be read every day. On inquiring, I learned that it came under the auctioneer's hammer on account of the recent death of its owner, an old man who was found dead in his chair a few weeks ago. The neighbors among whom he visited, crowded around me and related his brief history in the simplest manner; few of them but shed tears over his mournful story. He died in extreme poverty, but they said his Bible was his constant study. When he was first discovered, his hand was resting on the open volume, which he had apparently just been perusing. On the poor worm-eaten table, by his side, were found these lines traced by the trembling hand of age on a blank leaf, which had dropped from his time-worn treasure. Reader! 'tis a beautiful lesson, the death of that old man: he had seen better days, but he never forgot his God.

Search the Scriptures; seek and ponder,
Mighty thoughts in every line;
When the feet of childhood wander,
Toward the heavenly page incline.

Search the scriptures—daily, nightly—
Truth that on life's threshold stands;
Like a beacon, burning brightly,
They will warn of treacherous sands.

Search the scriptures—pray believing,
Aged men, with locks of snow;
Trust in God; go on receiving
Joy the world can never know.

Search the scriptures; Jesus taught them;
Way, and Truth, and Life are they;
Saints in heaven long humbly sought them—
Saviour teach us to obey. F.

SUGGESTIONS FOR THE MINISTRY.

BY THE LATE REV. DR. MASON.

Elegant dissertations upon virtue and vice, and upon the evidence of revelation, may entertain the prosperous and the gay; but they will not mortify our members, which are upon the earth; they will not unsting calamity, nor feed the heart with an imperishable hope. When I go to the house of God, I do not want amusement. I want the doctrine which is according to godliness. I want to hear the remedy against the harrassing of my guilt, and the disorder of my affections. I want to be led from weariness and disappointment, to that goodness which filleth the hungry soul. I want to have light upon the mystery of providence; to be taught how the judgments of the Lord are right—how I shall be prepared for duty and for trial—how I may pass the time of my sojourning here in fear, and close it in peace. Tell me of that Lord Jesus, who his own self bare our sins in his own body on the tree. Tell me of his intercession for the transgressors as their advocate with the Father. Tell me of his Holy Spirit, whom they that believe on him receive to be their preserver, sanctifier, comforter. Tell me of his chastenings; their necessity, and their use. Tell me of his presence, and sympathy, and love. Tell me of the virtues, as growing out of his cross, and nurtured by his grace. Tell me of the glory reflected on his name by the obedience of faith. Tell me of the vanquished death, of the purified grave, of a blessed resurrection of the life everlasting—and my bosom warms. This is gospel; these are glad tidings to me as a sufferer, because glad to me as a sinner. They rectify my mistakes, allay my resentments, rebuke my discontent, support me under the weight of moral and natural evil. These attract the poor—steal upon the thoughtless—awe the irreverent—and throw over the service of the sanctuary a majesty, which some fashionable modes of address never fail to dissipate. Where they are habitually neglected, or lightly referred to, there may be much grandeur, but there is no gospel; and those preachers have infinite reason to tremble, who, though admired by the great, and caressed by the vain, are deserted by the poor, the sorrowful, and such as walk humbly with their God.

Antiquity of Epitaphs.—Many instances of epitaphs, in prose and verse, may be collected from the old Greek poets and historians, who were yet but children compared to the Chaldeans and Egyptians. But the most ancient precedent of epitaphs must be recorded in the most ancient history, viz. the Old Testament, 1st Sam. vi. 18, where it is recorded that the great stone erected as a memorial unto Abel by his father Adam, remained unto that day in being, and its name was called "the stone of Abel," as it is called 4,000 years after Matt. 23: 35. And this is the origin of monumental memorials.

THE HAPPY BEGGAR.

A great Divine prayed to God, during the space of eight years, that he would be graciously pleased to direct him to a man who might teach him the true way to heaven. It was said to him at length, 'Go to such a church porch, and there you will find a man, who will instruct you in the spiritual life.' Accordingly he went, and found a beggar very neatly clad. He saluted him in these words, 'God give you a good day, my friend.' The poor man answered, 'Sir, I do not remember that I ever had an evil day.' The doctor said to him, 'God give you a good and happy life.' 'Why say you that?' replied the beggar; 'I never was unhappy.' 'God bless you, my friend,' said the doctor.' 'Pray tell me what you mean.' He replied, 'That I will willingly do. I told you first, that I never had an evil day; for when I have hunger, I praise God; if it rain, hail, snow or freeze, be it fair or foul; or if I am despised or ill-used, I return God thanks; so I never had an ill day; nor have I ever been unhappy, since I have always resigned myself to his will, being very certain of this, that all his works are perfectly good; and therefore I never desire any thing else but the good pleasure of God.' 'Then,' said the doctor, 'what if the good pleasure of God should be to cast you hence into hell?' 'If he would do so,' replied the other, 'I have two arms to embrace him with; the one whereof is a profound humility, by which I am united to holy humanity; the other is love or charity, which joins me to his divinity. Embraced with these two arms he would descend with me thither, if thither he ordered me; and there I infinitely rather be with him, than in paradise without him.' Hereby the doctor learned that a true resignation to the divine will, accompanied with profound humility of heart, is the proper way to attain God's love.

THE WASTED FLOWERS.

On the velvet margin of the rivulet sat a rosy child. Her lap was filled with flowers, and a garland of rosebuds was twined around her neck. Her face was radiant as the sunshine that fell upon it, and her voice was clear as the bird's which warbled at her side.

The little stream went singing on, and with every gush of its music the child lifted a flower in its dimpled hand, and with a merry laugh, threw it upon its surface. In her glee she forgot that her treasure was growing less, and with the swift motions of childhood, she flung them to the sparkling tide, until every bud and blossom had disappeared. Then seeing her loss, she sprung to her feet, and bursting into tears, called aloud to the stream—"Bring back my flowers!" But the stream danced along, regardless of her tears; and as it bore the blooming burthen away, her words came back in a taunting echo along its margin. And long after, amid the wailing of the breezes and the fearful bursts of childish grief, was heard the fruitless cry, "Bring back my flowers!"

Merry maiden, who art idly wasting the precious moments so bountifully bestowed upon thee—see in the thoughtless, impulsive child, an emblem of thyself. Each moment is a perfumed flower. Let its fragrance be dispensed in blessings on all around thee, and ascend as sweet incense to its beneficent Giver. Else, when thou hast carelessly flung them from thee, and seest them receding on the swift waters of time, thou wilt cry with the weeping child—"Bring back my flowers!" And the only answer will be an echo from the past—"Bring back my flowers!"

[Lowell Offering.

THE WONDERS OF PRAYER.

BY REV. J. RYLAND, OF NORTHAMPTON, ENG.

Abraham's servant prays—Rebekah appears. Jacob wrestles, and prays, and prevails with Christ—Esau's mind is wonderfully turned from the revengeful purpose he had harbored for 20 years. Moses cries to God—the sea divides. Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered. Hannah prays—Samuel is born. David prays—Ahithophel hangs himself. Asa prays—a victory is gained. Jehoshaphat cries to God—God turns away his foes. Isaiah and Hezekiah pray—185,000. Assyrians are dead in twelve hours. Daniel prays—the dream is revealed. Daniel prays—the lions are muzzled. Daniel prays—the seventy weeks are revealed. Mordecai and Esther fast—Haman is hanged on his own gallows in three days. Ezra prays at Ahava—God answers. Nehemiah darts a prayer—the King's heart is softened in a minute. Elijah prays—a drought of three years succeeds. Elijah prays—rain descends apace. Elisha prays—Jordan is divided. Elisha prays—a child's soul comes back; for prayer reaches eternity. The church prays ardently—Peter is delivered by an angel.

Short Prayers.—One of the shortest and most comprehensive prayers of modern times, said Sir William Wyndham, is that of a soldier before the battle of Blenheim,—"Oh God! if there be a God, save my soul, if I have a soul." Bishop Atterbury, who was present, said he could produce a prayer as concise as that, and offered in similar circumstances, but he thought in a much better spirit. It was that of a pious soldier, uttered immediately before an engagement. "O Lord! if in the hour of battle I forgot thee, do not thou forget me."

Nothing so consistent as truth, nothing so lovely as virtue, and nothing so subduing as kindness; he who possesses all these can but triumph in the end.

The Sabbath Recorder.

New York, September 18, 1845.

TRAVELING AGENT.

HIRAM P. BURDICK, of Alfred, has been appointed a Traveling Agent for the Recorder in Western New York, and is commended to the confidence of our friends in that section.

PERSECUTION IN VERMONT.

We have before us a long letter written from the Jail in Chelsea, Vt., by one PLYMON SEAVER, who has been shut up there for some time past, because he refused to pay a fine imposed upon him for working on Sunday. It seems that last spring Mr. Seaver was engaged in clearing la d, and as the weather was very favorable, and he somewhat in a hurry, he worked two or three Sundays in succession at piling logs, burning brush, and making fence—without thinking, as he says, of disturbing any one, or attracting any special notice. But in the latter part of May he was visited by a Grand Juryman, who wanted to know the facts in the case, and to whom he told all he had done, but would not promise never to do the like again. A few days afterward another Grand Juryman visited him to say, that a complaint had been entered before him, which the law made it his duty to prosecute. Hereupon Mr. Seaver told him plainly what were his views respecting the Sabbath, what his practice had been, and what he intended it should be in future; and farther, that if he, the said Grand Juryman, felt bound to prosecute a man for doing what he considered to be his duty, he might do it in all conscience.

The next intimation Mr. Seaver had of the progress of matters, was by a visit from the Constable, with a command to arrest his body, and bring him before the authorities, to answer to the charge of having, on the 11th day of May, 1845, and on the first day of June, 1845, between twelve o'clock of the nights preceding, and the setting of the sun on the same days, worked at his business of clearing land and making fence, which was not a work of necessity or charity. The Constable also at that time read a warrant to his father, Ansil Seaver, indicting him for the same offence. They went down to court together, where some interesting discussion was had, and where the younger Seaver stated that he had done all the work specified in the warrant, and even more, which he claimed he had a perfect right to do. But notwithstanding this statement and plea, they were both fined two dollars each, besides the cost of prosecution, which was $5 33 more. The older Seaver agreed to settle up the affair; but the younger, refusing to do so, was after considerable delay taken to jail. Mr. Seaver's letter was written after fifteen days confinement, and assures his friends that he rejoices to suffer persecution for righteousness sake, and that he knows not how long he shall remain there, or by what means he shall go out. It closes with several questions and reflections, which ought to be seriously pondered by his persecutors and their supporters. He asks, "Why not prosecute men for disregarding other religious institutions as well as this? Why not compel a man to pray? Why not force a man into the water to be baptized? Why not summons a Sheriff to take a man by the collar, and march him up to the communion table? Can any possible reason be given why the one should be enforced, and not the others? I think not. But I tell them they are going the wrong way to work. *If they want to save their Sabbath, they had better refrain from such measurers as these.*"

—And we think as much. Indeed, we believe that no step could have been taken which would more effectually strengthen the hands of those who hate the Sabbath, than this step of the Grand Jurymen in Vermont. It denies the right of private judgment, by imprisoning a man for believing differently from others and then practicing according to the dictates of his own conscience. It abandons the ground, that the Sabbath is a religious institution, the observance of which is to be secured, like the observance of all other religious institutions, by diffusing light and exerting a religious influence. It places the Sabbath before the world as a mere civil matter, which needs the support of civil penalties, and cannot stand without them. Let this become the prevailing opinion, and we shall soon see an end of all outward regard for the day of rest—much more of all that sacred regard for it which alone is acceptable to God or profitable to men. And yet this proceeding in Vermont is in perfect keeping with the efforts which are being made all over the country; it is a natural child of that movement which aims to secure a better sanctification of Sunday simply by conventional recommendations and legislative enactments. Suppose that all which this movement aims at could be accomplished, so that the post offices should be closed, and railroad cars, and steamboats, and canal boats, and all other public vehicles, should cease to run. What would this do to promote such Sabbath-keeping as the law of God requires—to make men 'call the Sabbath a delight, holy of the Lord, honorable, and honor him, not doing their own ways, nor finding their own pleasure, nor speaking their own words?' What would it do to promote such Sabbath-keeping? Just nothing at all. On the contrary, it would separate the whole matter so effectually from the law of God, that obedience to Him would be wholly out of the question. But we have no apprehension that the designs of this movement will ever be accomplished. God has so ordered things that when men go down to Egypt, and attempt to stay themselves upon artificial helps instead of their proper reliance, they will invariably be disappointed. It will be so in this case. Hence we think with Mr. Seaver, that if they want to save their Sabbath, they had better refrain from such movements as these.

ANTI-SABBATH LECTURE.—We learn from the Philadelphia papers, that William Lloyd Garrison delivered a lecture in that city on the 10th of August last, which they characterize as an anti-Sabbath lecture. According to their account of the matter, he commenced by denying that the precepts of the Old Testament are of binding authority, the whole of that book being now dead and in its grave. He then urged that the observance of the Sabbath, as contended for by Christians, is a great monopoly, by means of which the religious teachers contrive to keep the people in subjection. In conclusion, he denounced the ministry and the church as corrupt and unworthy of confidence. These positions, and the men who maintain them, are of course condemned without qualification by all the papers which have any thing to say on the subject. But is it not strange, that none of the avowed champions of Sunday-keeping ever venture to meet in public discussion those whom they denounce as enemies of the Sabbath? Some of these men, we cannot doubt, are candid and truth loving men. Why not meet them candidly, convass their objections, convince them if possible, and if not show up the falacy and hurtful tendency of their doctrines? We fear that the principal reason is, not a deliberate conviction that it is unwise to meet the enemies of Sunday, but a consciousness of inconsistency among the friends of that day. They have often been charged, by those who deny the authority of the fourth commandment, with making void that commandment by refusing to keep the seventh day, which the commandment requires. How then can they expect effectually to oppose such as carry out their own principles to their natural results?

PERSECUTION IN PENNSYLVANIA.

To the Editor of the Sabbath Recorder:

While deprecating the incarceration of Deacon John Maxson for conscience sake, as an act of barbarism in the nineteenth century, and sympathizing deeply with the young sister in Rhode Island, so cruelly treated by her unnatural and bigoted parents for fulfilling the commandment of God her Maker, I received a letter from the Society at Snow Hill, in Franklin county, Pa., apprising me of a persecution they are suffering under to a much greater extent.

Living in a retired part of the county, and their farm lying in a secluded valley, they have, for seventy years past, faithfully kept the Sabbath of God's own appointment, and quietly pursued their labor on the other six days, unmolested, until within a few weeks past. On Sunday, the 17th of last month, a vindictive person of the neighborhood, informed on nine of the members, before a Justice of the Peace, for laboring on Sunday, four of whom were fined *four dollars* each; and on the 24th of the same month, the same person returned thirteen more, nine of whom were likewise fined four dollars each—among the number Elder Andrew Fahnestock, than whom a more conscientious and peaceable man is not living on earth. They have been advised by legal counsel to carry it into Court, to test the validity of the law under which the penalty is imposed; until which is brought to issue, they will have to relinquish laboring on the first day of the week.

It is proper to state, that the above proceedings were instituted out of malicious feelings, to revenge the prosecution and imprisonment of some evil-disposed persons, who have been in the habit of disturbing the sacramental meetings of the Society by riotous and disorderly conduct, and who have recently met their deserts in the County Court, and are now in confinement. The following brief account of that affair, I extract from the letter just received from the Society:

"BELOVED BROTHER:—We send enclosed a copy of the report of the trial, which originated at our sacramental meeting on the 17th of last May. It is well known to you, that our meetings have been disturbed for many years past, which we have borne with patience, and would have continued to do, had not our neighbors interfered, and urged Benjamin Fahnestock (not a member,) to institute the prosecution. He consulted his father, (the good old pastor,) who advised him not to proceed. But as 'Squire Stover of Quincy threatened to lock up our meeting-house if such disorderly gatherings were continued, Benjamin Fahnestock returned the names of those he saw misbehaving. Several other persons gave in names, and fifteen were found guilty. Eleven were sentenced to thirty days' imprisonment, ten dollars fine, and costs of prosecution—four being boys, were fined five dollars and costs, and imprisonment till costs be paid. These transactions have caused much excitement. Threats, made previous to the trial, that suits would be brought against us for laboring on Sunday, have been put into execution."

Our brethren at Snow Hill, and at Ephrata also, so far from offending or giving any cause of offence to the communities around them, have been patient to a fault—to a great fault. Their forbearance, hitherto, has been culpable in the highest degree, in not making an example of evil-doers—not restraining the improper conduct of the large concourse of mischievous persons who congregate on those occasions, and maintaining the order which is essential to worshiping God aright. Forbearance, under such circumstances, is criminal; we are in duty bound to restrain the wickedness of such persons, and see that the service of the Majesty of Heaven, be conducted "decently and in order." Their trials arise from carrying out the principles of non-resistance to a mistaken extent—they conceiving it to be the duty of Christians to suffer reproach, contumely, and revilings, for the cause's sake, rather than retort or suppress any flagrant outrage on their rights and privileges. I have thought, for a long time, that they erred on this point—they are now beginning to feel the effects of their great leniency. Religion, like chastity, must be defended from external assault to preserve it from molestation.

Young Benjamin did a praiseworthy act. For this attempt, by the neighbors, to secure these plain, inoffensive Sabbath-keepers in the right of worshiping God, under their own vine and figtree, according to the dictates of their consciences, which is guarantied both by the Constitutions of the State of Pennsylvania and of the United States, they are now suffering this persecution; but I trust the difficulty will soon be removed. The Magistrate before whom the complaint was preferred, is father to one of the young men imprisoned for riotous conduct, and may have been biased in his decision by that circumstance. I am happy to add, that the movement had not the countenance of the orderly portion of the first-day observers, as most of the respectable neighbors, being conversant with the facts, and seeing the great injustice inflicted upon their seventh-day brethren, sympathize deeply with them, and will lend them their aid, to have them fully protected by the next legislature. I design to see you very shortly, as they have requested me to have an interview with some friends of your denomination, and enter into some arrangements of co-operation to secure to your brethren in the northern part of the State the same rights and immunities.

Yours fraternally,
WM. M. FAHNESTOCK.

MISSIONARY CONVENTION.

The Anniversary Meeting of the American Board of Commissioners for Foreign Missions was held in Brooklyn last week, commencing on Tuesday and continuing until Friday. Hon. Theodore Frelinghuysen took the chair, and after the organization of the meeting the reports of the Treasurer and Prudential Committee were read. The following statements, made from the reports, will show the present condition and prospects of the Board:—

"The receipts of the Board for the year ending July 31, were $254,112 96, and the expenditures, including the debt of last year, were $237,817 07; leaving a balance in the Treasury of $18,295 89. The Board has the care of twenty-six missions, embracing ninety-two stations, at which 488 persons are laboring as physicians, schoolmasters, printers, bookbinders, and assistant missionaries. These missionaries have under their pastoral care sixty-five churches, embracing 24,566 members. Connected with the missions are thirteen printing establishments, having five type and stereotype foundries, twenty presses, thirty fonts of type, and preparations to print in more than thirty different languages, while 475,795,294 pages have been executed during the year under review. At the mission seminaries, boarding and free schools, including those at the Sandwich Islands, now mainly supported by the Hawaiian government, though commenced and carried forward by the mission, and still receiving much care from it, there are 30,197 pupils. The reports from the various Foreign Missions are very encouraging."

Nine missionaries and assistant missionaries have died since the last annual meeting. There are now twenty-four missionaries under appointment, and the number preparing for the work is somewhat larger than heretofore.

On Tuesday evening an address was delivered by Rev. Dr. Hopkins, President of Williams College, which is highly spoken of. On each of the following evenings during the session of the Convention, public meetings were held, and addresses were made of an instructive and stirring character.

The subject of slavery came up on Wednesday morning, in connection with a report made by Dr. Woods as chairman of a committee appointed to prepare resolutions on that subject. The discussion was continued through the afternoon and evening of Wednesday, all of Thursday, and into Friday, and was finally concluded by passing a series of resolutions, condemning slavery in the abstract, but asserting that there might be very good Christians among slaveholders.

The deliberations of the Convention were generally harmonious, and the meeting is spoken of as one of uncommon interest.

HISTORY OF THE BAPTISTS.—From a Circular just received, we learn that the Rev. David Benedict, of Pawtucket, R. I., is engaged in the preparation of another History of the Baptists. His plan is to give, in the first place, a history of Baptism, including a description of the works of those who have written in favor of Baptist views, a statement of their main positions, and selections from their most striking arguments. In the second place, he will give a history of Foreign Baptists, embracing all who, in the opinion of the most learned and candid men, would, if now alive, be ranked among Baptists—this article to bring us down to the period of the Reformation at the beginning of the sixteenth century. Then follows a history of the German, British, and other European Baptists, from the Reformation to the present time. Lastly comes a history of the American Baptists—an article which will occupy by far the largest space, and has been prepared with immense labor. The whole work, when completed, will form a most perfect picture of the origin, opinions, early customs, and present condition of the Baptist denomination. We are glad that the preparation of the work has been entrusted to Rev. David Benedict, and that its publication is to be directed by Rev. Lewis Colby, of the Baptist Book Store, New York; because we are sure that coming from such hands it will be full of instruction and presented in a neat and attractive form. We shall await its appearance with much interest.

CURIOUS MISTAKE.—Rev. Mr. Pauli, who has been laboring at Amsterdam for a time past as a Jewish missionary, tells how his enemies whipped one of their own friends instead of him. It seems that in the evening a Jewish gentleman from the country was passing through the Jews quarter, and was mistaken for "Dominie Pauli;" whereupon they rushed after him, beat him unmercifully, and left him half dead, notwithstanding his protestations that he was no "Dominie."

JEWISH INTELLIGRNCE.

DR. ADLER, the recently elected Chief Rabbi of the United German Congregations of England, was installed on the 9th of July, at the great Synagogue in Duke's Place, London. Extensive preparations were made for the occasion, and the whole ceremony was of the most expensive and imposing character. Since his installation, the new Chief Rabbi has preached in the various synagogues of London, where he has secured much approbation from his Jewish brethren.

SIR MOSES MONTEFIORE has sent a small party of Jews from Jerusalem to Preston, England, for the purpose of learning the art of weaving, which he is determined to introduce into the holy city. The efforts of the knight ought to secure for him the gratitude and love of his brethren. We are glad to see that they are generally appreciated.

A NEW SYNAGOGUE has been founded at the Cape of Good Hope. Ten adult males are necessary to organize, and at the formation of the synagogue these met together for the first time in that remote corner of the earth. A German physician, who had for some time been established at the Cape, but had not been previously known as a Jew, came forward and united with his brethren.

THE JEWS' HOSPITAL, London, had an anniversary dinner recently; at which the liberal sum of $10,000 was contributed to the funds of the institution.

THE DISABILITIES, civil and political, which have borne so heavily upon the Jews in various countries, have been greatly modified of late. We notice among other movements, that the British Parliament and the Rhemish Assembly have recently passed bills for their relief by large majorities.

THE GREEK PATRIARCH of Jerusalem, who has for the last hundred years lived at Constantinople, has been directed to take up his residence at Jerusalem.

ALEXANDER, Episcopal Bishop of Jerusalem, has visited Damascus; and in a letter from that place, he states that he was very kindly received by the Jewish authorities.

JOHN B. GOUGH.

Considerable excitement was created in New York on Thursday last, by the circulation of handbills stating that John B. Gough, the eloquent temperance lecturer, came to this city from New Haven on Friday the 5th inst. and put up at the Croton Hotel; that he went out in the evening with the intention of going to Brooklyn; that he was to have met his wife at Albany on the Monday following to proceed to Montreal; but that nothing had been heard from him since he left the hotel, and accident or foul play was feared. The mystery was partly explained on Friday the 12th inst., by his being found at a vile house in Walker street, where he had remained for several days, in a most deplorable state from the effects of liquor, or opium, or both. It is stated in some of the papers, that soon after leaving the hotel, Mr. Gough was met by an old shop-mate, who persuaded him to drink a glass of soda-water, which proved to have been drugged, and which almost instantly deprived him of his reason; that in this state he was decoyed into the vile house, where he was plied with liquor and kept in a state of stupor until he was discovered. Other papers doubt or deny this story, and think that he fell into bad company and drinking from the mere force of his own depraved appetite. It is hoped that when Mr. Gough completely recovers his sences, he will be able to recall the events of that week, and make a consistent statement of them. Meanwhile the enemies of temperance are rejoicing over his fall, and using it as an argument against all such measures as he has been engaged in promoting. We cannot so look upon it. It matters not whether he was seduced by an enemy, or fell by the uncontrolled strength of his own appetite, he is a proper object of sympathy and commiseration; and his fall, so far from being an argument against temperance, is an awful warning not to touch or taste that horrible poison which is such a cruel tyrant over its miserable victims.

THE NEW YORK MEDICAL INTELLIGENCER, or Eclectic Magazine, is the title of a semi-monthly journal, of which the first two numbers are before us. It is made up of selections from all the European Medical Journals of such practical matter as carries with it evidence of authenticity and merit. A work of the kind cannot fail of being acceptable to the medical profession, as it furnishes in a convenient form, and for a low price, all the valuable matter of a large number of scientific journals. Edited by D. S. MEIKLEHAM, M. D. Published by J. W. WADLEIGH, at No. 563 Broadway, N. Y. Terms $2 per annum, payable in advance.

NEW YORK ILLUSTRATED MAGAZINE.—A new weekly publication with this title is to be issued from New York on the 20th inst., under the editorial care of Lawrence Labree. Each number will be embellished with a steel engraving, together with other beautiful illustrations. Its contents will be of a high order, and no pains or expense will be spared to make it richly deserving of patronage. Published by Robinson & Co., 123 Fulton street.

LETTER FROM CASSIUS M. CLAY.

Lexington, Ky. Sep. 4, 1845.

Benj. Urner, James S. Glascoe, Jacob Ernst, Oliver Lovell, George W. Phillipps, R. G. Mitchell, Jas. Calhoun:

Gentlemen—I have just received your letter of the 27th ult. enclosing the proceedings of the citizens of Cincinnati and their resolutions in public meeting.

Their words of kindness and generous appreciation and noble and dignified avowal, have moved me more than all the studied cruelties and wrongs of my enemies, though I was unnerved by disease, and threatened, for long days and nights, with a horrible death.

I thank you, that you have not allowed the calumnious manifesto of the revolutionists of the 18th of August to weaken your confidence in my loyalty to the Constitution and laws. I thank you, that you have seen nothing in the past to cause you to lose confidence in the future, that my "measures and means" will be "safe, practical and peaceable." I thank you, that you deem my "work high and holy," and for the reverent and soul-sustaining invocation of Divine protection on me and on it.

You, gentlemen, have taken me upon trust; the time for my defence will come with my re-established health, when, I venture to say, yonr sentence will not be revoked by "Kentucky and the world."

I shall allude to only one charge going the rounds of the papers—that there was a compromise between me and the Rebels of the 18th, and that I agreed to discontinue the publication of the True American provided they would spare the press. It is unnecessary for me to say to you, who have seen my letter addressed to the meeting, as well as my previous handbills addressed to the people, that this story is calumnious and morally impossible. It is enough that the Committee of Sixty have authorized the Lexington Observer and Reporter to state that no such proposition came from me or any of my friends. This attempt, therefore, to degrade me, on the part of those who failed to destroy me, is of a piece with this whole outrage of cruelty and wrong, as I shall be able to show as soon as my health will allow.

I hope I shall be able to show that I am neither a "madman" nor a "lunatic."

They who sent back from Thermoplæ the sublime message, "Go tell it at Lacedœmon that we died here in obedience to her laws"—the Roman who returned to captivity and to death that his country might be saved—Sydney, Hampden, and Russell—Emmett, who uttered the mighty instincts of a great soul, "the man dies but his memory lives"—Adams, who exclaimed "Survive or perish, I am for declaration"—Henry, who cried "Give me liberty or death," were all, in the eyes of these men, "madmen" and "lunatics."

It was necessary that some one should bear the standard of Liberty into the enemy's camp, and by so doing, whether he stood or fell, arouse this great nation from the lethargy and death, which have come over the spirit of a once free people. It has been the policy of wise statesmen in all ages, to clothe the humblest citizen with the concentrated power and inviolability of the whole empire. It was enough for one amidst the wildest barbarians to say, "I am a Roman citizen," and he was safe. No country in Europe is so careful of individual and national glory as France, the first nation of Europe, and England, but a few years ago, was ready to peril her thirty millions of lives on the rescue of a single subject. It cannot, therefore be less than madness in the American people, if they expect long to live as a nation, and not to fall easy sacrifice to foreign aggression, or internal anarchy and despotism, to look coolly on, when even the humblest of those contending for constitutional liberty and national honor are overborne and trampled down in the battle. Surely that nation cannot live long, far less be free, that sees time after time, whatever of spirit and manly independence may anywhere exhibit itself, crushed and utterly extinguished.

I thank you then and the people of Cincinnati, my fellow-citizens, men gathered under the same national Constitution, to which I owe allegiance, and which owes me protection, brothers of the same blood, inheriting the same proud recollection of the past, and looking in the future to the same inseparable destiny, that you have not cowered before the slave power; but that you stood by the friendless, the powerless, the fallen, and dared to speak out for constitutional republicanism and eternal justice, which have been violated in my person.—Above all, am I deeply affected by the fact, that you assembled in "mass meeting" without distinction of party; and as both parties here lost in overwhelming subservience to slavery, so you of the Free States begin to unite in the defence of your own rights and in the cause of national liberty.

If the Whigs and Democrats and Liberty Men shall become really what they assume, then is half my "work" accomplished, and the Republic safe—for though my State should sink into irrevocable despotism, there will be left somewhere on this wide continent, a home for the exile and the oppressed.

With regard to the Press, I would briefly remark, that my banner "God and Liberty," will never be struck.

Though overpowered by numbers, I have the same unconquerable will and defiant spirit, as though the day had not gone against me. It is for those who fight for the wrong, to despair in defeat.

I shall not "die through mortification" as my enemies would have it. I trust I shall yet live to see those who, on the 18th of August, 1845, rose in arms, overpowered the civil authorities and overthrew the constitutional liberties of the State, and established on its ruins an irresponsible despotism, hurled from their usurped places of fancied security, and *Kentucky yet made free.*

If, however, this be a vain hope, still I will not repine, for I should feel prouder to have fallen with her honor, than to have ingloriously triumphed with my enemies over the grave of the liberties of my country.—With gratitude and admiration, I am your friend and obedient servant,

C. M. CLAY.

General Intelligence.

THE OREGON.—This magnificent steamer, which has been justly termed, a "gorgeous dream realized," made her first trip to Providence in ten hours and a half, which was more than one hour the shortest trip ever made. She has created quite a sensation in the places which she has visited, and has drawn crowds of spectators, who are unbounded in their admiration of her beautiful model and fixtures. The following details taken from the N. Y. Tribune will give some idea of her construction and furnishing:—

She measures 1100 tons, 330 feet long, 35 feet beam, 68 feet wide over all, draws 6 feet water, loaded; was built by Smith & Dimon; engine, 1000 horse power, by Stillman, Allen & Co. at the Novelty Works. Her joiners work was done by Chs. G. Simonson; painting and decorating by Wm. Holmes. Her cylinder is 72 inches, with 11 feet stroke. Her wheels are 35 1-2 feet in circumference and 11 1-2 feet face. Her saloon is 200 feet long, and contains 50 state rooms containing two berths each, and 4 containing 4 berths. There are also state rooms in the ladies' cabin magnificently fitted up, and bearing the names of Mrs. Embury, Mrs. Sigourney, Mrs. Hale, Miss Leslie and Miss Sedgwick. The cutlery is of Rodgers' best; and, as well as the French china ware, was imported for the boat. All the table furniture is of the most valuable description. The draperies of the ladies' and gentlemen's cabin are of heavy satin delain damask. The carpet of the ladies' cabin is Imperial Axminster, and cost $5 per yard. The chairs are rosewood covered with crimson silk velvet and cost $20 each. The Sofas cost $200 each. Each length of two berths cost $225 for the hangings, &c. These items give some idea of the sumptuous luxuries of this apartment. The *coup d'oeil* of this boudoir is certainly as brilliant as the most lavish expenditure could make it. Indeed the splendor of all the apartments of this boat can only be realized by their being seen.

The cost of the Oregon is about $130,000, including $25,000 for the furnishing.

REVOLUTION AT TOBASCO.—By the brig Joseph Atkins, Capt. Higgins, we have received news from Tobasco to the 20th ult., the day of sailing. Ten days previous a Revolution had broken out in Tobasco, the people having declared themselves independent of Mexico. There was a force daily expected from Vera Cruz to attack the leader of the people of Tobasco—Don Miguel Bruno. All commercial intercourse between Tobasco and Vera Cruz had been suspended.

FROM SPANISH HAYTI.—By the Danish brig Clara, Captain Dunham, from Port au Platt, 2d inst., we learn that the Dominicans, or Spanish Haytiens, are still involved in war with the Haytien government. The Dominician president had ordered out all the male inhabitants to repel the invading forces, and several engagements had taken place, without any decisive result. The Dominicians forcibly seized the late New York pilot boat Virginian, trading there under American colors, and converted her into a man of war, intending to invade the Haytiens by sea. This outrage upon our flag will no doubt be promptly enquired into by our government on receipt of authentic details.

AN IMPROVED TELEGRAPH.—The New Orleans Courier announces an improvement on Morse's Telegraph, which is about to be patented by the inventor, Mr. A Carbonel. By adding to the metalic wire of the principal line one or more branches of the same metal, even though these branches form sinuosities like those of railroads, *the same* results will be obtained at all the different stations with equal celerity and exactness, that are now obtained on the principal line. The same results will be obtained in transmitting signals from one branch to another.

TRANSATLANTIC LITERATURE.—The following is the *verbatim et literatim* direction of a letter received at the New York Post Office, by the steamer from England:

Mr. Charles Prowdley
To Newyork
then to Bufflo
then to Monroe
then to hilldale
then to Jones Vile
then enquire for Mr. Charles
prowdley In america.

THE CASH PRINCIPLE.—An amusing story is told in the Portland Bulletin. A party of Millerites went on an excursion to some of the Islands in Portland Harbor. By some accident, milk for the coffee was overlooked, and the consciences of some would not allow them to milk one of the many cows grazing near the scene of the feast, but the inventive genius of one of the ladies suggested a plan to obviate the difficulty, satisfactorily at least to themselves. She tied some change fast in a bit of cloth, then fastened it secure to the cow's horn, and a companion milked away, till he thought he had obtained his money's worth.

NATURAL HISTORY OF NEW YORK.—The Secretary of State has authorized the Argus to give notice that "such of the academies, public libraries, and literary associations of this State," as are entitled, under the provision of the act "in relation to the Natural History of New York," to copies of that work, can now procure the first ten volumes, and the Geological Map, on making application at the Secretary's office. The Governor and Secretary have concluded to make a distribution of the unbroken sets of the remaining copies of the work and map, not otherwise appropriated and disposed of, among the several counties of the State; and the Secretary is now preparing to forward the books and maps to the several county treasurers, to be sold in the counties, at the price of one dollar per volume, and the map for one dollar per copy.

'THE SCHOOLMASTER ABROAD.'—The last we heard of him he was in Tennessee, and the following notice (copied by a correspondent in Haywood Co.) will show that he had not arrived there a day too soon:

State of Tennessee, ——— *County:* This day have we the under naimed subscribers doth engage with R—— D—— to teach a school for us the undersubscribers for the term of five Month; twenty days in each month which he binds himself to teach the English pronunciation to Wit speling Reading Wrighting And Arithimatic to the best of his skill and to give due attendance in the Moring and to dismiss in due time in the Eveing and we the undersigners do promis to pay the sum of five Dollars a scholer at the end of the term for his servis and to find cartin potion to wit 15 with opin school to 25th; and then close and give him every saturday to himself the school to commace the ferst Monday in Aprill whare we set our hands this

plase for naims | plase for naims

BURNING WELL.—A correspondent of the Cleveland Plain Dealer, gives an account of a burning well, that may be seen at Southington Centre, in Trumbull county, Ohio. The well is 91 feet deep, all but 24 feet through sandstone, quicksand and hard rock, which the augur used for boring could not penetrate. When it was withdrawn, a peculiar odor, accompanied by a rushing sound, was perceived. Suspecting the presence of inflamable gas, the owner of the well lowered a lamp into it. A violent explosion, that did some injury to the bystanders, was the consequence, and the gas still continues to burn. It is doubtless carburetted hydrogen.

AMERICAN AUTHORS.—A work was some time since published, entitled American Facts, in which it is stated that the Harpers of New York are said to have paid Mr. Prescott $7,500 (£1,500) for the first edition of his "Conquest of Mexico," and to have offered double that sum (which was declined) for the entire copy-right. In two years the sale of "Barnes' Notes" yielded the author alone more than $5,000. President Day has received more than $25,000 (£5,000) for an Algebra; and Dr. Webster had about the same sum for a spelling book (!) and all these retained their copyright in future editions.

CONNECTICUT CLOCKS.—Mr. Jerome, of New Haven, says the Courier of that city, makes about every part of the clock with machinery.

He yearly consumes of the various articles used in the manufacture of clocks, the following enormous quantities:

500,000 feet pine lumber; 200,000 feet mahogany and rosewood veneers; 200 tons of iron for weights; 100,000 lbs. of brass; 300 casks of nails; 1,500 boxes of glass, 50 feet per box; 1,500 gallons of varnish; 15,000 lbs. of wire; 10,000 lbs. glue; 30,000 looking glass plates.

$1,400 are paid yearly for printing lables, and for screws, saws, coal and oil.

Workmen employed, 75; paid wages yearly, $30,000; clocks made per day, 200; yearly, 50,000.

DEATH OF JUDGE STORY.—This eminent man is no more. He died on Wednesday evening at his residence in Cambridge at a quarter before 9 o'clock. His pulse had ceased to beat and his hands were cold before 8 o'clock. His disease was stoppage of the intestines, or internal strangulation, which two years ago caused the death of Hugh S. Legare, Attorney General of the United States, then on a visit to Boston.

Joseph Story was born in 1780. He graduated at Harvard University in 1798. He was appointed Associate Justice of the United States, by President Madison, in 1811. In addition to the duties of Judge of the Supreme Court, he devoted much of his time to the Cambridge Law School as Dane Professor of Law in Harvard University. His commanding talents as a Lawyer, and the peculiar felicity with which he imparted to others the rich stores of his own mind, gave Harvard Law School a preeminence over all other similar institutions.

It is a painful coincidence that the principals of our two great Law Institutions, should have passed from the scenes of their labors to the world of spirits with but a few days intervening between their deaths. [Tribune.

LEAD ORE IN AUSTRALIA.—The immense quantities of lead found in our Western States, have been thought capable of supplying, and must ultimately supply, the chief part of the world with that article. But it appears that a mine of great richness has been found in New South Wales, containing 70 per cent of lead to the ton of ore, and 17 ounces of silver to the ton of metal. In comparison, however, to our own lead mines, this cannot be considered very productive ore; but, should the mine prove abundant, it will evidently interfere with our China trade in this article, and England will, of course, supply herself from them, should she require it.

AMERICAN LOVE OF OCCUPATION.—There is probably no people on earth with whom business constitutes pleasure, industry and amusement, in an equal degree with the inhabitants of the United States of America. Active occupation is not only the source of their happiness and the foundation of their national greatness, but they are absolutely wretched without it. Business is the soul of an American; he pursues it not merely as a means of procuring for himself and his family the necessary comforts of life, but as the foundation of all human felicity. From the earliest hour in the morning until late at night, the streets are thronged by men of all professions, each following his own vocation, as if he never dreamed of a cessation from labor or the possibility of becoming fatigued. Neither is this hurry of business confined to the large cities; it communicates in every village and hamlet, and extends to and penetrates the western forests. It is as if all America were but one gigantic workshop, over the entrance of which there is the blazing inscription, "No admittance except on business."

D. D.'s—We are glad to see that our Colleges are forbearing this year, more than ever before, in the distribution of "Semi-Lunar Fardels." The great number of manufactories of Doctors of Divinity, and the curious characters who sometimes get them, with the other objections, have brought the title into absolute disgrace. It ranks now very much with "*Capting*" in the militia, that is, a good deal below Mr. It is a singular accident, if such it was, that the only thing in our country which has any resemblance to a title of nobility, should have been bestowed upon the ministers of a religion whose honor is all in its humility, and whose author forbade them even to be called Rabbi. The degree of L. L. D. is to be sure in a few cases conferred on literary men and civilians, but not with the design of giving a title. Even this had better be omitted. But to set about decorating the parties with D. D.'s, because they stand in certain relations to the officers of the College, or to rich donors, or even have money of their own to give, or have rendered some little service to a party, or need to have a questionable character white-washed, or have reached a certain age, is not very reputable to any body, and causes the same thing, when conferred on real merit, to be rather a derogation than an honor.

SUMMARY.

Five towns of Ontario county, in this State, have together decreased 580 on their population since 1840.

Judge Sergeant, of Philadelphia, has decided that an acknowledgment of marriage constitutes a lawful ceremony.

Felix Fergusson, one of the keepers of the Penitentiary at Richmond, Va., was killed last Tuesday noon by Moses Johnson, a free negro convict.

Six hundred dozen wild pigeons were sent to Boston from Portland, one day last week.

The writer of a letter from Galena, Ill., says, that the amount of lead shipped from that district this year will reach 60,000,0000 pounds. The quantity shipped last year was 43,000,000 pounds.

The Patent Office receipts during the last month, were about five thousand dollars.

The editor of a widely circulated paper, being asked how and why he was led to the habit of filling his sheet with short, racy articles, replied, that his object was to secure readers, and that he had profited very essentially from the hint of a slave, who said he could, without fatigue, hoe an acre of corn in a day, if only planted in short rows!

It is said by some of the New York papers, that one hundred and forty-five young *attorneys* were made and let loose upon the people of the city at the last term of the Supreme Court.

A gentleman from Texas, now in Europe, writes that a colony of 15,000 Swiss are preparing to leave their country and settle in Texas the ensuing fall.

A railroad to Lake Erie is now engaging the attention of capitalists, and over a million and a half has been subscribed in this city to the New York and Erie Rail Road. The sum required is $3,000,000, and there appears every reason to believe that it will be forthcoming.

The firemen in Philadelphia, renewed their disgraceful conflicts on Friday night. The Weccacoe Company attacked the Hope, destroying the tender of the latter, and the greatest excitement prevailed there among the firemen. The riots were again renewed on Saturday night, without serious results. The police force was strengthened Sunday morning, and every preparation made to save the place from a repetition of these disgraceful scenes.

Many hundred country papers are losing concerns, and yet others are started. A western editor begs his patrons to pay up their dues, and says he is too ragged and miserably clad to be seen out of his own village.

The Chancellor of New York, on Friday, dissolved the matrimonial ties existing between six unhappy couples. In five of the six cases, the dereliction fatal to conjugal bonds was chargable to the wife.

A man named Gilbert, residing at Colbourne, Pa., got drunk, beat his wife, and was rode on a rail. The same night he set a fire in the village, which destroyed eight houses and stores.

A Green Turtle weighing 37 pounds was caught in Massabisic Pond, N. H., with a hook and line.

A pert youth once asked an old gentleman which was the right road to the State Prison. 'The one you travel every day,' was the reply of the latter.

Among the property destroyed by the late fire in New York, was a large quantity of intoxicating liquors, which cannot be much regretted. It is announced that 912 pipes of brandy, 200 pipes of gin, 100 puncheons of rum, 2000 pipes, half and quarter pipes of Maderia wine, 3000 casks of port wine, 1000 Malaga, 1500 Marseilles, 1000 claret, and 5000 baskets of Campaigne were consumed. How much more that is not told of, on account of the litle sympathy the tale would excite, is not known. The operations of sundry large wine merchants are also rudely put a stop to.

The Nashville Union publishes a letter from Powers, the Sculptor, in answer to an application of Mr. Harris, of Tennessee, giving an estimate of the probable cost of a bronze equestrian statue of Gen. Jackson, sixteen to eighteen feet from the base to the head of the rider. He thinks that the casting alone, would amount to between 12,000 $15,000, and that $30,000 in all, would not be too much for the total expense of the work.

Thos. H. Bradley, on behalf of a portion of the citizens of Tennessee, has presented to the National Institute at Washington, the Military Coat worn by Gen. Jackson at the battle of New Orleans. The donors ask that it be placed by the side of Washington's Coat.

The principal chief of the Cherokee nation, Mr. John Ross, with his lady, and Mr. George Murrell, lady, and others, composing a party, in all about twenty-five, were at the Washington House, Philadelphia, where ex-President Tyler with a party of about an equal number were sojourning.

The number of deaths at New Orleans during the last week of August, was but 47: 25 adults and 22 children. The average heat of the week was 81°

A young bridegroom has instituted a suit for libel against the editor of the Sullivan Whig, because, to the announcement of his marriage was attached a piece of poetry, wishing him much connubial bliss.

The four richest peers in the United Kingdom are the Duke of Northumberland, Earl of Grosvenor, Marquis of Strafford, and the Earl of Bridgewater. The income of each of these noblemen went beyond £100,000 (nearly $500,000) clear of every thing.

The Saltpetre Investigation just completed by the Common Council has cost only $750!—and the result of it all is that the committee found five learned gentlemen who decided that Saltpetre *would* explode, and five others, equally erudite, who believed that it *would not*.

"Sire," said a French chemist to the King, "these two bodies (zinc and acid) *will have the honor* to combine before your majesty."

Woollens should be washed in very hot suds and not rinsed. Luke-warm water shrinks them.

Suet keeps good all the year round, if chopped and packed in a stone jar, and covered with molasses.

The Philadelphia Inquirer says—"Umbrellas are like the fleeting hours of youth—when gone, they never come back—like the dew on the mountain—the summer-dried river—the spray of the fountain—they are gone and forever!"

Henry G. Green, convicted of the murder of his wife, was executed at Troy on Wednesday afternoon at ten minutes past 4 o'clock. He was drawn up by weights. His pulse was felt beating seventeen minutes after he was drawn up. Rev. Mr. Van Kleek said that he had made a full confession of the murder to him and to Rev. Mr. Baldwin. This announcement was made ten minutes after the weights fell, ere the pulse of the murderer had ceased to beat.

The Catholic Cathedral at St. Louis was robbed of the money in the charity boxes on the morning of Aug. 27.

A project is on foot for the establishment of a Steam Packet Line between New Orleans and Kingston, Jamaica, to connect with the British Mail Packets.

On Saturday, 7th inst., Mr. Benjamin C. Coleman, a highly respectable citizen of Chester, Orange Co., N. Y., while engaged in taking down a building, fell and struck his head against the ground, which caused almost immediate death.

The second son of Major Noah was badly injured on Saturday, 7th inst., by falling from a pile of boards where he was at play with some other boys.

The Mayor of New York has issued a notice to Policemen directing them to report all persons violating the laws by selling meat on Sunday.

Mrs. McDaniel, an old and respectable inhabitant of Hagerstown, Md., aged sixty-six years, died on Saturday, 7th inst., from lock-jaw, caused by a slight wound on her finger, which she had received a few days previous, while attempting to remove a bean pole.

"Pitchlyn, the elective chief of 25,000 civilized Choctaws, beyond the Mississippi," says the Mississippi Free Trader, "will probably visit Washington this winter for the purpose of applying to Congress for the admission of his nation as a territory into the United States with a delegate in Congress. A Constitution, it is said, has been adopted by the voters of the nation, and every preliminary step taken for submitting it to Congress, and this distinguished chief selected as their representative."

A row occurred at the Chicago Race Course on the 1st inst. Whips, pistols, and canes were freely used. A Mr. Simpson was killed by being trodden on by a horse, and a Mr. Hotchkiss injured by a blow on the head. Life despaired of.

A gentleman in the south has discovered a chemical process, which will enable him to make molasses and sugar perfectly transparent. It is his intention to take out a patent right forthwith.

Castillo, the new Minister of Finance in Mexico, was formerly one of the Mexican Commissioners in this City for settling the claims against Mexico. It is curious that Governor Marcy and Castillo were both Commissioners, and are now members of the Cabinet in their respective countries.

We noticed, some time since, that a female slave of Mr. Hodgson, of Georgia, had been brought up on *Habeas Corpus* at Northampton, Mass. She decided to stay with her master. She now sues those who interfered on her behalf—Mr. Hudson, &c.—for false imprisonment, laying damages at $1,000. Mr. Hudson, in default of bail, is imprisoned.

The "Henry Ruggles" locomotive, on the Long Island Railroad, manufactured by Norris, ran eight miles in eight minutes.

Peaches have been sold this season at New Orleans at 25 cents each.

Nos. 129 and 17 of the I. O. of O. F. turned out in large numbers on Sunday last, to attend the funeral of a deceased brother of Albany, who was buried from the house of a friend in this city, where he died. They were accompanied by the City Brass Band, who marched them through Canal street to the house of mourning with the 'Polka' in a double allegro movement.

Dr. Potter, the Bishop elect of Pennsylvania, is to be canonically consecrated, in the city of Philadelphia, on the 23d day of September. All the Bishops of the Episcopal Church are invited to be present.

FROM MEXICO.—New Orleans papers were received in New York on Tuesday last, containing news from Vera Cruz to the 30th ult., and from the city of Mexico to the 26th ult. The war fever is said to have subsided at both of these places, and Americans residing at Vera Cruz say there is no probability of a war with Mexico.

CASSIUS M. CLAY.—A private letter from this gentleman to the editor of the N. Y. Tribune says positively, that the True American will be continued, although it is not yet determined where it shall be printed. The letter also contradicts the statement that Mr. Clay offered to stop the True American if his office was left unmolested. He offered no terms to the rioters, and thinks that he is indebted for his own safety, not to the leniency of adversaries, but to the defensive array of his personal friends around his sick bed.

THE CHRISTIAN SECRETARY, the organ of the Baptists of Connecticut, comes to us this week considerably enlarged and improved. We are glad to see such an evidence that it is appreciated and supported.

MARRIED,

In the village of Pawcatuck, R. I., Sept. 9th, by Rev. Alexander Campbell, Mr. WILLIAM BUFFINGTON of Fiskville, R. I., and Miss MARY ADELIA STILLMAN of Pawcatuck. Likewise, by the same, Mr. EZRA STILLMAN and Miss ABBY ELIZABETH STILLMAN, both of Pawcatuck.

DIED,

In South Kingston, R. I., August 19th, LOUISA CATHARINE, daughter of Dea. Clark Crandall, aged three years and twenty-five days.

NEW YORK MARKETS.

The following were the prices of some of the common household articles on Monday, September 15:—

Peaches—From $1,50 to $2 per basket.
Apples—Common lots 88cts. to $1 per bbl.
Grapes—From 5 to 7 cts. per pound.
Potatoes—Good qualities, 50cts. per bushel.
Sweet Potatoes—Abundant at $2 per barrel.
Butter—Common 21cts.; best 25cts.
Tomatoes—Plenty at 37cts per basket.
Hay—From 81 to 87 cents per cwt.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

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From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also, to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition. per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL,
President of the Board of Trustees

BANK NOTE LIST.

	disc.		disc.
New England:	¼	Western New York	27
Calais, Me.	10	*New Jersey:*	⅜
Lafayette, Me.	—	Small notes West N.J.	⅜
Portland City, Me.	—	N. Hope Del. Bridge	1
Mercantile, Bangor, Me.	5	*Pennsylvania:*	¼ to 1½
St. Croix, Me.	—	Relief notes	4
Westbrook, Me.	3	Berks County	
Concord, N. H.	5	Carlisle	1½
Grafton, N. H.	—	Chambersburg	1½
St. Albans, Vt.	1	Far. & Drov. Waynesb'g	2½
Bennington, Vt.	—	Franklin, Washington	2
Windsor, Vt.	—	Gettysburg	1½
Commonwealth, Mass.	—	Girard	2
Middlesex, Mass.	5	Harrisburg	1½
Newburyport, Mass.	—	Lewiston	2
Housatonic R. R. Ct.	par	Lebanon	1½
Pascoag, R I	10	Lumberman's	90
Agricultural, R I	10	Miners'	2
Providence Co., R I	5	Middletown	1½
Freeman's, Bristol, R I	—	Monongahela	2½
New York:		Susquehanna	50
City & most River bks	par	U. S. Bank	38
Clinton Bank, city	50	Wyoming	2½
Washington Bank, city	1	West Branch	2
Other Safety Fund	⅜	York	1½
Do Red Backs	⅜	*Delaware:*	½ to 1
Alleghany County	52a30	*Maryland:*	to 1¼
America, Buffalo	26	Baltim. & Ohio R. R. Co.	10
Binghamton	23a28	Cumberland	2
Brockport	25	Franklin	5
Cattaraugus County	17a25	Mineral	2
Commerce, Buffalo	26	Salisbury	3
Commercial, Buffalo	25	*Dist. Columbia:*	¾ to 1
Commercial, Oswego	35	*Virginia:*	1 to 1¾
Clinton County	35	N.W. Bank of Virginia	2½
Erie County	30a42	*North Carolina:*	1½
Farmers, Seneca Co	28	*South Carolina:*	1½
Hamilton	25	*Georgia:*	1½
Lodi	19a5	*Ohio:*	3
Lyons	35	Com. Bank Lake Erie	10
Merchants' Ex Buffalo	21a37	Farmers, Canton	20
Mechanics, Buffalo	39	Hamilton	20
Millers, Clyde	8	Lancaster	20
Olean	15a28	Miami Exporting Co.	40
Oswego	20	Urbana Banking Co.	60
Phenix, Buffalo	29	*Indiana:*	
State Bank N.Y. Buffalo	75	State Bk & branches	2
St Lawrence	70a52	*Kentucky:*	3
Tonawanda	40	*Tennesse:*	3
U. S. Bank, Buffalo	25	*Michigan.*	3
Union, Buffalo	21	Michigan & Branch	88
Watervliet	36	*Canada:*	3½ to 4

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Miscellany.

OH, SOME OTHER TIME.

Oh, some other time, but not now, not now!
And he dashed off the tears from his sorrowful brow!
I am young, I am strong, and my hopes they are high,
There is plenty of time to repent ere I die!

Oh, not yet; not yet! I have much to plan,
And religion is not for so active a man!
I will think, and reflect, and return, by-and-by—
There is plenty of time to repent ere I die!

Alas, there was time, but 'twas all in vain,
For Repentance had left, and she came not again!
As in glad days of youth, so in days of old age,
Other thoughts, fears, and hopes, his wrapt spirit engage.

His heart is cold, and his dreams are of earth,—
There is plenty without, but within there is dearth.
There was time, dear, indeed, but alas, it was vain,
For Repentance had left, and she came not again!

YORKE.

THE UNION OF THE SAINTS ON EARTH WITH THOSE IN HEAVEN.

As there is a perfect union betwixt the glorious saints in heaven, and a union, though imperfect, betwixt the saints upon earth; so there is a union, partly perfect, and partly imperfect, between the saints in heaven and the saints on earth; perfect in respect of those glorified saints above, imperfect in respect of the weak returns we are able to make to them again.

Let no man think, that because those blessed souls are out of sight far distant in another world, and we are here toiling in a vale of tears, we have therefore lost all mutual regard to each other: no, there is still and ever will be, a secret but unfailing correspondence between heaven and earth. The present happiness of those heavenly citizens cannot have abated ought of their knowledge and charity; but must needs have raised them to a higher pitch of both. They therefore who are glorious inheritors, cannot but retain a general recollection of the sad condition of us poor travellers here below; panting towards our rest, together with them; and in common, wish for the happy consummation of this our weary pilgrimage, in the fruition of their glory.—That they have any perspective, whereby they can see down into our peculiar wants, is what we find no ground to believe. It is enough that they have a universal apprehension of the state of Christ's wayfaring church upon earth; and as fellow-members of the same mystical body, they long for a perfect glorification of the whole.—Rev. vi. 10.

As for us wretched pilgrims, that are yet left here below to tug with many difficulties, we cannot forget that better half of us, now triumphant in glory. Oh, ye blessed saints above, we honor your memories so far as we ought: we recount your virtues, we magnify your victories, we bless God, for your happy exemption from the misery of this world, and for your being instated in that blessed immortality: we imitate your holy examples, we long and pray for a happy association with you. We dare not raise temples, dedicate altars, or direct prayers to you. We dare not finally offer anything to you which you are unwilling to receive; nor put any thing upon you, which you would disclaim as prejudicial to your Creator and Redeemer. It is abundant comfort, to us, that some part of us is in the fruition of that glory to which we, the other poor laboring part, desire and strive to aspire; that our head and shoulders are above water, while the other limbs are yet wading through the stream.

[Bp. Hall.

ON REGULARITY IN PRAYER.

Stated and regular seasons are indispensable to the regular performance of all business. Method, proverbially styled the "soul of business," cannot exist without such seasons. Irregularity, which is the preventative or ruin of all valuable efforts, grows of course, out of irregular distribution of time. That which is done at accidental occasions only, is ultimately not done at all. No business demands regularity and method more than prayer. There is in all men naturally a strong indisposition to pray. Stated seasons, therefore, returning at regular periods, are peculiarly necessary to preserve this duty in its full vigor. He who prays at such seasons will always remember the duty; will form his schemes of life, so as to provide the proper place for performing it, will be reproached by his conscience for neglecting it; will keep alive the spirit of prayer from one season to another, so as to render the practice delightful; and will be preserved uninterruptedly in the practice of the strong influence of habit. He who prays at accidental seasons only, will first neglect, then hate, and finally desist from duty.

[Dwight.

CHRISTIAN JOY.

We are not only allowed indeed, but we are commanded to rejoice in the Lord. No joy has so good or firm a foundation as that which is to be found in the Lord, who has bought us, and with whom we are blessed with all spiritual blessings purchased for us by Jesus Christ, must be in him, intimately united to him by faith, renouncing sin, and all the false pleasures of the world. This true union and communion with Christ is the source of joy, the only source. Hence will follow a willingness to love, to obey, and glorify him as long as we live. But if instead of trusting in Christ, and his consummate atonement, we rely on our own virtue, and consequently, try to stand upon our own foundation, we shall never enjoy one moment's peace of mind. Our virtue and holiness are, and ever will be imperfect; we shall, therefore, always have reason to confess before God,—"If thou wilt mark what is amiss, Lord, who shall stand before thee?" Let us therefore seek for pardon, peace, and joy in Jesus Christ; and having found them, let us be grateful and obedient. But though we should be as holy as any of the apostles, let us beware lest we put our confidence in any thing except the sufferings and atoning death of Jesus Christ.

[Swartz.

PREPARATION FOR DEATH.

When you lie down at night compose your spirits as if you were not to awake till the heavens be no more. And when you awake in the morning, consider that new day as your last, and live accordingly. Surely that night cometh, of which you will never see the morning, or that morning of which you will never see the night; but which of your mornings or nights will be such you know not. Let the mantle of worldly enjoyments hang loose about you, that it may be easily dropt, when death comes to carry you into another world. When the corn is forsaking the ground, it is ready for the sickle; when the fruit is ripe, it falls off the tree easily. So when a Christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy for him. A heart disengaged from the world, is a heavenly one, and then we are ready for heaven, when our heart is there before us.

[Barton.

A GOOD CONSCIENCE.

A good conscience shows the evil, guilt, and desert of sin; it condemns precisely as God condemns; it condemns at the bar of justice and acquits at the bar of mercy; it echoes the whole of divine truth; it receives it as the wax receives the impression of the seal; it possesses freedom from the guilt of sin, and peace with God through faith in Jesus Christ; it is at first purged and perpetually kept pure by the overflowing of the stream of that fountain which was opened for sin and for uncleanness; it is alive to self-examination, which is its element; it is armed by the power of the Spirit of Christ to carry his truth into the inmost recesses of the soul; it evinces itself in gratitude to God for the blessings of the Gospel. "Thanks be unto God for this unspeakable gift," was a song prompted by a good conscience; and it evinces itself in love to man.

[Howels.

From the Vermont Temperance Star.

SLING.

"Give us a nip of sling," said a young man in the school of rum drinking, as he bristled up to the bar of a village groggery: "give us a nip of sling, to wash down the 'tee-total' lecture we have just been hearing!"

"Nip of sling," thought I, as I walked away musing and trying to analyze the cognomen—how appropriate!

1st. "Sling," as a verb, means to *throw or cast out.* And so thought I, his 'Sling' will 'throw' the remnant of his money to the winds,—if he has a family it will 'throw' them

1st. Into *discouragement.*
2d. Into *wretchedness,* and
3d. Upon the *town.*

It will probably 'sling' himself
1st. Into *Idleness.*
2d. Into *debt.*
3d. Into *crime.*
4th. Into the *ditch.*
5th. Into *prison.*
6th. Into a *drunkard's grave,* and
7th. Into a miserable *eternity.*

II, Sling as a noun means,
1st. Something to '*throw with*' and
2d. Something to '*hang* in.'

If my analysis of it as a verb is correct, the first definition is true; and when the sheriff, the judge, the jury, the *hangman* and the *gallows,* came rushing into my mind, surely thought I, there is more *truth* than *fiction* in its second definition.

And there is this gratifying word 'Nip.' This means 'to *bite,*' 'to *blast,*' and 'to *pinch.*' The first agrees with Solomon's description of intoxicating drinks—'it *biteth* like a serpent and stingeth like an adder.' It *blasteth* the fondest hopes of parents, wife and children; and how often has the drunkard, as he stood npon the hangman's scaffold, pointed to the 'nip of sling,' as the procuring cause of his awful and final *Nip of the Sling.*

Thus musing, I felt constrained to warn the young man to 'sling' his 'nip' into the fire; and go and wash down his 'Tee-total Lecture' with a hearty draught of *cold water practices.*

A. A.

Waterbury, July, 1839.

Anecdote of a Dog.

In Yonatt's Humanity to Brutes, is recorded the following anecdote of a Newfoundland dog:

"A vessel was driven on the beach of Lydd, in Kent. The surf was rolling furiously; eight poor fellows were crying for help; but not a boat could be got off to their assistance. At length a gentleman came on the beach, accompanied by his Newfoundland dog. He directed the animal to the vessel; and put a short stick into his mouth. The intelligent and courageous fellow at once understood the meaning, and sprang into the sea, and fought his way through the waves. He could not, however, get close enough to the vessel, to deliver that which he was charged; but the crew joyfully made fast a rope to another piece of wood, and threw it towards him. He saw the whole business in an instant: he dropped his own piece, and immediately seized that which had been cast to him, and then, with a degree of strength and determination almost incredible, he dragged it through the surf and delivered to his master. A line of communication was thus formed, and every man on board was rescued from a watery grave.'

POWER OF INDUSTRY.—It was a beautiful expression of a sage, that by time and industry the mulberry becomes a silk shawl; but if the following statement be correct, and I have no reason to doubt its truth, it affords a still more striking proof of what human ingenuity can accomplish—such a one indeed our oriental philosopher would never have dreamed of. In the manufacture of steel, an article may be raised in value from a half-penny to 35,000 guineas; from one cent to $200,000! A pound of crude iron costs half a penny, it is made into watch springs, every one of which is sold for half a guinea, and weighs only one tenth of a grain; after deducting for waste, there are in a pound weight 700 grains; it therefore affords steel for 70,000 watch springs, the value of which, at a half guinea each, is 35,000 guineas.

An Orphan Indeed.

The following is from a late report of a teacher of a Sabbath School in London. We have orphans and the poor in all our large cities in this country—but few, we trust, in the condition of distressing penury, described in this paragraph:

A lad was asked his name, which he gave. "Where do you live?" inquired the teacher. There was no answer, but the boy turned his face away. A little fellow in the same class remarked, "Please, sir, he don't live no where!" "Indeed, how is that?" "His father and mother are both dead, and he has had no one to take care of him for two years, he sleeps under carts or sheds, or wherever he can. A man in our street let him sleep in the place where he used to keep pigs, but he cannot always allow that." The bereaved lad made no remark, but wept. He was nearly naked, the upper part of his body being covered with a small piece of brown holland. "He always comes down our street at night," observed the boy, "and I give him a bit of my supper, or he'd have none at all." "That's true," replied another, "and though he is so poor, he keeps himself clean, for he goes down to the Thames early in the moring, and well washes himself." These details deeply affected the teacher.

The Praying Child.

A little girl six years of age, was a scholar, in the Rev. H. Stowell's Infant School, at Salford, near Manchester, England. Her father was an infidel, and despised the Holy Scriptures. The child would take him by the hand, and press him to go with her to hear the minister preach, but he always refused. He returned home one evening, and inquired where his child was? The mother said, "she is in bed." "I'll go and give her one kiss," said the father; but as he approached the chamber, he heard the voice of prayer. It was little Jane; he heard her say, "*O Lord, do lead my father to hear Mr. Stowell preach.*" This artless prayer touched the father's feelings; but he was unwilling to go with his child; her perseverance at last succeeded. He went with her, and heard a striking and an alarming sermon from Mr. Stowell. On leaving the place of worship, the penitent, but now believing father, said "*Jane, thy God shall be my God, and thy minister shall be my minister.*" This man has become a true disciple. He is usefully employed as an infant school master; and has been the means of guiding many children to the Shepherd and Bishop of souls.

[Episcopal Recorder.

TOLERATION.

When Abraham sat at his tent-door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travel, coming towards him, who was an hundred years of age; he received him kindly, washed his feet, provided supper, and caused him to sit down; but observing that the old man ate and prayed not, nor begged for a blessing on his meat, asked him why he did not worship the God of heaven? The old man told him that he worshipped the fire only, and acknowledged no other God; at which answer Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, I thrust him away because he did not worship thee: God answered him, I have suffered him these hundred years, although he dishonored me, and couldst thou not endure him one night, when he gave thee no trouble? Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction: "Go thou and do likewise," and thy charity will be rewarded by the God of Abraham.

"SHIPPED IN GOOD ORDER AND WELL CONDITIONED."—The following remnant of the early times, when women were willing to get married, and not ashamed to own it, is a letter accompanying a shipment of marriageable ladies, made from England to the colony in Virginia. It is dated

LONDON, Aug. 21, 1621.

"We send you a ship; one widow, and eleven maids, for wives of the people of Virginia; there has been special care had in the choice of them, for there hath not one of them been received but upon good commendations.

In case they cannot be presently married, we desire that they may be put with several householders that have wives, until they can be provided with husbands. There are nearly fifty more who are shortly to come, and are sent by our Lord and Treasurer, the Earl of Southampton, and certain worthy gentlemen, who, taking into consideration that the plantation can never flourish till families be planted, and the respect of wives and children for their people on the soil, therefore have given this fair beginning; re-imbursing of whose charges, it is ordered that every man that marries them, give 120 pounds of best leaf tobacco for each one of them.

We desire that the marriage be free, according to nature, and we would not have those maids deceived and marry to servants, but only to such freemen or tenants as have means to maintain them. We pray you, therefore, to be fathers to them in this business, not enforcing them to marry against their wills."

Captain Walker's Branded Hand.

Our readers doubtless are all acquainted with the history of the branded hand. If any have never heard it, or forgotten it, we will say that Captain Walker consented to take into his boat seven slaves, with a view of landing them at New Providence, a British Island, where they would have been free had they been able to set their feet on that shore. After being out fourteen days and enduring much bad weather, during which Captain Walker was sick most of the time, they were taken up by a vessel and brought back to Florida whence they started. Here Mr. Walker was cast into a damp and filthy prison and bound with irons. He was subsequently tried and convicted of slave stealing, and sentenced to stand in the pillory one hour, be branded in the hand with a hot iron, pay a fine and be further imprisoned. The standing in the pillory and the branding were soon over with, but he was detained in prison about eleven months, when by the payment of between four and five hundred dollars he got his final discharge, and returned to the North. He landed in this city, and we had the pleasure of a call from him at our office, when we shook that branded hand. The cut representing that hand with which we present our readers above, serves as an occasion for us to say a few words on the subject, which if it does no other good, will relieve our own heart.

1. We wish our readers to understand that the branding iron was applied to Captain Walker's hand under United States authority. It is true, that it was by the action of Florida law that he was branded, but Florida being a Territory, Congress has power to nullify its laws, and no law can be rendered binding but by the sanction of Congress. Slavery itself was under the control of Congress, and Congress is under the control of the Northern states.—Who then is responsible for that brand? How many times shall it be asked with these facts before us, "What has the North to do with slavery?"

2. The act for which Captain Walker wears that brand, intended as a badge of infamy, was a virtue in the sight of God and all enlightened and just men. God has issued his command saying, "deliver the spoiled out of the hand of the oppressor." And surely, there could be no way of doing it more peaceably and with less injury to the oppressor, than that in which Captain Walker attempted it, he was therefore only obeying God. We say it is a virtue in the sight of all enlightened and just men. If a man denies that it is right to assist a slave to escape from his intended owner, he is either dishonest or ignorant of moral right. If it be morally wrong to hold men as slaves, it must be right to get them out of slavery by any means in themselves peaceably and harmless.

3. Error often defeats itself, and we think this affair presents one of those cases. The design was to put a brand of infamy upon Captain Walker, but it is a badge of honor. S. S., designed to be read "slave stealer," are only the initials of the *Sin* and *Shame* of slaveholders written by their own hand in letters of fire. Are the scars of the veteran soldier an honor? So shall that branded hand be an honor; it is the memorial of a more noble warfare. They hung our Saviour upon the cross to stamp him with infamy and thereby ruin his cause, but that cross soon become the glory of his followers and the terror of his enemies; and so shall that branded hand become the watchword of liberty, and those letter written with fire shall yet be displayed to the terror of slaveholders.

[True Wesleyan.

PERSONAL APPLICATION OF THE SCRIPTURES.

The great question between a soul and God, is, not whether we admit the truths of the Scriptures into our understanding, but whether they are so applied to our hearts as to have wrought a change, and become principles of faith and patience. Nothing short of this can afford evidence of a saved and safe condition.

[Rev. Leigh Richmond.

"I CAN'T DO IT."—On the northern coast of Ireland, a friend of Dr. Darwin saw above a hundred crows at once preying upon muscles; the mode of doing this was remarkable—each crow took a muscle up in the air twenty or forty yards high, and let it fall on the stones; and thus, by breaking the shell, got possession of the animal.

"I can't do it,"—is often a very silly speech. One trial more, and the thing perhaps may be done. But should this fail, it may be done in *another way.* The crow who could not open the shell with its beak, broke it by a fall, and so got the muscle; and the little boy or girl who is told to do any thing, should not give up till *all ways* are tried.

TIGHT LACING.—This abominable fashion, as we learn from the Paris correspondent of the National Intelligencer, has at length yielded to the loud and oft repeated intimations of physical science and common sense. The shackles of whalebone, steel springs, and cords, are at length broken.—The French have discarded tight lacing. All the fashionable world can now do so in safety. They take much exercise in the open air, and do not suffer their food to stagnate. They will, therefore, be mothers of well formed and healthy children. Let the bells ring and the guns fire, and the pealing organ strike the loud anthem, for the time of their deliverance from bondage has come. At length the stay tape has broken, and the women are free. Instead of being pressed into the shape of an hour glass, they may now regain the fair proportions of nature, taking for models the female form as carved by the Grecian masters, and make their dresses correspond.

HOW TO KILL BURDOCKS.—A correspondent of the Cultivator says,—"I have pursued an effectual method of exterminating burdocks. I leave them to grow until warm weather is fully set in, and the plants filled with sap. I prefer having the middle stalk set, but am careful to take them previous to budding. With a strong spade I cut the roots two or three inches under the surface, drawing the spade directly back without removing the earth, plucking the top part up with my hand, and stamping the earth firmly over the remaining part to prevent a free circulation of air; but few of them will sprout. Such as do, will be only a weak and sickly progeny, and a repeated application of the spade will prove a cheap and successful extermination.

POTATOES FOR FATTENING ANIMALS.—We have repeatedly expressed a favorable opinion of potatoes for fattening stock,—an opinion, which though opposed to the theories of some, we believe to be based on fact. The following extract from a letter of a gentleman of extensive practice as a farmer, corresponds generally with our own experience.—"Those persons who are of opinion that potatoes cannot fatten either hogs or cattle, are very much mistaken indeed. I know of no food I would prefer to fatten hogs upon than *cooked* potatoes, mixed either with a little meal or bruised oats, mashed and made into balls as large as a man's head, and laid on a shelf for twenty-four hours, to become a *little* sour. It will produce firm and transparent meat, and lard of a very superior quality, and at a cheaper rate than corn at 12 1-2 cents per bushel, fed in the ears."

[Cultivator.

RING-BONE IN HORSES.—Ring-bone commences in the lower pastern, and usually in the joint, but it rapidly spreads, and embraces not only the pastern bones, but the cartillages of the foot. There is at first a slight enlargement or bony swelling on each side of the foot and just above the coronet. It is more frequent in the hind foot than in the fore, because there is more violent exertion in these than in the fore feet; yet the lameness is not so great, because these bones are not liable to so much injury. In its early stage it is not impossible to remove the disease by active blistering, or by the hot iron. Ring-bones is the most serious lameness with which horses can be afflicted. It is unsoundness when existing in the slightest degree—for when the bony deposit begins to spread, the disease is incurable. In slight cases, rubbing the swelling night and morning with a drachm of mercurial ointment, rubbing it well in, and after applying a blister, and in two or three weeks another, will be of benefit.

[Practical Farmer.

FEEDING HORSES ON THE ROAD.—Many persons in traveling feed their horses too much and too often—continually stuffing them, not allowing them to rest and digest their food; of course they suffer from over fullness and carrying unnecessary weight. Some make it a rule to bait every ten miles, which is very inconsistent, as in some cases with fleet animals, good roads, favorable weather and load, this distance may be traveled in one-third the time that it can under favorable circumstances as to speed.—It would be better to regulate the feeding by time rather than distance.

PROSPECTUS
OF THE
LITERARY EMPORIUM.
A COMPENDIUM OF
Religious, Literary, and Philosophical Knowledge

We shall be modest in our pretensions, while we give as true a description of our intended course as we can, in plain English. In the first place, light literature will find no place in its pages, *i. e.* love tales, literary trash, &c. In the second place, sectarianism will not be admitted into the Emporium; that is to say, it will favor no particular denomination of Christians; but we do not mean by this that it will not advocate the religion of the Bible. It is intended that it shall do this, and in the strongest terms. It will urge the necessity not only of a change of heart, but of a virtuous and holy life, in order to be truly happy in this world, and to be prepared for that which is to come. It is intended that its religious matter shall be of such a nature as will be calculated to cultivate, to inspire and please a good and correct taste—that which will inform, expand, and elevate the mind, and also excite in the soul love to God, holiness, virtue, and humanity In regard to its literary character, it is designed to be of such a nature as to water the thirsty soul that is studiously endeavoring to acquire a knowledge of man in his past and present condition; also, some information in relation to the different sciences and arts, and the variety of the works of nature, with such miscellaneous reading as will invigorate the faculties of the mind, give scope to the imagination, while it shall address itself to the good sense of all who desire to be truly elevated by reading.

Each Number contains 32 pages of handsome paper and type; it also contains splendid plates; is published monthly, at $1 a year, if paid in advance. One third allowed to persons who procure subscribers for the work. Good agents wanted to circulate the Emporium. All letters, orders, &c., should be addressed to

J. K. WELLMAN,
3m No. 16 Spruce St., New York.

PRICE CURRENT

ASHES.	
Pot, first sort	3 87
Pearl	4 25
CANDLES.	
Mould, tallow lb	9 a 11
Sperm, east and city	27 a 29
Do Patent	— a 38
COFFEE.	
Java	9 a 10½
Laguira	6¾ a 8
Brazil	6¾ a 7½
St. Domingo	5¾ a 6¼
DOMESTICS.	
Shirtings brown	3 5 a 6
Do do	7 6 a 7½
Do bleached	7 a 9
Sheetings b'wn 4-4	8½ a 7½
Do do 5-4	10½ a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Drillings, brown	— a 8¾
Kentucky jeans	25 a 50
Satinets	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
FEATHERS.	
Foreign, lb	12 @ 25
American, Live	26 @ 30½
FISH	
Dry Cod, cwt	2 37 @ 2 50
Pickled Cod, bbl	3 00 @ 3 25
Pickled Salmon tc	12 50 @
Mackerel, No. 1 bbl	11 50 @12 25
No 2 bbl	10 75 @11 00
No 3 bbl	5 50 @ 6 00
FLAX	
Russia, lb	9 @ 11
American	6½@ 7
FLOUR AND MEAL.	
Genesee	4 62½@
Michigan	4 56½a
Ohio, Hey. & Ven.	5 37½@ 5 50
Pennsylvania	@
Baltimore	4 75 @ 4 87
Richm'd c mills	6 25 @ 6 50½
Do. county	@ 5 00
Brandywine	@ 4 87
Georgetown	@ 4 87½
Rye flour	3 00 @ 3 12½
Indian Meal	2 37½@ 2 56½
GRAIN.	
Wheat W.	95@1 06
Do South new	95@1 00
Rye, Northern	64@
Corn Jersey	46@ 47½
Southern	@ 46
Barley western	50@ 52
Oats, Northern	37@
GLASS.	
English Crown 50 feet: 6x8 to 10x13	3 50 @4 00
12x18 to 16x26	5 50@6 50
Eagle and Columbian: 6x8 to 8x10	2 10@2 30
10x14 to 16x20	2 70@3 00
HAY.	
North River, 100lbs.	45@65
IRON.	
Pig, Eng. & Sc. ton	35a
Do Amer	35a 37
Bar do rolled	90a 92½
Do Russ PSI	1 05a1 10
Do Swedes	87½a
Do Eng com	80a 85
Do do refined	95a
Sheet E & Am lb	7ca 7½c
Hoop do cwt	5¾a 7
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	15 @ 15½
Middle	14½@ 15½
Heavy	13½@ 14
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do. box	11 00 @12 00
Do. east. p.	10 00 @11 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	33 00@35 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, 18in.	1 50@ 2 00
Do. cedar, 3ft.	22 00@24 00
Do. do. 2ft.	——@17 50
Staves, w o pipe M	@50 00
Do do bbl	30 00@
Do r oak hhd	25 00@26 00
Heading, w o	@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28 @ 31
St Croix	30 @ 32
Trinidad, Cuba	28 @ 29
Cardn's & Mat'nzas	24 @ 26
NAILS.	
Cut, 4d a 40d	4¾ @ 5
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @12
Horseshoes No 7a9	18 @20
PROVISIONS.	
Beef mess bbl	9 00 @ 9 00
Do prime	6 00 @ 6 00
Pork mess bbl	12 75 @13 00
Do Ohio prime	9 68¾@10 00
Butter, west pme	11 @ 11
Do. Orange co.	14 @ 16
Do order to good	10@ 12
Hog's lard	7¾ a 8¼
Cheese, Am lb	6 a 9
Hams smoked	8¼ a 10
Do. pickled	7 @ 7½
Shoulders, smoked	6 @ 6½
Do. pickled	5½@ 6¾
RICE.	
Ordinary 100lbs	3 12½a 3 25
Good to prime	3 50 @3 75
SEEDS.	
Clover lb. new	6 a 7
Timothy, tierce	9 50 a12 00
Flax, rough	8 50 a 9 00
Do clean	
SUGARS.	
St Croix lb	7½a 8¼
New Orleans	5 a 6¾
Cuba, muscovado	a
Havana white	9½a 10
Do Brown	8½a 9
SALT.	
Turks Isl bush	25 a 26
Bonaire,	28@ 30
Cadiz,	20@ 21
Liverpool, fine	1 35a1 45
SHEETING.	
Russia, white, p. 9	50@10 00
Do. brown 8	50@ 9 00
SOAP.	
N. York brown lb	3 a 6
Castile	8½ a 9
SPICES.	
Cassia lb	19 a 19½
Cloves	25 a 25½
Ginger, race	a 7½
Nutmegs No 1, 1 11	a1 12½
Pepper, Sumatra	10½a 10¾
Pimento, Jamaica	11 a 11½
TEAS.	
Imperial lb	38 a 95
Hyson	43 a 85
Young Hyson	34 a 85
Hyson skin	24 a 60
Souchong	20 a 60
WOOL.	
Am. Sax. fleece, lb	34a 35
Do merino	29a 31
Pulled superfine	31 a 32
S. Am. washed	10 @ 12
Do. unwashed	5 @ 11
African	8 @ 13
Smyrna	10 @ 11
Mexican	12½@ 14

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10x14 to 16x20	2 70	@3 00
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North River, 100lbs.	45	@65
IRON.		
Pig, Eng. & Sc. ton	35	a
Do Amer	35	a 37
Bar do rolled	90	a 92½
Do Russ PSI	1 05	a1 10
Do Swedes	87½	a
Do Eng com	80	a 85
Do do refined	95	a
Sheet E & Am lb	7c	a 7¼c
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RICE:		
Ordinary 100lbs	3 12½	a 3 25
Good to prime	3 50	@3 75
SEEDS:		
Clover lb. new	6	a 7
Timothy, tierce	9 50	a12 00
Flax, rough	8 50	a 9 00
Do clean		
SUGARS.		
St Croix lb	7½	a 8½
New Orleans	5	a 6½
Cuba, muscovado		a
Havana white	9½	a 10
Do Brown	8½	a 9
SALT.		
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The Sabbath Recorder.

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VOL. II—NO. 14. NEW YORK, FIFTH-DAY, SEPTEMBER 25, 1845. WHOLE NO. 66.

The Sabbath Recorder.

THE PRESENT RELIGIOUS DECLENSION.

"Wo is me! for I am as when they have gathered the summer fruit, as the grape gleanings of the vintage; there is no cluster to eat; my soul desireth the first ripe fruit. The good man is perished out of the earth; there is none upright among men."—Micah 7: 1, 2.

How pathetically the man of God laments the decay of true religion which he witnessed in Samaria and Jerusalem! He compares himself to a man in a vineyard, when the vintage is passed, and when the poor people of the land have been through and gleaned what the grape-gatherers had left, so that there was not a full cluster of grapes left on the vines. "The good man is perished out of the land; there is none upright among men." The general depravity of manners had so overspread society, that scarcely any were to be found who exhibited the full-grown piety of holy men. A few individuals excepted, the mass of his countrymen in Samaria and Jerusalem had gone heart and life with the world.

If we cannot say quite as much as this of the church in America, we may at least say, it appears to us that the American church is in the highway to such a condition. The present almost universal declension, the withering apathy that every where prevails, is justly a subject of complaint among the few vigilant watchmen that remain. And many, many are they who admit that it is so, but who scarcely ever reflect upon the causes that have produced this state of things in themselves and others, or think seriously of what is needed to remove it.

"We want another revival," say they. "Revivals are the life of the church," they exclaim. May the Lord speedily restore them, is the response of the good man's heart. But hold! let us think of these things. We have had revival follow revival for fifteen years past; and such has been the awakening in some districts, at some times, that individuals have thought that the outpourings of the Spirit for the bringing in of the latter-day glory had come. But these have been alternated with sad seasons of declension in the church; and apostacies of individuals have afflicted the godly with sorrow of heart, and encouraged the wicked to mock the efforts of God's people. These revivals have occurred only with the most arduous and painful efforts to awaken the church from its slumbers, and alarm the world with its dangers. And every successive effort to effect these changes in society, has cost a great deal more than the preceding. Every successive departure from the revival spirit, has left the community in which it occurred more and more callous to divine things; and the church more and more sear, like the leafless trees in November; so that some places where the greatest efforts have been made, have, in the language of a certain class of professors, acquired the appellation of *burnt districts*. Fifteen years ago, four days were commonly deemed sufficient to expend in successive extra labors, to call up the attention of a people to the solemn realities of religion. Now, four weeks is thought too little time to effect much in that way; and not unfrequently four months is found necessary to effect the people to a degree which would lead to the conclusion, that the work intended is accomplished, so far as human instrumentalities can effect it. And yet, in these districts it is as common for the church and the world to relapse into more than their former apathy, as in any other.

Let not the church be deceived, for it is certain that there must be something wrong in a course of procedure which so commonly results in this state of things. We know that inconstancy is a concomitant of fallen human nature; but the great principles of true religion are fixed and permanent, and it is just to expect that a man's character will be staid and enduring, in whom they have been truly and correctly implanted. "The righteous shall flourish like the palm tree; he shall grow like a cedar of Lebanon. They that be planted in the house of the Lord, shall flourish in the courts of our God." Ps. 92: 12, 13. Much as we feel the need of divine aid—and we do know and feel that "unless the Lord build the house, they labor in vain that build it,"—we believe also, that as in the natural world, so in the moral world, there are great governing laws which cannot be disregarded or violated without injury to the objects that are sought to be accomplished. "Whatsoever a man soweth, that shall he also reap." "They have sown the wind and shall reap the whirlwind." "He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

It were well, then, to inquire if there has not been something in the character of past teaching, and the extra efforts that have been made to convert men from the error of their ways, which has had a tendency to produce the present results as the legitimate fruit. There surely must be a cause why men can at one time be wholly absorbed with concern for their salvation and the interests of religion, and anon, in a few weeks, or at most months, so absorbed with the concerns of the world, the fashions of society, or the pleasures of carnal indulgence, that they have no interest left for religious duties, and little or no concern for the salvation of other men's souls, or the eternal welfare of their own. We would by no means set ourselves up for discerners of spirits above our brethren; nor are we disposed to pass judgment upon the extra efforts that have been made to turn sinners to the way of righteousness, as faulty above all other means. We have been accustomed to rejoice in the apparent effects of these efforts, and to regard them as happy instrumentalities for good to men who are hastening to the judgment of Jehovah. We have, however, often thought that there is a course of religious teaching, which, whenever it predominates, can never make men any better than superficial, unstable professors of a heartless religion. It appears to us, that these ought to be regarded as matters of vital importance to the welfare of the church and the salvation of souls; for he, and he only, shall be saved, that endureth unto the end.

1st. That course of religious teaching leaves men without sound and enduring principles, which persuades men to embrace religion chiefly from the consideration of its present enjoyments and advantages. We have heard some sermons, and many hortatory harangues, in which all the passions and sympathies of men, women, and children, have been appealed to, by no other considerations than the imagined enjoyments and advantages which they experience who have given themselves up to a certain routine of religious affections. In these appeals, we have seen religious men determined not to be outdone by their brethren in their enthusiastic expressions of pious enjoyment; and sometimes men, especially youth, have become emulous of getting religion, that they too may exult in being as happy as their friends and associates. Now, while it is a glorious truth, that pure religion and undefiled makes men happy, this fact needs presenting by a scribe well instructed in the things of the kingdom of heaven; for if the mental pleasures of religious employments and associations, are mistaken and substituted for the joys of faith on God, and an understanding and cordial acquiescence in the holy and life-giving doctrines of Christianity, that soul goes away deceived; his emotions all arising and centering within himself, he has no preservative principles. When exposed to a preponderance of adverse influences, he is as sure to be carried away as a ship loosed from her moorings yields to every breeze that rises above its own gravity. That there are many professors of this class, may be seen from the innumerable lovers of pleasure more than lovers of God with which the churches abound; and we are persuaded, that to a great extent they are the dupes of that kind of teaching which has appealed chiefly to a selfish love of pleasure which is common to fallen humanity. "Wo unto the foolish prophets, that follow their own spirit and have seen nothing!"

2d. Religion inculcated and embraced upon the sole consideration of personal safety and future happiness, may leave the possessor destitute of all sense of personal obligation to God or interest in man, except what the sympathies and social relations awaken. Although the doctrine of "eternal judgment" is a foundation doctrine, it is not the superstructure; and that man has a very immature character, and is in an unsafe condition, who is moved principally by the dread of a judgment to come. At best, as water can rise no higher than its fountain or its impelling power, so this dread can exert but a negative or restraining influence upon the mind. Hence there is in all such persons a want of the higher attributes of the Christian character, which result from a fixed and habitual contemplation of the divine glories as presented by a living faith in the higher doctrines of the divine word. Men of this stamp are very apt to cast off fear, and give loose to all the natural biases of an unsanctified nature, intending to repent again ere they die. "Can the rush grow up without mire? Can the flag grow without water? So are the paths of all that forget God."

3d. Where there is an excessive reliance placed upon the strength of human purpose, the chief elements of Christian perseverance will be wanting. Doubtless there may be a crisis in the religious experience of individuals, where something like the decision of Esther, the Queen of Persia, when she resolved upon presenting herself before the King, may be requisite and proper; but to urge a company of thoughtless, inexperienced, ignorant mortals to resolve, from the mere impulse of a few serious emotions, to take the place of penitents, and even of believers in the Lord Jesus Christ, is, to say the least of it, a hazardous experiment. Such may be brought subsequently under so healthful a course of religious instruction as to implant enduring principles in the soul; but should this not follow, the preponderance of other strong emotions may carry away every religious resolution they have ever had. After fond dalliance with some Delilah, the individual may possibly think, 'I will go forth as at other times,' when it will be said, 'The Philistines be upon thee, Samson'; and then, shorn of his strength, he will be the prey of the adversary.

4th. Where advantage is taken of the ignorance and simplicity of inexperienced persons, to surprise, or beguile them into a compliance with certain religious usages, such persons enter upon a religious life without any adequate sense of its responsibilities or requirements. Having never counted the cost, they have not prepared themselves for the battle. How shall they endure the contest with a wicked world? Instead of girding on the Christian armor, they strike their flag and make terms with the adversary. They are like a man who built his house upon the sand; when the floods came and the winds blew, it fell, and great was the fall of it. Against this sort of religious profession, our Lord gave the most solemn warnings, teaching men to count the cost; and against that course of religious proselytism, the Apostle of the Gentiles made the most solemn protestations; saying, 2 Cor. 4: 2, "*We* have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience as in the sight of God."

In short, unless we sow good seed in the field, we cannot justly expect to see it produce the plant of righteousness; and although for a time we may seem to have success, in the end our labor will be lost. It is our fear, that as a whole the Protestant churches were never less fitted to endure any violent onset upon their principles than at the present moment. What could we hope of vast numbers of modern professors, if a storm of persecution should arise? They cannot practice self-denial in the smallest matters which Christian consistency requires. What if some popular national project should enlist all the passions of worldly men against all the stricter requirements of Christianity; how many would stand by the holy requirements of Jehovah unto death? A periodical election, a national festival, or a party celebration of a political triumph, has sufficient weight in it to induce thousands of professors to lay aside for the time all the be *one* with the men of this world! To all such we must say, in the language of Jer. 12: 5, "If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordon?"

The weight of wealth and power and numbers and literature, is yet in unsanctified hands; hence it is no far-fetched fancy to suppose it probable, that a fiery trial may yet come to try the churches. On what side will the multitude of Christian professors then be? If we mistake not, the present declension marks the outlines of what we might then expect to see! Men who are the mere converts of popular impulses *now*, it is highly probable, would be the converts of popular impulses THEN. We need a revival of religion that shall put the law of God into men's minds, and write it in the heart. To such God has promised to make good his covenant, and adopt them for his people. Heb. 8: 10. Of the good man it is said, "The law of God is in his heart, and none of HIS steps shall slide." Ps. 37: 31. Whenever, then, we pray and labor for a revival, this is the great object we should studiously seek. Without it, God may say unto the converts, "Ye have turned, but not unto me."

S. D.

FAMILY PRAYER.

Family prayer, as to subject, should not include everything of which we can think, but have special reference to the members of the family—not fully confined to them. A traveler once being entertained in a religious family, knelt with the rest at evening prayer. The good man of the house commenced—noticed one thing after another as subjects of petition—the prayer continued—the traveler thought the close was at hand—other and still other subjects were brought in, the world was well-nigh explored, but still the course was onward; at length, turning to one of the servants, he whispered, "Is not your master about to close?" "Has he got to the Jews yet?" was the reply. On being answered in the negative, he rejoined, "Then he is not half done yet." This is an extreme case, but I fear that many fail in accomplishing what otherwise they might, because they tread so nearly in the above steps. A word to the wise is sufficient.

[Zion's Herald.

HOW TO GET HEARERS.—Avoid, says Dr. Clark, the error of those who continually find fault with their congregations because more do not attend. This is both imprudent and unjust—imprudent, for, as men do not like to be forced in what should be a free will offering, so they are infallibly disgusted with those who attempt it—unjust, it being contrary to both reason and equity to scold those who come because others do not attend. I have known this conduct to scatter a congregation, but I never knew it to gather one. Indeed, it savors too much of self-love and pride. It seems to say, "Why do you not come to hear me? Am I not a most excellent preacher? What a reproach it is to your understanding that you keep away when I am here!!! Bring Christ with you, and preach his truth in the love thereof, and you will never be without a congregation, if God have any work for you to do in that place.

MIDNIGHT MUSIC.

BY MRS. L. H. SIGOURNEY.

The Rev. Mr. George Herbert, in one of his walks to Salisbury, to join a musical society, saw a poor man with a poorer horse that had fallen under the load. Putting off his canonical coat, he helped him to unload, and afterward to load his horse. The poor man blessed him for it, and he blessed the poor man. And so like was he to the good Samaritan, that he gave him money to refresh both himself and his horse, at the same time admonishing him, that "if he loved himself, he should be merciful to his beast."

So, leaving the poor man, and coming unto his musical friends at Salisbury, they began to wonder that Mr. George Herbert, who used always to be so trim and clean, should come into that company so soiled and discomposed; but he told them the reason, and one of them said to him, "he had disparaged himself by so mean an employment;" his answer was, that "the thought of what he did would prove music to him at midnight, and that the omission of it would have made discord in his conscience, whenever he should pass by that place." "For if," said he, "I am bound to *pray* for all who are in distress, I am bound as far as it is in my power, to *practice* what I pray for. And though I do not wish for the occasion every day, yet, let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy; and I bless God for this opportunity. So now let us tune our instruments."

What maketh music, when the bird
Doth hush its merry lay,
And the sweet spirit of the flowers
Hath sigh'd itself away?
What maketh music, when the frost
Doth chain the mountain rill,
And every song that summer woke,
In winter's trance is still?

What maketh music, when the winds
To hoarse encounter rise,
When Ocean strikes his thunder-gong,
And the rent cloud replies?
When no adventurous planet dares
The midnight arch to deck,
And in its startling dream the babe
Doth clasp its mother's neck?

But when the fiercer storms of life
Do o'er the pilgrim sweep,
And earthquake voices claim the hopes
He treasured long and deep?
When loud the threatening passions roar,
Like lions in their den,
And vengeful tempests lash the shore—
What maketh music then?

The deed to humble virtue born,
Which nursing memory taught
To shun the boastful world's applause,
And love the lowly thought—
This builds a cell within the heart,
Amid the weeds of care,
And tuning high its heaven-strung harp,
Doth make sweet music there.

A CONVERTED ROMANIST'S NARRATIVE.

L. R—— was educated in the Roman Catholic faith, and continued a firm adherent of that church for thirty-three years. At a suitable age (in 1819) he entered the army, where he continued eight years. There he became intemperate, like many others around him. In 1828 he emigrated to America, landing in Philadelphia, and pursuing a wicked life there for more than a year. He knew that his course led to ruin, but as he had been taught to believe that he could make up for delinquencies in this life in purgatory, its refining fires were his ground of hope, and his only consolation in reference to the future. Still his conscience was unquiet. He wished to reform, but he knew not the way. He had never read the Bible. He removed to P——, with the hope of recovering his health, and lay sick there for a long time. His physician gave up his case as hopeless, and the sacrament of extreme unction was administered. During his illness he reflected on his hopeless condition, and became anxious for his soul's salvation. So wedded was he still to the superstitions of the church of Rome, that he thought the reading of a great many masses would save him from his sins, and afford relief to his troubled soul. He sent thirty francs at one time, and fourteen at another, to Germany to procure masses read, the priest in P—— asking fifty cts. for each mass, while each franc would procure one in Germany. He also prayed to the saints, and repeated again and again the forms of prayer prescribed. But all would not avail. His distress of mind increased.

As he recovered, he resolved to get a Bible, and see if he could not get comfort there. He went to the priest and told him he must have a Bible. The priest refused. He offered him ten dollars for a copy, but he still refused. Poor as he was, he offered him twenty dollars, but the priest told him he could not have one on any terms—"the Bible was not made for the common people." R. told him he must have a Bible, and if he would not let him have a copy he would get a Lutheran Bible. The priest appeared to be angry, opened the door, and drove him out of the house; telling him to go to church and hear the gospel from his lips.

R. met a woman with a Bible in her hand one morning, which he purchased after Luther's name had been torn from the title page. From this he obtained much light. He read it day and night. He sought for the company of German Protestants, thinking that all Protestants who had the Bible were good people. But he found many as ignorant and Christless as his old associates.

In 1833 he removed to Cincinnati, hoping to find some one to instruct him, but soon encountered some of his old Roman Catholic associates, who offered him the whiskey bottle. He refused to drink, and they called him a Methodist. He knew nothing before of this people, whom he afterwards sought out. He discovered from his Bible that there was no warrant for Romish superstition, and he went from house to house among the Catholics, telling them that they had all been wrong, and that they must change their manner of living or be lost. About five weeks after he came to C., after thus speaking with a family, the burden of his sins rolled away, and like the man who had been healed by Peter and John, he could leap for joy and praise God for his goodness. His only Christian instructor had been the Bible. He went on from house to house telling the people what had been done for him in the pardon of his sins. The avails of his daily labor, beyond the expenses of his family, he expended for German Testaments, which he carried to Roman Catholic families, and exhorted them to read and seek the salvation of their souls. Nor were his labors in vain.

MAGNIFYING GOD.

The ensuing passage is said to have been at times recited by Rev. Dr. Backus, of Bethlehem, Con., and always with solemn interest.

Early after his settlement as successor to the renowned Dr. Bellamy, he was returning on horseback from abroad, and overtook, just before reaching the village, a venerable negro; whom, without being recognized, he at once identified as a godly member of the Bethlehem church. Anxious, as we may suppose, to know how his own ministrations were relished after the distinguished labors of his predecessor, he accosted the humble parishioner beside him, and a dialogue, substantially the following, occurred.

Mr. B.—What place is this before us, my good friend?

Negro—Bethlem, massa.

B.—Ah, Dr. Bellamy used to preach there; who have you to succeed him?

N.—Massa Backus.

B.—And what sort of a man is he?

N.—Bery good, massa—bery good. Massa Backus he nice man.

B.—Well, but which do you like best for a minister, the new or the old one?

N.—(With a shrug) Ah, massa, massa Backus he good preacher, he bery good man; but massa Bellamy he MAKE GOD SO BIG! SO BIG!!

This sublime and just comment on the preaching of his venerable predecessor, dwelt ever on the heart of Backus. "I felt in it," said he, "what must be the grand scope of my ministry."

THE MASS AND THE BIBLE.—In Grenoble, a young girl, I believe 18 years of age, lived with her uncle and aunt. She had received a New Testament, and had been reading it some time. you not go to mass to-day?" "No." "Why?" "Because I do not understand mass—it is in Latin." "Oh, but you must go." The neice then went, but took with her the first book that came to hand, which proved to be the Testament. While in the church, the priest was reading the mass, and she was reading the Testament. She came to the Revelation of John, and said to herself that she must read that. She read eight chapters, and when mass was finished she shut her book and returned home. The aunt said, "Did you understand to-day?" "Oh yes, aunt." "What did you understand?" "I have understood that Rome is the great Babylon; that the Pope is the Man of Sin; and that every one who has the mark of the Pope in his head and in his heart, will go with him into the second death." "Oh, my dear, where did you find that?" "In the Word of God; and it is the Word of God, and the religion of that Word, shall be my religion. I will go no more to mass." She has been faithful to that declaration; she is now a true Christian, and is beloved by every one around her.

[D'Aubigne.

PRAYING WITHOUT GIVING.—The native Christians of Polynesia have their missionary meetings, as regularly as the friends of the heathen in England or the United States. On one of these occasions, a dark-browed man arose and said; "We have not hitherto collected much property, but let us add our prayer to that which may have been given. The Gospel cannot be conveyed to distant lands without means. This is the way; pray with the mouth and give with the hands. *To pray without giving is a lying prayer.*" Are there not many in Christian lands who show more zeal for the heathen by their prayers than by their alms?

[Dayspring.

ATTAINMENT OF KNOWLEDGE.—Dr. Olinthus Gregory says: "With a few exceptions, (so few, indeed, that they need scarcely be taken into a practical estimate,) *any person may learn any thing upon which he sets his heart.* To insure success, he has simply so to discipline his mind as to check its vagrancies, to cure it of its constant proneness to be doing two or more things at a time, and to compel it to direct its combined energies simultaneously to a single object, and thus to do one thing at once. This I consider as one of the most difficult, but one of the most useful lessons that a young man can learn."

MAR YOHANNAN.—Mr. Stocking writes that Mar Yohannan has manifested increased interest in the cause of truth. They went together some miles into the mountains, to a place never before visited, where the Koordish chief asked Mr. Stocking for his sword. To which Mr. Stocking replied, that he was a man of peace and never carried a sword, which answer much gratified the chief. They found there an old church, in dimensions 91 feet by 57, divided into six rooms. Mr. S. went there to preach, and so many gathered to listen, that there was not room in the church, and they had to stand in the yard. Mar Yohannan also preached. They went farther on to another village and held similar exercises. On their return, they visited the whole of Mar Yohannan's Diocese, including every church. Mr. S. preached nineteen times in five days, to many thousands. Mar Yohannan preached from three to five times a day for six days, beginning at sunrise and closing at sunset.

The Sabbath Recorder.

New York, September 25, 1845.

FRUITS OF SCEPTICISM.

After the multiplied illustrations which have been given of the natural fruits of scepticism, one would suppose it difficult to find new victims. Yet facts of every day occurrence admonish us, that victims still abound, and that the battle between them and the truth is now waging as truly, if not as fiercely, as ever. Of course the real cause of scepticism is to be found in man's alienation from God, and his hostility to a holy and eternal government. But there are many secondary causes, which operate according to the mind to be influenced, or the obstacles to be overcome. The man of ardent temperament and proud spirit, is plied, perhaps, with notions of the independence and freedom of doubting, or the servility of confiding faith. He dwells upon what is represented as the narrowness of mind and meanness of spirit among those who bow to the authority of revelation, or the honorable and magnanimous dispositions of those who deny it. Perhaps for a time he is enchanted with the glitter of these representations, and yields himself up to unbelief. But soon he is left to compare the fruits of faith and unbelief as they are seen in the active walks of life. Then he discovers the infinite difference between the two, and sees that while a belief in the truth is generally followed by virtue and happiness, unbelief blasts the brightest prospects for this life, and gives no certainty respecting the life to come.

"By their fruits ye shall know them," is the rule of judgment laid down in the Scriptures; and it is a just rule to apply in this case. Let scepticism and Christianity be tried by it, and few can doubt the result. Bloody revolutions, and sensual or selfish private characters, would stand as the fitting memorials of the one; while national prosperity and individual purity would be the just representatives of the other.

Scepticism boasts of giving freedom from superstition and unecessary restraint. Yet the freedom which it gives is that of rejecting all the landmarks of truth, and all the wholesome restraints of legitimate investigation. Such freedom must be brief and uncertain, because in the department of mind and morals, there are bounds as fixed and inviolable as in the department of matter. To deny is not to remove them; to disobey is not to escape from them. A system which springs from a denial of all existing systems—which spreads by destroying all acknowledged truths, and not by establishing any truths of its own—may claim the merit of a species of freedom, but it can never be expected to give that freedom and rest for which the human soul most ardently aspires. Nor has it given such rest to its advocates. To-day they have abandoned and denounced the next. They have wandered about from one position to another, finding nothing in the universe but a cold and cheerless uncertainty. "Wretched indeed is the condition of that mind, which, laboring with intense anxiety to discover a peaceful rest for an unsatisfied conscience, and a final home at the close of a weary pilgrimage, finds within the horizon of its view, nothing but a structure built of clouds, variable in its from, and shodowy in its substance, gay, indeed, with a thousand brilliant colors, and romantic with all the fantastical diversities of shape, but black, desolate, and incapable of being inhabited." Yet this is precisely the condition into which thousands are led in their wild pursuit of the freedom of scepticism. From such freedom deliver us.

Scepticism boasts of the intelligence and refinement of its advocates. It would be strange indeed, if there were not some men of intelligence and refinement among the supporters of a system which appeals so directly to the natural propensities of corrupt men. Yet it would be equally strange, if a system which claims no essential truths, and only lives upon a denial of all fixed principles, should include among its advocates the more reflective and mature of the educated classes. It does not include them. For the most part its advocates are men who adopted the system early and rashly, or from a woful and unpardonable ignorance of Christianity. Many ingenious, some learned, and a few great men, may be named among them. But these can not claim superiority, even if they can claim equality, to a much larger class of those who have been the firmest defenders of Christianity. So that there is no justice whatever in this claim of high intelligence among sceptics in distinction from the defenders of Christianity. And as for their refinement, it is well known, that some of the most distinguished among them have been characterized by their coarse and rude address, their destitution of the finer social feelings, and their total rejection of the duties of conjugal and parental love.

Scepticism sometimes boasts of its influence upon communities. In a few instances it has tried its full strength upon fields most favorable to success. In France, for instance, it enjoyed the aid of fashionable refinement, the support of royalty, court example, brilliant intellect, indeed every human auxiliary. The result is well known. Although the refinement of high civilization still continues in that country, yet the most salutary restraints are removed from human passions, and many of the higher social pleasures are unknown. This is just what might have been expected from a system which boldly avows the doctrine, that the restraint of natural passions is violence to man's constitution and hostile to the highest good of society—a system which says that "self-denial, self-mortification, and humility, are not virtues, but are useless and mischievous." As a general rule—nay, as an almost invariable rule—a community of men holding such doctrines, will be found to be a community destitute of those salutary restraints which are necessary to high individual or social happiness. Hence the claim which is set up for scepticism from its influence upon communities, is contrary to reason and in direct opposition to facts.

Scepticism has nothing to hope from a trial by its fruits. Its influence upon the moral, intellectual, and social condition, either of individuals or communities, has always been bad. It has made promises without fulfilling them, and boasts without any reason for them. It has been unsuccessful and false. It has always left its victims in the hour of trial, without virtue or hope, and wholly unfit for the conflict with death and the grave.

OBEDIENCE AND CHARITY THE GROUND OF UNION.

"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

"And Jesus said unto him, forbid him not; for he that is not against us, is for us." Luke 9: 49, 50.

The disciples of our Lord Jesus Christ had in this instance been guilty of an act of palpable intolerance. They had found a stranger, one with whom they had no intercourse, and of whom they had no knowledge, performing miracles in the great name of their Lord and Master; and coming at once to the conclusion, that his work must of necessity be evil, because he was not associated with them, they forbade him any more to exercise this power. That they were honest in so doing, is very evident from the frankness with which the circumstance is related by John, and the readiness with which the reason for the action is given. To their minds, contracted by the natural prejudices of mankind, the circumstance that this stranger was not one of their immediate number—was not one of those who followed the blessed Saviour whithersoever he went, witnessing his sorrows and his agonies, and participating in the evils with which his enemies visited him—was sufficient ground for enjoining him to refrain from working miracles in the potent name of Jesus of Nazareth. But to the mind of the Son of God, free from the narrow views and prejudices of men, the matter appeared in a far different light, and hence his injunction, "Forbid him not; for he that is not against us, is for us." He was possessed of the power of looking into the hearts of men, and discerning their thoughts. He could distinguish prejudice from zeal, and discouraged it wherever he found it.

The lesson which these words convey, is of the utmost value to the Christian Church; and one which we are constrained to say, is almost, if not quite, as much disregarded as any other which the Saviour ever gave. Had this lesson been regarded, and had men acted in accordance with its spirit, the pages of the world's history would not now be disfigured with narratives of wars, or rather, massacres, for opinion's sake, conducted by those bearing the name of Christians, against their brethren. Had heed been given to this, the bloody scenes of St. Bartholomew had never been enacted; the blood of the murdered servants of God would not have cried to heaven from the valleys of the Waldenses; nor the wail of the dying Covenanter have saluted the ear of the Almighty from the glens of Scotland.

Our Saviour, in these words, has given us a rule by which we should be governed in our intercourse with one another as Christians. He teaches us that there is no neutrality in this matter; that a man is either a friend or foe of his, and cannot stand indifferent. Hence, if we find a man engaged in doing the work of Christ, we may, nay we *must*, according to the rule here laid down, hail him as our brother. If his conduct is that of a sincere follower of the Saviour, it is not for us, by word or deed, to forbid him, but rather to encourage him in his Christian endeavors; and instead of hurling at him fierce anathemas for presuming to differ from us in matters of opinion, to bid him a hearty "God speed" in the heavenly way.

The spirit in which these disciples professedly acted on this occasion, is rife in the Christian community at the present time. Proscription for opinion's sake, has not ceased to disgrace the Church; and her members seem almost, if not quite, to forget the blessed spirit of liberality which these words of our Saviour breathe. Instead of asking whether one who claims their fellowship, is a sincere and humble disciple of Christ, they ask, "Is he orthodox? Does he believe as we do, in all particulars? If he does, he may walk with us; but, if he does not, then, although we do not doubt that he may be a Christian, yet it is better for us to be separate, for 'how can two walk together except they be agreed.'" But, the essential agreement does exist in all true Christians. They all agree upon those points which are necessary to their salvation. So long as they cling to the direct and obvious teachings of the Bible, they will not, can not disagree; for then dissent is unbelief. But when they leave the Word of God to follow the commandments of men—when they read its truths with a bias towards notions drawn from some favorite teacher, or taught by the particular Church to which they happen to be connected, "from time whereof the memory of man runneth not to the contrary"—then, very naturally, difference of opinion arises, and hanging to the skirts of their particular teachers, they boldly engage in the crusade against what they are pleased to term "heresy." The spiritual battle rages amain; bigotry enters into the hearts of the Christian warriors; religion takes its departure; and a relentless war of extermination is waged against the opponents of "orthodoxy." So long as Christians make the Bible their guide, and give assent to no doctrine which it will not support, there is but little danger of their disagreement. Whatever is necessary to the conversion of the sinner and the instruction of the saint, is taught in the holy Scriptures in words so plain, that "he who runs" may not only "read" but understand.

Very much of the contention which now agitates the Church on various points of doctrine, would be speedily put at rest, if her members would but seek the truth for themselves, and respect the honest opinions of others, instead of suffering themselves to be guided by the *ignis fatuus* of tradition and Church practice. If the Church were infallible, then it would be reasonable to take her for a guide; but this doctrine of the infallibility of the Church, is one which Protestants profess to be slow to believe, however their actions in some respects may be in accordance with its spirit. And they will be equally unwilling to admit, that the doctrine and practice of the Church have always been the same as at present.

If Christians, having examined the Bible for themselves, and having come to a different conclusion concerning the same matter, would, in a spirit of charity, and with an honest desire for truth, bring their opinions together, and test them by the gospel, much of the disagreement which now exists would vanish. And, if being then unable to agree, they would exercise the liberality enjoined by our Saviour, the glory of the Church would be greatly increased; and the union in her members, which would be thus brought about, would contribute more to her strength and the conversion of the world, than millions of dollars poured into her treasury. Then would the Christian no longer be pained to hear the fierce denunciations of bigotry. Then would the melancholy spectacle no longer be exhibited of a pastor rising in his pulpit, and taking advantage of his position, pouring forth the bitter vials of his wrath upon the heads of those of his people who are independent enough to think for themselves, and unfortunate enough to differ from him; setting up his opinion as orthodox beyond all question, and requiring all to bow down and give their unqualified assent, under pain of being followed with the "mad-dog" cry of "heretic." Those who are set to watch the sheep would then cease to worry them; the Church would realize "how good and pleasant it is for brethren to dwell together in unity;" and the unconverted world, seeing their harmony, be constrained to exclaim, "See how these Christians love one another!"

THE PREACHER.

THE GENERAL CONFERENCE.

The 41st Anniversary of the Seventh-day Baptist General Conference was held with the 1st Church in Alfred, N. Y., commencing on the 10th instant, and continuing four days. The Introductory Discourse was preached by Eld. LEMAN ANDRUS, of Lockport, and is highly spoken of by those who heard it. His text was 1st Corinthians 2: 2—"*I determined not to know any thing among you, save Jesus Christ and him crucified.*" The Conference was organized by the appointment of SHERMAN S. GRISWOLD, Moderator; and JAMES R. IRISH and JOHN D. COLLINS, Secretaries.

The Letters from the Churches, which were read, show that the past year has been one of peculiar dearth. Seasons of refreshing have been enjoyed only in a few places, so that although the fields are white for the harvest, only a few sheaves have been gathered in. Some have been added to our churches by conversions in their midst, and some others by being brought to the observance of the Sabbath. But the number from each of these sources is small, and ought to lead to self-examination and humiliation before God. It is encouraging to know, however, that there are at the present time no important divisions, either in the churches themselves, or between different churches or Associations. There is also, it is believed, a growing interest in the benevolent and reformatory movements of the day, which may justly be a source of encouragement and rejoicing.

At an early stage of the proceedings, the case of Maxson *vs.* Annas was brought up by the reading of a narrative reciting the principal facts in that case. The action which was taken upon the subject, will be learned from an article in another column. It is gratifying to see with what unanimity the meeting resolved to hold up the hands of brother Maxson; and we sincerely hope that the *action* in the case will be as unanimous and prompt as the expressions of sympathy.

The condition and claims of the Missionary Association were brought before the Conference in connection with a letter which was read from the Corresponding Secretary of that Association. The letter stated, that a subscription for a Foreign Mission had been opened, upon which about six hundred dollars had been pledged; that two candidates had offered themselves, in whose qualifications for the work the Board had the fullest confidence; that a sum of fifteen hundred dollars ought to be raised to pay for outfit and meet the expense of the first year; and that the Board only waited to hear from the churches what they were ready to do in the matter. The Conference passed a resolution expressive of satisfaction in view of this information, and commending the object to the prayers and liberal contributions of the churches.

A resolution was passed in the same connection, expressing the opinion of the Conference, that the support of the Sabbath Recorder is an object of great importance to the interests of the denomination; and recommending that every family and church member, so far as possible, should patronize it.

The necessity of taking steps to secure a law for the better protection of Sabbath-keepers in the State of New York, was brought up, and brethren Wm. B. Maxson, Lucius Crandall, and Leman Andrus, were appointed a committee to prepare and circulate a petition to the Legislature of the State, asking that Sabbath-keepers may be excused from attending to civil duties on the seventh day, to the same extent that those who observe the first day are excused from attending to such duties on that day.

A report from the Corresponding Secretary showed that within the year he had, among other correspondence, addressed a letter to the Sabbath-keeping Church at Mill Yard, London, a reply to which he had not yet received. He had also prepared and caused to be printed, a Circular addressed to Baptist Associations, calling their attention to a copy of the 'Baptist Address' sent to each in connection with the Circular. The same Corresponding Secretary, brother Thos. B. Stillman, was chosen for the ensuing year. Likewise the Recording Secretary, brother Paul Stillman, was continued.

Among the communications to the Conference was one from the church in Shiloh, N. J., asking that the next session of the Conference might be held there. This request was granted, and the Conference finally adjourned to meet with the church in Shiloh, on the fourth day of the week before the second Sabbath in September, 1846. To that meeting the Conference requests the churches and Associations to forward an expression of their wishes in regard to the continuance of the Conference.

☞ The foregoing meagre account of the doings of the Conference, we have made out from a manuscript copy of the Minutes, in default of a full report which we hoped for. We are glad to learn, from the delegates who have returned, that the attendance during the sessions of Conference was very large, and that the deliberations were generally harmonious and pleasant.

MR. MAXSON'S CASE—ACTION OF THE CONFERENCE.

The Seventh-day Baptist General Conference, to the Sabbath-keeping Churches of the State of New York:—

DEAR BRETHREN,—A communication narrating the facts in the case of MAXSON *vs.* ANNAS was read before the General Conference and referred to the Business Committee, whose report was adopted as follows:—

"The Committee recommend, that the churches of our denomination in general, and those in the State of New York in particular, be requested to raise funds, and forward the same as soon as practicable to James Bailey of DeRuyter, for the relief of Dea. John Maxson from a debt incurred in testing the validity of a law enacted for the protection of Sabbath-keepers. And whereas, it has been ascertained, that about $80 00 will be necessary to carry the said suit to the Court of Errors, the Committee recommend that said amount be raised and forwarded as above."

On motion of Leman Andrus, the contribution in favor of John Maxson was referred to the Committee on Finance, with instructions to apportion among the churches of New York State $220 00, the amount already expended, and $80 00 for prospective expenditures [illegible]

The Finance Committee reported as follows:—

Churches.	No. of Members.	Relief.	Cont. of Suit.
Berlin,	250	$15 24	$5 50
Petersburgh,	128	7 74	2 82
1st Brookfield,	301	18 20	6 62
DeRuyter,	101	6 11	2 22
Scott,	164	9 91	3 61
1st Verona,	109	6 59	2 40
Adams,	209	12 64	4 60
2d Brookfield,	145	8 77	3 19
3d Brookfield,	154	9 32	3 39
Truxton,	74	4 48	1 63
Preston,	80	4 84	1 76
Schenectady,	18	1 09	40
2d Verona,	53	3 21	1 17
Newport,	15	91	33
Hounsfield,	60	3 63	1 32
Watson,	59	3 57	1 30
Lincklaen,	153	9 26	3 36
1st Alfred,	446	26 98	9 81
2d Alfred,	135	8 17	2 98
Friendship,	152	9 20	3 34
Wirt,	51	3 08	1 12
1st Genesee,	175	10 59	3 85
2d Genesee,	67	4 05	1 48
3d Genesee,	22	1 33	48
Clarence,	229	13 84	5 04
Persia,	90	5 45	1 98
Independence,	135	8 17	2 98
Scio,	45	2 72	99
Pendleton,	15	91	33
	3635	$220 00	$80 00

The above apportionment is made, not as a debt devolving upon the churches, either by contract or our injunction, but merely as a guide by which an equality may be ascertained, supposing that the churches generally will esteem it a privilege to share in the burdens of those who are persecuted for defending our common cause. The main facts in this case are already before the public. It only remains to be said, that the Court of Errors, to whom this case is to be referred, if sufficient funds are obtained, consists of the Senate, its President the Chancellor, and so many of the Justices of the Supreme Court as were not concerned in the former decision; and that they are to decide according to the spirit and intention of the Statute. If the decision is reversed, the costs will be returned in favor of Mr. Maxson, and the contributions in that case are ordered to be refunded to the churches contributing unless otherwise directed. Monies forwarded for relief, should be distiguished from those designed to aid in future prosecution, as some may be disposed to aid in one and not in the other case. Churches out of the State will not regard themselves as excluded from any privilege in sustaining this burden, nor those within the State limited to the sums set to them respectively, as some from unknown causes may be unable to meet their full ratio, and others may fail altogether. The attestation of the present law will be a good stepping-stone to the attainment of a more specific statute.

By order and in behalf of the Conference,

JAMES R. IRISH, J. D. COLLINS, } Committee.

Alfred, Sept. 12, 1845.

SOMETHING NEW.—At the late Commencement of Harvard University, the honorary title of D. D. was conferred on Rev. Hosea Ballou. Mr. Ballou is a Universalist clergyman, and this is said to be the first instance in which the title was ever conferred upon a member of that denomination.

NEW JERSEY YEARLY MEETING.—It has been the custom of the Sabbath-keeping churches in New Jersey, for a hundred years past, to hold a meeting annually, for mutual consultation and edification. That meeting is to be held the present yea with the Church at New Market, commencing on the 17th of October at 11 o'clock A. M., and continuing three days.

FREEWILL BAPTISTS.—The Anniversary Meetings of the Freewill Baptist benevolent societies take place this year at Lowell, Mass., commencing October 14. There are among them H and Foreign Mission, Anti-Slavery, and Education Societies, and a Sunday School Union. We notice also, that during the anniversary week they are to hold a Revival Convention—a new thing under the sun, and we hope not a useless thing.

THE GRAND LIGNE MISSION, Canada, which has been principally sustained for some years past by contributions from members of Presbyterian and Congregational Churches, has lately been taken under the patronage of the Baptist Missionary Society. The reason given for the change is, that its principal members are and have all along been Baptists. There can be no doubt, that since its sympathies are now known to be with the Baptists, that denomination will give it more efficient aid than heretofore.

NEWSPAPERS AND READERS IN WISCONSIN.—It will surprise some persons who are accustomed to think of Wisconsin as a wilderness, to learn that there are now in the Territory not less than fifteen printing offices, from which are issued one daily and fifteen weekly newspapers. This fact alone shows, that the settlers of that inviting section of the west, form an intelligent and reading community. But their patronage of newspapers is not circumscribed by territorial lines. They subscribe as liberally, and pay as promptly, for eastern papers, as do any portion of our notoriously newspaper-reading countrymen.

FREE CHURCHES.—We are glad to learn that several new churches have recently been started in New York upon the free plan. Among the Episcopalians this plan seems to be regarded with special favor, and it is quite likely that their great Trinity Church will be made free. This is as it should be. Other denominations ought to follow the example.

HARVARD COLLEGE.—The question who shall be President of this institution, is attracting some attention just now from the press. Edward Everett has been named; but many will object to him on the ground of his being a Unitarian. Francis Wayland, the well-known President of Brown University, has also been named. He is a Baptist, and probably would be objected to by some on that account. Yet his notoriety abroad as well as at home, and his industrious working habits, would probably give him a larger vote from all denominations, if the choice were left with the people, than any other man.

AGRICULTURAL FAIR.—The great New York State Agricultural Fair came off last week at Utica. The weather was most auspicious, the arrangements admirable, and the attendance large. Probably fifty thousand persons were present during the fair, including many from very remote sections of the State. The display of fruits and vegetables—of neat cattle and matched horses—of agricultural implements and household conveniences—was equal to that presented at any preceding exhibition. The Annual Address before the Society was delivered by Hon. Josiah Quincy, Jr., of Boston, to an audience of ten thousand New York Farmers. His theme was the position, opportunities, and enjoyments, of the Farmer. He contrasted the evils and vexations of other departments of industry with those of the farmer, and maintained that his is the calling which gives surest promise of bodily health, mental peace, and temporal competency. The whole affair passed off in the happiest manner; and there can be no doubt, that the great majority of farmers in attendance went home better satisfied with their calling, and more fully determined to pursue and honor it.

THE PENNY MAGAZINE.—A notice of the republication of this popular work will be found in another column. It is gratifying to know, that the enterprise meets with that favor from the public which it richly deserves. There is no form in which so much valuable reading can be obtained for so little money. Number eleven is just issued, leaving only thirteen parts yet to appear. See advertisement.

COURTESY AND LIBERALITY.—At the recent meeting of the Genesee Conference of the Methodist Episcopal Church in the City of Buffalo, the ministers and members present, constituted the pastor of the First Presbyterian Church in that city (Rev. A. T. Hopkins,) together with his lady, members for life of the American Bible Society, and of the Missionary Society of the Methodist Episcopal Church. The following day on the suggestion of Mr. Hopkins, the people of his pastoral care, by a contribution of two hundred and forty dollars, constituted Rev. Bp. E. Janes, Rev. Noah Levings, D. D., Rev. Professor Seagur, Rev. Horatio N. Leaven and lady, and Rev. John Dennis and lady, (all of the Methodist Connection) members for life of the American Home Missionary Society.

BISHOP SOULE, of the Methodist Episcopal Church, says there has been a decrease of 45,435 members in the Northern section of the church the past year, and an increase of 9,703 in the Southern section, while the total increase of the preceding year was 155,000. He ascribes it to the contentions that have agitated the church.

CHURCH OF ST. IGNATIUS LOYOLA.—This church, where is the altar of the Father of the Jesuites, has been closed since the new anti-Roman Catholic movement in Germany.

General Intelligence.

FROM CHINA.

Dreadful Fire in Canton.—The ship Rainbow, Capt. Land, arrived yesterday from Canton, with dates to the 5th of June. The Rainbow left New York on the first of February, and brings accounts of her own arrival at China. This is her first voyage. The markets at Canton were dull when the Rainbow left.

From the Friend of China, of May 31, we have the particulars of a dreadful calamity. It says:

On Sunday afternoon, a fire broke out in a theatre within the walls of the city; it has been the cause of a melancholy loss of life, as well as the destruction of much property.

The theatre formed the centre of a square, to which there was only access by one narrow lane.

After the fire was observed, the audience endeavored to escape by the lane, but unfortunately the crowd from without were trying to force their way into the square, and prevented a large number of those who were within from obtaining egress—the two bodies appear to have got jammed, the greatest confusion prevailing.

It is supposed that upwards of eight hundred lives were lost by the fire, the falling timber, or borne down by the crowd and suffocation. The bodies are so horribly mutilated that their friends cannot recognize them; in consequence of this, hundreds lay unclaimed, and the worst consequences are to be apprehended from their exposure in such a climate at this season.

It is to be hoped, that the city authorities will have them buried at once; though from the national prejudices of the people with regard to the dead, and the filial affection which prompts them to pay great respect to the ashes of their departed kindred, it is feared that days will be allowed to elapse before the unclaimed and unrecognized are disposed of.

By the Mandarins' books, the tolal number of killed is 1,257, including 52 male and female actors; the wounded are estimated at 2,100.

On Monday—the day after the fire—part of the ruined wall fell and killed 30 more, wounding several others.

It is rather remarkable, that thirty years ago a similar accident happened at the same theatre.—At that time the authorities forbade dramatic performances by the inhabitants; the present company are outside people. It is anticipated that an edict will be issued, strictly prohibiting all such exhibitions in future.

The authorities have purchased 460 coffins for the bodies that have not been claimed, and they will be interred immediately. A large portion of the dead are females; and it is feared that not a few were murdered by the robbers that infest the city on purpose to obtain bracelets and other ornaments.

Additional China News.—Besides the dreadful calamity mentioned above, occasioned by the burning of the Theatre at Canton, on the 25th of May, we have the account of an additional catastrophe, resulting in a still greater loss of life. This latter occurred in the province of Honan, from which accounts had been received of a great earthquake, which had demolished about ten thousand houses, and killed upwards of four thousand of the inhabitants. Honan is situated about the centre of China.

Another fire is reported at Hong Kong, in the sheds near the new military hospital. The new market was burned, and other extensive damage done.

FOREIGN INTELLIGENCE.

The Steamship Britannia arrived at the wharf in Boston on Friday morning about 11 o'clock, bringing Liverpool and London dates to the day of sailing, Sept. 4.

She has a large list of passengers, numbering 101, among whom are Hon. Edward Everett, wife and daughter, and Hon. L. J. Papineau.

The weather in England, which had for some time been stormy, and which it was feared would greatly injure the growing crops and retard the harvest, has suddenly changed for the better, and there is a fair prospect of abundance. Every interest is feeling the advantage of restored confidence.

Three of the Bank Notes taken from the Banking house of Rogers & Co. London, have been passed to an in-keeper at Naples. He is now in London, and the police are engaged in tracing the robbers. The parties who passed the notes were of high rank, and are not suspected of any connection with the robbers, but through them it is hoped the actual burglars may be detected.

A piratical slave ship, a fine vessel of great celebrity, was captured on the west coast of Africa, by one of her Majesty's ships, after a severe engagement in which ten or fifteen men were killed.

The overland mail from India brought news that the cholera continued to rage, particularly in Scinde. The mortality in some places had been very great, causing the bazaars to be deserted.

By advices from Constantinople of the 7th, we learn that the disposition to revolt against Turkish governors manifested so frequently of late, had shown itself in various quarters. The drouth has been so great that water, usually very abundant, sold as high as 2d. per gallon. The surrounding districts suffered severely.

There is a complete famine in Poland, so that no supplies of Wheat can be expected from that quarter.

From Austria we have intelligence that immense inundations have happened in Hungary, and have done immense damage, as well as caused an extensive sacrifice of human life.

The ancient town of Tervonia in Hungary, has been reduced to a heap of ruins by fire.

France.—A fire broke out at Bordeaux, on 22d ult., in the Rue Boire-aux-Chatrous, at a Mons. Tastet's. A store, full of brandy, was consumed, and the fire spread to neighboring houses. The following morning, by the falling in of the roof of one of the burned houses, a commander, an adjutant major, a lieutenant and three firemen were killed, and a fireman and two soldiers wounded. The loss of property is estimated at 3,000,000 francs.

There has been a terrific whirlwind on the continent. Its effects in Holland were almost as severely felt as in France. At Rouen, however, it seems to have expended its greatest violence. In that city three extensive manufactories were destroyed by the whirlwind, while all the hands were at work; not less than 60 persons of all ages perished in the ruins, and 120 were thereby wounded.

A great cloud of winged insects, called ephemeræ, recently spread over the city of Nantes, darkening the atmosphere as though by an eclipse. The gardens and grounds were covered.

Spain.—Madrid has been the scene of another disturbance, the people having resolved not to pay the new house taxes. All the shops were shut up, and business entirely suspended. Troops poured into the city, and on the 19th charges of cavalry and a discharge of musketry were found necessary to disperse the crowd, when several persons were killed and wounded.

Germany.—From Germany we learn that the religious disturbances at Leipsic have not been renewed, and that the popular irritation has been allayed by the King's prompt compliance with the request of the citizens in regard to a commission of inquiry.

The War of the Caucasus.—We learn from Constantinople, that intelligence had been received from the Caucasus, announcing that the Russians had undertaken a new campaign in the interior of Daghestan. After a vigorous resistance at the entrance of a defile, the mountaineers withdrew to the interior, and the Russians seized on the defile. Considerable loss was sustained on both sides.

A letter from St. Petersburgh of the 14th (says the Journal du Havre) has been received at this port, making a bulletin from the army of the Caucasus, which announced the capture of Dargo, the residence of Schamyl. As this place was defended by 26 barricades formed of felled trees, each of which had to be carried by the bayonet, this success has cost the Russians dear. It is said that they had two generals killed and a great many superior officers wounded.

War in Madagascar.—In the beginning of May last, Ranavalo Manjaka, the Queen of Madagascar, issued orders that all the English and French residing in her dominions should, within eleven days, become her subjects, by having themselves registered and n turalized as Malagaches, or that they should immediately quit the island.

Three hundred and fifty men, of whom 100 were French soldiers, and the others belonging to the three ships, landed on the afternoon of the 15th inst. and advanced across a plain, under a sharp fire from the fort and battery of grape and musketry. The enemy was driven out of the battery and the guns spiked.

Another circular fort mounting 30 guns was then discovered, which was also stormed and taken. The guard-house, custom-house, and a considerable part of the town was burnt. The loss of the natives was very great—that of the English and French some 20 men killed and 60 wounded.

Mr. Van Rensselaer to his Tenants.—Gen. Stephen Van Rensselaer has submitted through the Albany papers a proposition to his Tenants, with a yiew to a desirable change of the tenures by which he holds their farms. As the matter is one in which all the people of the State are deeply interested, we copy his propositions as follows:

To the Tenants of the Manor of Rensselaerwyck in the County of Albany:

If by the 1st of March next, any person who holds, under lease, any lands in the county of Albany, to the rents of which I am entitled, shall pay the arrears of rent, and $30 for the quarter sale, I will release all the covenants and reservations in the lease, for a sum which at six per cent will yield an annual interest equal to the annual rent estimated as follows, to wit: a bushel of wheat, at one dollar; one day's service with carriage and horses, two dollars; and each fowl twelve and a half cents. This offer, as to the quarter sale, is only to apply to such lands for which the wheat rent reserved is fourteen bushels of wheat for one hundred acres of land.

And if any person, willing to accept the above terms, cannot immediately pay all the sums at once, I will accept one-fifth of the whole amount, and take a bond and mortgage on unencumbered real estate for the residue, payable in four equal annual installments, with interest annually, at the rate of six per cent per annum. Or, as the average price of wheat for the last twenty years is about $1 25 per bushel, I will accept of a principal which, at six per cent per annum, will produce that amount, and release all the covenants and reservations in the lease. S. Van Rensselaer.

Watervliet, Sept. 16, 1845.

Death of Judge Baylor in Texas.—Hon. R. E. B. Baylor, writing from Austin, July 30th, to a gentleman in Alabama, thus makes melancholy mention of his brother's death:

"By the time this reaches you, you will have heard the melancholy fate of my brother, Walker K. Baylor. His death was sudden and unexpected. A Mr. Rivers, late of the State of Tennessee, having a revolving pistol in his hand, the hammer slipped through his fingers, causing the pistol to fire, shooting my brother immediately through the heart. He died instantly. A nephew standing by exclaimed, 'You have killed my uncle?' Poor Walker replied, 'Oh no!' and he never spoke again. Mr. Rivers, I learn, suffered greatly from agony of mind, and expressed his deepest sorrow on account of his being the cause of this fatal occurrence."

The Peach Trade.—To give some idea of the amount of the peach trade, we mention the following fact. Maj. Raybold & Sons, of Delaware City, (Del.) sold the enormous amount of 73,234 baskets up to the 29th of August. They have now chartered the steamboat "Mutual Safety," of New York, burden 700 tons, to convey their peaches by sea direct to New York, thus avoiding the labor and loss of transhipment and reloading, when sent by railroad or canal. This steamboat left the wharf at Delaware city on the evening of the 1st of September, with 3,582 baskets of peaches on board.

The most superb Peach Orchard probably in this country, if not in the world, is that belonging to Messrs. Isaac Rare and Jacob Ridgeway, of Philadelphia. It is located about forty-five miles below that city, on the river, at Delaware city, and comprises upwards of two hundred acres. In the year 1839, were gathered from this orchard, eighteen thousand bushels of mature fruit, and yet only about one hundred and seventy acres were in bearing, and twenty-five acres of these had not yet reached maturity. [Farmer and Mechanic.

The True Sun has a story that a British fleet of two 104 gun-ships, four frigates, and three steamships, having on board a full regiment, sailed from Spithead lately with sealed orders for Oregon, where the troops were to land if deemed advisable, and a Governor for the Territory, who also went out in the ships, was to assume the charge of Oregon, if "circumstances warranted him in so doing to carry out the instruments under which he has been sent."

Five Minutes at the 'Ladies' Window.'—One of the most harmlessly-vexatious scenes we witness in our ramblings is the 'Ladies' Window' at the New York Post Office on Steamer-day. Mr. Hallett is certainly the most expert of clerks and gallant of men; and the smile with which he greets his fair customers has indurated into his face so firmly, that if he were to be suddenly subjected to the newly discovered marbling process, he would be known to the latest posterity as The Smiling Statue. Notwithstanding all his agility, however, he is not seldom at fault in 'keeping the run' of his impatient customers. Sometimes, too, when a lady is particularly disappointed in not receiving a letter, she gives him a gentle scolding or a look which seems to say, 'Be sure you have my letter ready when I come next time!' Occasionally he finds himself appealed to on the principle of shopping, so dear to women, to make a small deduction in the price of his wares, with a gentle hint that he may thus secure a regular customer to the shop! Some young ladies who bring little odd-looking letters which they wish to pay the postage on, blush and titter quite archly when Mr. Hallett asks them very politely, 'Double or single?' and reply with a courtesy and the prettiest simper imaginable, 'Single, at your service, sir!' Many ladies go up softly to the little window and whisper their names as reluctantly as if they would like to have them changed; while others (young and happy wives, as you can see by the starry smile in their eyes) walk with a keen and gliding step and pronounce the so-loved name with an accent of tenderness that makes musical even the common humanity-labels 'Smith,' 'Brown,' or 'Tompkins.' Here comes a pale, pensive lady, whose motions betoken restlessness and anxiety wrought by disappointment into a fever. One involuntarily shares her hopes and fears as she advances trembling with that sad face so well known there, and the old question, 'Has it come to-day, sir?' With a movement of commiserating alacrity, the package is taken down and carefully scanned, while you hold your breath for sympathy, and the preternaturally calm face of the expectant grows pale and paler as the heap of letters melts away. Alas! there seems to be a letter for every body but her! Cruel, cruel! he does not write—he heeds her not. Perhaps she pines in want; her children—*his* children—cry with hunger, and he does not write to cheer or help. Yes, yes—she gasps, she totters, and is about to fall: But no—on a sudden she springs forward with a motion of fierce joy. He has found it—it has come! She clutches it convulsively, and——But our Five Minutes are exhausted. [Tribune.

Strict Construction.—Some genius has been construing the new Post Office Law in a way that would rejoice the heart of a Virginian abstractionist The law says that single letters may be conveyed "for any distance under three hundred miles, five cents; and for any distance over three hundred miles, ten cents." Those letters that are sent a distance neither *over* nor *under*, but *just* three hundred miles, of course go free! So that every body who lives just 300 miles from any other body has the franking privilege!!

A Duel Stopped.—Miss Mary Ann Golden was arrested in New Orleans on the affidavit of Miss Mary Rogers, charged with sending the latter a challenge. It appears that the parties had a dispute, which, in the opinion of Miss Golden, could only be settled by an appeal to arms; accordingly, she sent Miss R. a challenge, of which the following is a true copy:

Franklin-st. Wednesday Morning.

Madam—I hereby notify you to meet me at 1 o'clock this evening, at the other side of the French grave-yard, then and there to settle our dispute, agreeably to the "Code of honor." My friend, Miss Sarah ——, who will hand you this, will meet any friend you may select to settle all preliminaries. MARY ANN GOLDEN.

To Miss Mary Rogers.

SUMMARY.

We hear through the various Agricultural Journals from the East, a general complaint in regard to the prevalence of the Potato rot, which has prevailed for two or three years in the middle States, and a part of New England. It has again appeared in many parts of the New England States, and threatens to prove quite destructive.

Abbey Kelley, the well known Anti-Slavery lecturer, was carried by force out of the Orthodox Quaker Meeting at Mount Pleasant, Jefferson county, Ohio, on the 7th inst. She endeavored to address the meeting on the subject of Slavery, and, being requested to desist, declined doing so on the ground that she felt it to be her duty to speak. She was then removed by force. The affair created much excitement.

In Williams' College the students are required to sign the temperance pledge. At the recent semi-centennial celebration of Union College cold water and lemonade only were used. At the late commencement of Cambridge College, champaigne and other wines are said to have been frequently circulated. Are students in this last institution as safe as those in the others?

No fewer than seventy thousand children, under sixteen years of age, are employed in the French manufactories. Children under eight years of age are not allowed to work in the French factories; those from eight to twelve work eight hours; and those from twelve to sixteen, not more than twelve hours in twenty-four. Under the new law, the factory children have regularly attended the public school; and in some districts, where none existed, the manufacturers themselves have caused them to be instructed at their own expense.

At the Jarrow Colliere, in Durham, England, on the 21st ult., an explosion of fire damp occurred in the lower seam of the pit, killing forty-nine workmen. A man was also killed in attempting to descend into the pit to recover the dead bodies.

The Manufacturers at Waterbury, Conn., are engaged in making money for the Haytien Government. Of one small coin valued at about a third of a cent, they have an order for four tons.

The Americans have six hundred whale ships in the Pacific ocean, being twice as many as those of the whole world besides.

As Mr. Webster, a son of Hon. Daniel Webster, was riding with his lady on the Worcester turnpike, in Brookline, Mass., Monday evening, he came in contact with a loaded team, which threw Mr. W. out, bruising him considerably. The horse, taking fright, ran about half a mile, when Mrs. Webster was also thrown out and severely bruised.

The Evening Post, speaking on political patronage, says that the General Government controls the appointment of 14,000 Postmasters, 14,000 Deputies, 1,000 Mail Contractors and Agents, 2,000 Revenue and Lighthouse officers—making in all 33,000 public dependents. Every State controls 2,000 appointments, and all of them 54,000. The General and State Governments, together, control 87,000 men. This is exclusive of Army and Navy and the troop of persons employed by the Executive officers of the National and State Governments.

By some unknown means, slaves continue to leave their masters in St. Louis. The practice is so common, that it is becoming alarming. We hear of three young fellows who have escaped within two or three days past; one from J. H. Chambers; one from the heirs of Milton Duty's estate; and a third from George L. Lachland.

The subscriptions to the Erie Railroad reach now two millions of dollars, and with the feeling now existing in relation to the paramount importance of this Road, there can be no doubt that the remaining million will be speedily taken.

The Cooperstown Republican states, that a suit for slander against Fennimore Cooper has been commenced by Rev. Mr. Tiffany, of that place.

Dr. Hudson, who was committed to jail in Springfield, on the complaint of Mr. Hodgson's servant, for false arrest, has been released on bail, Mr. Williston being one of his bondsmen. The suit is brought in the Court of Common Pleas, in Boston, which is to be holden on the first of October.

Eight persons have recently died in Sing Sing prison of typus fever.

Jack Frost has made the people of Jefferson Co. several visits, somewhat to their annoyance, but not to the very serious injury of their crops.

The Millerite Tabernacle, in Boston, is now refitting to be devoted to theatrical purposes.

Dublin has now attained the third rank of importance as a commercial depot, being only exceeded by London and Liverpool.

The remains of Daniel Boone, the pioneer in the settlement of Kentucky, and those of his wife, having been removed from Missouri, were reinterred in the Cemetery at Frankfort, Ky. on the 13th instant. The ceremonies were very imposing, and took place in the presence of 15 or 20,000 people, embracing many from all the Western and Southern States.

Nimrod Hughes, a 'prophet' who made a great sensation by predicting that the Judgment would come in 1811, died lately near Abingdon, Va. He was of obscure origin, grew to manhood in obscurity, and, like a passing meteor, he made one grand display, then relapsed back again to his native obscurity, and lived and died unhonored and unknown.

Life Insurance, Fire Insurance, and Marine Insurance, are familiar terms to all of us; but it is doubtful if any of our readers have ever heard of such a thing as a Society for insuring the integrity of Clerks. Yet such a Society has actually been established in London, is now in operation, and is likely to become not only a useful but a money-making institution. Its rates are founded on calculations similar to those who regulate the premiums of other risk-assuming companies.

A correspondent of the Philadelphia North American says there is in the Vinery of Dr. A. Mitchel, near that city, a bunch of Grapes three feet wide across the shoulders and twenty-eight inches long, (perpendicular)—no mistake in figures. It is the genuine grape of Palestine, and called La Palestine.

The St. Louis New Era states that a family of Germans by the name of Hauptman, consisting of five persons, an old lady, her two sons and two daughters-in-law, left Philadelphia on the 22d ult. for St. Louis, by the way of Ohio. On the way, her two sons and one daughter-in-law, were, one after another, drowned, leaving only the disconsolate mother and a daughter-in-law to relate their trials in St. Louis.

The Signal of Liberty, Michigan, states that Mr. Birney has been suffering for some time from a severe and protracted illness.

MARRIED,

At the residence of Dr. Welcome A. Babcock, in Oriskany, N. Y., on the 13th inst., by Rev. Sebeus M. Burdick, Mr. Danford Crombie of Trenton, to Miss Polly Mattison of Oriskauy.

Also, in Truxton, by the same, in May last, Mr. Erastus Nichols of Lincklaen, to Miss Clarinda Philips of Truxton.

In the Baptist Church in Penn Yan, N. Y., on the 11th inst., Mr. J. B. Green, formerly of Rensselaer Co., to Miss E. A. Clark of Penn Yan.

In DeRuyter, N. Y., on the 18th inst., by Eld Joshua Clarke, Mr. William B. Muncy to Miss Sally A. Coon, both of DeRuyter.

DIED,

In Amity, N. Y., July 27th, Mrs. Sarah Stillman, consort of Davis Stillman, aged 75 years. In early life she united with the Seventh-day Baptist Church in Farmington, Conn., of which she remained a worthy member until her removal to Allegany Co., where she has ever adorned her profession by piety and holiness. At the time of her departure, she gave full assurance that the smiles of her Saviour would accompany her through the dark valley and shadow of death.

In Alfred, N. Y., Sept. 2d, of dyspepsia, Mr Elihu Babcock, in the 53d year of his age. He died in full faith that there was a seat prepared for him at the right hand of God. He has left a companion in feeble health, and a large number of children, to mourn his loss.

In the same town, on the same day, after a short illness, Mr. Uriah Goodrich, in the 79th year of his age.

In Lima, Rock Co., Wis. Ter., on the 10th of August, Mr. Silas Palmiter, in the 50th year of his age. Having suffered much from sickness of various kinds during the last years of his life, he was permitted to meet death with calm composure and with entire resignation. He was a member of the Seventh-day Baptist Church in Berlin, Rens. Co., N. Y. His work is done; Jesus has kindly beckoned him away; and triumphantly has he passed to he reward of the faithful. He leaves a wife and five children, together with an aged father and numerous relatives, to mourn his loss. His last sickness was spinal affection, which terminated in consumption. P. G.

In Hopkinton, R. I., August 23d, 1845, Welcome Lewis, son of Dea. Christopher C. Lewis, aged 23 years. The principal employment of this young man for a number of years, had been upon the water, until, two weeks before his death, he reached home sick of a fever. His friends had the satisfaction of being with him, and of discharging the duties of the tenderest friendship, until he closed his eyes in death in the bosom of his father's family. In reflecting on the sudden fall of this promising youth, his parents feel that they can, with propriety, adopt the language of another, and say, "How sad a sight is human happiness, to those whose thoughts can pierce beyond an hour."

In Shiloh, N. J., on Sabbath, the 20th inst., after a short illness, Lewis F. Randolph, in the 64th year of his age, and Jacob F. Randolph, in the 71st year of his age. They both became members of the Shiloh Church during the great revival about two years ago.

LETTERS.

Lorenzo D. Ayars, Alfred B. Burdick, Joel Maxson, Sanford P. Stillman, Wm. D. Cochran (not arrived), Wm. M. Fahnestock, Libbeus Cottrell, Jonathan F. Randolph, George Crandall, James R. Irish, John D. Collins, Hiram P. Burdick, Sebeus M. Burdick, Joshua Clarke, Paul Crandall.

RECEIPTS.

Westerly, R. I.—Welcome B. Babcock $2, Joseph Enos $1 50, John Hiscox $1.
Adams—Jesse Maxson, Isaac Wright, Elihu Cleveland, $2 each; Joseph Green, Henry Bunce, $1 70 each.
Shiloh, N. J.—John O. Frazier, John S. Bacon, Charles Dickason, Eli Davis, $2 each.
Leonardsville—Samuel Whitford, Alvit Clarke, Jabish Brown, Lucy Davis, Wm. A. Babcock, $2 each.
Alfred—B. W. Millard, Ezra Potter, George Maxson, F. Hamilton, Spencer Sweet, Amos Burdick 3d., Silas Stillman, Phineas K. Shaw, Henry Sheldon, $2 each.
Little Genesee—Palermo Lackey, Ezekiel Crandall, $2 each; Joseph Boss $1 50.
Pendleton—Wm. P. Longmate, J. Fullmer, $2 each.
Sackets Harbor—Wm. Green $4; Judith Clark $2.
Wellsville—Dea. Charles Rowley $1.
South Branch—John B. Cottrell $2.
Friendship—S. E. Lanphear, E. Lanphear, $2 each.
Lockport—Leman Andrus $2.
Little Genesee—Joel Maxson $2.
Chaumont—Wm. Johnson, John S. Smith, $2 each.
West Edmeston—Ichabod Burdick $2.
Hopkinton, R. I.—Peleg Clark $2.
Petersburgh—Azor Estee $2.
Scott—Wm. B. Wells $2; Henry C. Hubbard $1 12.
Stonington, Ct.—B. F. Langworthy, F. Noyes, $2 each.

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Milton, W. T.
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Justus H. Potter,
Thomas F. West,
Samuel C. Head,
Barton Edwards,
Elisha Coon.
Little Genesee,
Joseph Boss.
Hopkinton, R. I.
Matthew S. Browning.
Westerly, R. I.
John Hiscox.
Alfred,
Dea. Amos Crandall,
Jonathan Palmiter.
Stonington, Ct.
Franklin Noyes.

TRAVELING AGENT.

Hiram P. Burdick, of Alfred, has been appointed a Traveling Agent for the Recorder in Western New York, and is commended to the confidence of our friends in that section.

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From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

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The Academic Year for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

Expenses.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL,
President of the Board of Trustees

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Miscellany.

From the Lancaster Intelligencer.

AUTUMN.

Sweet sabbath of the year,
When evening lights decay,
Thy parting steps, methinks I hear,
Steal from the world away.

Along thy sunset skies
Their glories melt in shade;
And like the things we fondly prize,
Seem lovelier as they fade.

A deep and crimson streak
The dying leaves disclose;
As on Consumption's waning cheek,
'Mid ruin, blooms the rose.

They sear each vision brings
Of beauty in decay;
Of fair and early faded things,
Too exquisite to stay;

Of joys that come no more;
Of flowers whose bloom is fled;
Of farewells wept upon the shore;
Of friends estranged, or dead;

Of all that now may seem,
To memory's tearful eyes,
The vanish'd beauty of a dream,
O'er which I gaze and sigh.

THE "IRREGULARITIES" OF MEN OF GENIUS.

The "irregularities of men of genius" ever find ready apologists among the votaries of the world. These talk of nature's gifts being variously distributed, and of the absence of one excellence being atoned for by the possession of another; thus placing the reins of the universe in the hands of a creature of their own imagination, and impiously conceiving that the right exercise of one endowment can make amends to its Divine Author for the abuse of the remainder of his gifts. The Christian moralist reasons in a very different manner; and with him the question is reduced to very narrow limits. Is the man of genius, he asks, a man of God, or is he not? If he is, then he will neither be intemperate nor profane; he will be neither lascivious in his writing nor profligate in his conduct; he will be a tender husband and a kind father; he will pay every man what he owes him, and conscientiously provide for the want of his household. But if, on the other hand, he is not a man of God, it is very possible that he may do nothing of all this: it is very possible that he may be dissipated and immoral, improvident, and destitute of natural affection; and that not because he is a man of genius, but because he is an unconverted man; not because he has felt the inspiration of poetry, or of painting, but because his heart has not been renewed by the Holy Spirit. The man of genius, while in an unconverted state, is, like every other man in a similar condition, the slave of passion and of natural appetite; and if there be any thing in his pursuits which leads him much into company, or procures for him any degree of temporal distinction, his failings become so much the more the subjects of remark, and are more readily ascribed by worldly men to the nature of his avocations, than to that depravity of heart which he shares in common with themselves. But let the same individual become the subject of converting grace, let him embrace with his whole soul the truth that is in Jesus, and the entire current of his feelings and his propensities is changed: he is still the man of genius, the accomplished poet, the skilful artist, or the acute philosopher; but he is also "an Israelite indeed, in whom there is no guile."

[Dr. Huie.

From the National Protestant.

TOUGH QUESTIONS FOR MR. BROWNSON.

Our readers, probably, know that Mr. Brownson, after having run through nearly all the whole catalogue of human beliefs, commencing a Calvinist, thence proceeding through Arminianism, Universalism, Infidelity, thence back again to Unitarianism, and a modified Trinitarianism, has at last found rest for his weary soul in the grim repose of Popery. Since his conversion he has shown himself ambitious to approve himself to his new friends, and to wipe out the stain of his long-cherished heresies, by an extraordinary zeal and boldness in behalf of his new doctrines. He publishes a Quarterly Review in Boston, which often contains rich developments of the spirit of Popery. In a late letter he said, that "the Catholic Church was the *only* entrance into the kingdom of heaven; and that the Pope, as visible head of the Church, was *infallible* with regard to all things whatever Christ commanded his apostles."

On this bold and arrogant assumption, a writer in the Recorder proposes to Mr. Brownson the following questions. They were sent to him, and a partial pledge was made that they should be answered. But we have waited a long time for the promised reply in vain; and if we do not have to wait much longer, it will be because Mr. B. has not yet learned the true Romish tactics. We should like to see them fairly met.

"1. Whether you suppose the Pope to be the sole and infallible interpreter of his own commission, and of what things are included in it, or whether,

2. The people, with the Bible in their hands, may judge, *each one for himself*, whether the Pope interprets his commission correctly,

3. Whether, if he interprets it, in their view incorrectly, they are bound to reject it. And,

4. Whether you suppose that Christ commanded his apostles to teach *all*, which the Pope and the Catholic Church, as directed by them, now teach; and,

5. If the Catholic Church is the only true Church, why it is that the people of the Papal States in Italy, who have so long been under the full influence of that Church, are in a condition so much more ignorant, degraded, vicious, and wretched, than the people of New-England. And,

6. Why is it that the French Canadians, who have been from the beginning under the influence of Catholic priests, are so far behind the people of Massachusetts, as to general intelligence and improvements.—

7. Whether, in your view, the Catholic religion tends more than does the Protestant, to the elevation and the virtue of the masses of the people. And if so, then,

8. What, in your view, is the evidence of that fact. For the people of this country must have *evidence*, and be able to give *reasons* for changing their religion, if they deliberately conclude to do it. They now feel when they look abroad upon the Papal States, and Canada, that they see *conclusive evidence in the condition of the people*, that the religion under which they have been trained is a *false* religion.

9. If the Papacy is favorable to republicanism, why have the Papal States in Italy never become republican?"

This Mr. Brownson lately gave utterance to the following remark, which is also instructive as to the real motives, and designs of Papists in regard to education:

"The well instructed Catholic knows that education, not based on religious principle, and coupled with thorough religious training, is a curse instead of a blessing; and no religious training, to satisfy a Catholic, is possible in a school not exclusively under Catholic control. *We would much rather our children should grow up in ignorance of letters, than be taught in a school that is not Catholic.*"

The Eyes of Insects.—How wonderfully constructed is this beautiful organ of insect vision! How admirably adapted to the necessities of life! The gaudy dragon fly, presenting as he does such a conspicuous and tempting show of colors to the active swallow, eludes the feathered enemy by superior agility of flight. Mere agility, however, would avail nothing without the aid of powerful eyes. Accordingly nature has given him somewhat more than twelve thousand bright piercing ones, some looking upwards, some downwards, more backwards, and some on either side. In the ants, there are fifty of these facets or eyes; in the horse-fly four thousand; in butterflies, upwards of seventeen thousand three hundred and fifty-five have been counted, nay in some coleopterous or scaly-winged insects, there have been numbered no less than twenty-eight thousand and eighty-eight.

Polytechnic Review.

Filial Affection.

Gustavus III., king of Sweden, passing one morning on horseback through a village in the neighborhood of his capital, observed a peasant girl of interesting appearance drawing water at a fountain by the way-side. He went up to her and asked for a draught. Without delay she lifted her pitcher, and with artless simplicity put it to the lips of the monarch. Having satisfied his thirst, and courteously thanked his benefactress, he said:

"My girl, if you will accompany me to Stockholm, I would endeavor to fix you in a more agreeable situation."

"Ah, sir," replied she, "I cannot accept your proposal. I am not anxious to rise above the state of life in which the providence of God has seen fit to place me; but even if I were, I could not for an instant hesitate."

"And why?" rejoined the king, somewhat surprised.

"Because," answered the girl, coloring, "my mother is poor and sickly, and has no one but me to assist and comfort her under her many afflictions; and no earthly bribe could induce me to leave her, or to neglect to discharge the duties affection requires of me."

"Where is your mother?" inquired the monarch.

"In that little cabin," replied the girl, pointing to a wretched hovel beside her.

The king, whose feelings were interested in favor of his companion, went in, and beheld stretched on a bedstead, whose only covering was a little straw, an aged female weighed down with years, and sickness under infirmities. Moved at the sight, the monarch addressed her: "I am sorry, my poor woman, to find you in so destitute a condition."

"Alas, sir," answered the venerable sufferer, "I would need to be pitied had I not that kind and attentive girl, who labors to support me, and omits nothing that she thinks can afford me relief. May a gracious God remember it to her for her good," she added, wiping away her tears.

Never, perhaps, was Gustavus more sensible than at this moment of the pleasure of possessing an exalted station. The consciousness of having it in his power to assist a suffering fellow creature almost overpowered him: and putting a purse into the hand of the young villager, he could only say, "continue to take care of your mother; I shall soon enable you to do so more effectually. Good bye, my amiable girl; you may depend upon the promise of your king."

On his return to Stockholm, Gustavus settled a pension for life on the mother, with the reversion to the daughter after death.

[London Weekly Visitor.

The Liar.—We find the following in a work just published:—"As you would avoid the paths of sorrow and misery—as you would turn from the crumbling precipice—run for your life from the steps of the liar. His breath will pollute and destroy. None can confide in him—none trust him. He is hated by his companions and shunned by his friends. Should you get entangled in his snares, use the utmost exertion and prudence to regain your former standing; for unless you do, farewell to your hopes—to all your joys!"

[Selected.

When a young man has acquired a love of reading, and, of course, a healthful relish for intellectual pleasures, he has become possessed of one of the best preservatives against dissipation. A fondness for low company, and intemperate pleasures, is most generally the consequence of ignorance and a want of taste.

FOR THE CHILDREN.

Kindness.

A little word in kindness spoken,
A motion or a tear,
Has often heal' a heart all broken,
And made a friend sincere.

A word—a look—has crushed to earth,
Full many a budding flower,
Which, had a smile but owned its birth,
Would bless life's darkest hour.

Then, deem it not an idle thing,
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal or break.

The Old School-House.

Once, in travelling, I saw a very old building. It appeared to be falling into ruins. No smoke issued from its broken chimney. No foot crossed its grass-grown threshold. The casements were gone, and through their vacant places, the winds whistled, and the rains fell.

I asked, "what is this building, which is thus suffered to decay?" They answered, "a school-house. But a part of its materials have been used to build a better one, in a more convenient spot, for the village children."

So I paused there, a little time, to meditate. And I said to myself, what a variety of scenes may have past, within these tottering walls. Where are the teachers, who in years gone by sat in the chair of state, and ruled, and gave instruction?

In yonder corner, perhaps, was a low bench, for the little ones conning their alphabet. Those little ones have grown up,—grown gray,—and died. The babes whom they rocked in the cradle, have shown the same tenderness to their own babes. "One generation passeth away and another cometh."

Beneath those windows, where that trim old sycamore looked in, with all its show of green leaves, waving and gossiping in the breeze of summer, I imagine a row of young girls, with their sunny locks, knitting, sewing, or listening with serious faces, while the mistress taught them what it was necessary for them to know, when they became women.

The snows of winter seem to spread around. The frozen pond in the rear of the school-house, is covered with boys. The clock strikes nine. They hasten to their school. The narrow entry rings with the jingle of their skates, as they throw them down. One or two, who love play better than study, approach with more lingering steps.

Methinks, I see their ruddy faces, as they take their seats. The master raises a stern eye at their clamour, or stifled laughter, and commands them to write their copies, or attend to their sums. But the treatise of arithmetic is thumbed, and the grammar lesson curled into dog's ears, by those whose roving thoughts are among their winter sports.

Then there was the long sigh of indolence, and the tears of such as were punished.—And there was impatience there, and ambition, and hope, and the kindlings of intellect, and the delights of knowledge. The master endeavors to rule each for their good, as the wise magistrate restrains the people by laws.

I fancy that I behold that teacher walking homeward, weary and thoughtful when the day was done. He felt sadness for those who did not improve, and over those who did, he rejoiced with a peculiar love.

Perhaps, he repeated mournfully the words of the prophet, "I have labored in vain, I have spent my strength for naught." And a voice from heaven, answered in his heart, "Yet surely thy judgment is with the Lord, and thy work with thy God."

Old school-house!—couldst thou speak, I doubt not thou wouldst tell me, that eminent men have been nurtured in thee; ingenious mechanics, on whom the comfort of the community depends; athletic farmers, laying the forest low, and forcing earth to yield her increase; physicians whom the sick sufferer blesses: eloquent lawyers, wise statesmen, holy priests, who interpret the word of the Almighty.

I wish that the school-houses in our country, were more commodious and tasteful in their construction, more spacious and airy, surrounded with trees, or beautified with shrubbery. When some of the boys, who read this become men, perhaps they will build such a school-house, and present it to the children of their town.

But it is not so important in what kind of a building we go to school, as what we learn, and how we behave while we are there. Very good things have been learned in poor and rude edifices.

There was once a benevolent man who went in a ship, to the great Island or continent of New Holland. He found multitudes of children growing up neglected and ignorant. He wished much to have them taught. But there was no school-house.

So he collected them under a spreading tree, whose branches could shelter at least one hundred, from the heat of the sun. He hung cards with painted lessons among the boughs. And there he taught the poor colonists to read, to spell, and to sing.

There are very beautiful birds in that country. Many of them had nests in this large tree. So there they were flying about and tending their young, while the children were learning below; and the chirping of the new-fledged birds, and the warbling of their parents, and the busy voices of the children learning to be good, made sweet music in the heart of that benevolent man. Did they not ascend and mingle with the praises of angels round the throne?

To the Drowsy.—Indulge not a drowsy temper in bed. Why shouldest thou live but half thy days. In the grave there will be sleeping enough.

[Fuller.

First and Last Drop.—It has been remarked of ardent spirits, that the first drop leads to crime, and the last drop to the gallows.

Autumn.

Autumn, commonly called Fall, from the falling of leaves, is come; the heat of summer is gone, the cooler winds of September fan our streets, wing their course over the plains, rustle through the groves and wood lands, and even howl around some of the highest mountain tops. The flowers have nearly all disappeared, the forests, so fresh and green during the summer, are beginning to change their color, and soon will the trees be stripped of their summer clothing and bare their branches to the storm and winter winds which will sigh and scream through the leafless forests. The little birds, too, are hastening away before the approach of winter; but yesterday they were singing amid the bowers, but now those bowers are deserted by the little musicians and we hear no more of their summer songs.

How drear is autumn? What a sadness it spreads over the mind? It reminds us of the close of life, of the autumn of old age, and of the long winter of death that must follow. But this is looking upon the dark side of the subject, let us look at the other side, and see if we cannot wake up some bright and glad thoughts in connection with autumn. Look up, young readers, and examine that picture, that presents an autumn scene; it is autumn fruit gathering. See the falling fruit; there stands the ladder against the tree, some are among the branches shaking down the fruit, some are under the trees gathering it up; heaps of full ripe fruit lie upon the ground. Autumn then is not without its blessing for man; if it comes to wind up the pleasures of summer, to put an end to the delightful songs our feathered tribes pour forth amid our summer groves, and to spread its blight upon the face of nature; it comes no less to mature the labors of summer, and crown the whole year with a rich ingathering of its fruits, that man may be blessed and happy in winter. But for autumn to finish the work, the flowers of spring and the growth in summer would be in vain.

But, young reader, now represented by the bud of spring, you must not forget that in order to a happy old age, like the season, you must blossom in the spring of life, grow and strengthen and ripen in virtue in the summer of manhood, and then in the autumn of declining years, you shall have joy and hope; your souls shall be like those trees represented in the cut, richly laden with fruit, which will sustain you amid the ravages of the winter of death. Those who do not sow in spring and mature during summer, have nothing in autumn.

[Juvenile Wesleyan.

RELIGION.

Religion smoothes life's troubled stream,
And sheds a mild, resplendent beam;
Which lulls to stillness every care,
And blunts the arrows of despair.

Misfortunes scarce can raise a sigh
While her blest influence hovers nigh;
Nor poverty one tear beguile,
But she will change it to a smile.

Teach me, O Heaven, her ways to tread,
By her bright taper to be led,
To thy bright domes, the blest abode
Of saints, of angels, and of God.

True Courage.

"Coward! coward!" said James Lawton to Edward Wilkins, as he pointed his finger to him.

Edward's face turned very red, and the tears started in his eyes, as he said, "James Lawton, don't call me a coward."

"Why don't you fight John Taylor then when he dares you? I would not be dared by any boy."

"He is afraid," said Charles Jones, as he put his finger in his eye, and pretended to cry.

"I am not afraid," said Edward; and he looked almost ready to give up; for John Taylor came forward and said, "come on, then, and show that you are not afraid."

A gentleman passing by, said, "Why do you not fight the boy?—tell me the reason."

The boys all stood still, while Edward said, "I will not do a wicked thing, sir, if they do call me a coward."

"That is right, my noble boy," said the gentleman. "If you fight that boy, you really will disgrace yourself, and will show that you are more afraid of the laugh and ridicule of your companions, than of breaking the commandments of God.

"It is more honorable to bear an insult with meekness, than to fight about it."

"Beasts and brutes which have no reason, know of no other way to avenge themselves, but God has given you understanding, and though it be hard to be called a coward, and to submit to indignity and insult, yet remember the words of the wise man—'He that ruleth his spirit, is greater than he that taketh a city.'"

Suppose you fight with this boy, and your companions all call you a brave fellow, what will this be when you are called to stand before God?

Many a poor deluded man has been drawn in to accept a challenge and fight a duel to show his bravery, and thus displayed to all, that he was a miserable coward, who was afraid of the sneer and laugh of his companions. Rather follow the example of that brave soldier who, when he was challenged to fight, said, 'I do not fear the cannon's mouth, but I fear God.'

[Juvenile Reformer.

From the Sunday School Monitor.

Abner Kneeland's Opinion of Sunday Schools.

Abner Kneeland was a noted infidel. He spent a considerable portion of a long life in vigorous efforts to overthrow the religion of Christ. He resorted to every means which a wicked ingenuity could devise to bring reproach upon Christians and the cause which they profess to love. But his work is now done. What a fearful account will he have to render to his Maker!

While he was editor of a paper in Boston, he published with his approval the following opinion in regard to Sunday Schools. If such is the belief of infidels, how ought Christians to love and cherish this blessed institution.

"There perhaps is no system of education so dangerous to the liberties of this country, as that of Sunday Schools; it is calculated to enslave the mind, and make a nation superstitious; it shuts the avenues to the expansion of the mind; and the only tendency it has is to make bigots, and bigotry will produce children like unto its own deformity. Think not that the S. School system is harmless; it is the most deep laid plan ever put into operation to subvert the liberty of man."

Never do Mischief.

A very fine looking little boy, named Henry, lived near one of our large public schools. There were other boys living in the same house with Henry.

One night, two of the boys planned together to frighten Henry. So one of them hid himself under Henry's bed. About midnight a loud rap was heard at the door, and in stalked the other boy.

He was frightfully dressed in a white sheet, and had a lighted candle in his hand. Just as he came in, the boy under the bed raised his back, and heaved up the bed in which Henry was lying.

Now mark what took place. Henry did not rise as early as usual that morning, and when some of the family went to call him, he would only answer by strange noises and cries! His reason was gone—he was deranged.

In the course of the first year after this, his reason seemed to come to him again. Thus what took place was partly made known. Some other things were found out by one of the boys.

But Henry's reason soon left him again, and now he is a perfect idiot. True, he is not violent, and never engages in tearing and throwing things about the room.

He is harmless and gentle, and has been so for many years. But in the night, at about the time when the boys frightened him, he will cry out with horror, "Oh, they are coming! they are coming!"

True Courtesy.—"Manners," says the eloquent Edmund Burke, "are of more importance than laws. Upon them in a great measure, the laws depend. The laws touch us *here* and *there*—*now* and *then*. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and color to our lives."

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Java	9	a	10¼
Laguira	6¾	a	8
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St. Domingo	5¾	a	6¼
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Do do ⅞	6	a	7½
Do bleached	7	a	9
Sheetings b'wn 4-4	6¼	a	7½
Do do 5-4	10½	a	12½
Do bleached 4-4	7	a	12
Do do 5-4	12	a	15
Calicoes, blue	7	a	12
Do fancy	6	a	14
Drillings, brown	—	a	8¾
Kentucky jeans	25	a	50
Satinets	40	a	75
Checks 4-4	8	a	12
Cotton yarn, 5-13	15	a	16
FEATHERS.			
Foreign, lb	12	@	25
American, Live	26	@	30½
FISH			
Dry Cod, cwt	2 37	@	2 50
Pickled Cod, bbl	3 00	@	3 25
Pickled Salmon tc	12 50	@	
Mackerel, No. 1 bbl	11 50	@	12 25
No 2 bbl	10 75	@	11 00
No 3 bbl	5 50	@	6 00
FLAX			
Russia, lb	9	@	11
American	6¾	@	7
FLOUR AND MEAL.			
Genesee	4 62½	@	
Michigan	4 56¼	a	
Ohio, Hey. & Ven.	5 37½	@	5 50
Pennsylvania		@	
Baltimore	4 75	@	4 87
Richm'd c mills	6 25	@	6 50½
Do county		@	5 00
Brandywine		@	4 87
Georgetown	—	@	4 87½
Rye flour	3 00	@	3 12½
Indian Meal	2 37½	@	2 56¼
GRAIN.			
Wheat W.	95	@	1 06
Do South new	95	@	1 00
Rye, Northern	64	@	
Corn Jersey	46	@	47½
Southern		@	46
Barley western	50	@	52
Oats, Northern	37	@	
GLASS.			
English Crown 50 feet: 6x8 to 10x13	3 50	@	4 00
12x18 to 16x26	5 50	@	6 50
Eagle and Columbian: 6x8 to 8x10	2 10	@	2 30
10x14 to 16x20	2 70	@	3 00
HAY.			
North River, 100lbs.	45	@	65
IRON.			
Pig, Eng. & Sc. ton	35	a	
Do Amer	35	a	37
Bar do rolled	90	a	92½
Do Russ PSI	1 05	a	1 10
Do Swedes	87½	a	
Do Eng com	80	a	85
Do do refined	95	a	
Sheet E & Am lb	7c	a	7½c
Hoop do cwt	5¾	a	7
LEATHER (Sole.)			
Oak, lb	19	@	24
Hemlock, light	15	@	15½
Middle	14½	@	15½
Heavy	13½	@	14
LUMBER.			
Boards N R [M ft	30 00	@	35 00
Do. box	11 00	@	12 00
Do. east. p.	10 00	@	11 00
Do Albany, piece	7	@	17
Plank, Gal [pine, M ft	33 00	@	35 00
Scantling pine	14 00	@	16 00
Do oak	30	@	35
Timber, oak, cu ft	25	@	37
Do Ga yel pine	35	@	40
Shingles, 18in.	1 50	@	2 00
Do. cedar, 3ft.	22 00	@	24 00
Do. do. 2ft.	—	@	17 50
Staves, w o pipe M		@	50 00
Do do bbl	30 00	@	
Do r oak hhd	25 00	@	26 00
Heading, w o		@	45 00
Hoops	25 00	@	30 00
MOLASSES.			
New Orleans, gall	28	@	31
St Croix	30	@	32
Trinidad, Cuba	28	@	29
Cardn's & Mat'nzas	24	@	26
NAILS.			
Cut, 4d a 40d	4¾	@	5
(3d 1c and 2d 2c more)			
Wrought 6d a 20d	10	@	12
Horseshoes No 7 a 9	18	@	20
PROVISIONS.			
Beef mess bbl	9 00	@	9 00
Do prime	6 00	@	6 00
Pork mess bbl	12 75	@	13 00
Do Ohio prime	9 68¾	@	10 00
Butter, west prne	11	@	11
Do. Orange co	14	@	16
Do order to good	10	@	12
Hog's lard	7¾	a	8¼
Cheese, Am lb	6	a	7
Hams smoked	8¼	a	10
Do. pickled	7	@	7½
Shoulders, smoked	6	@	6¾
Do. pickled	5¼	@	5¾
RICE.			
Ordinary 100lbs	3 12½	a	3 25
Good to prime	3 50	@	3 75
SEEDS.			
Clover lb. new	6	a	7
Timothy, tierce	1 50	a	2 00
Flax, rough	8 50	a	9 00
Do clean			
SUGARS.			
St Croix lb	7½	a	8¾
New Orleans	5	a	6¾
Cuba, muscovado		a	
Havana white	9¾	a	10
Do Brown	8¾	a	9
SALT.			
Turks Isl bush	25	a	20
Bonaire,	20	a	10
Cadiz,	20	@	21
Liverpool, fine	1 35	a	1 45
SHEETING.			
Russia, white, p. 9	50	@	10 00
Do. brown 8	50	@	9 00
SOAP.			
N. York brown lb	3	a	6
Castile	8¾	a	9
SPICES.			
Cassia lb	19	a	19½
Cloves	25	a	25½
Ginger, race		a	7½
Nutmegs No 1,	1 11	a	1 12½
Pepper, Sumatra	10¾	a	10¾
Pimento, Jamaica	11	a	11½
TEAS.			
Imperial lb	38	a	95
Hysou	43	a	85
Young Hyson	34	a	85
Hyson skin	24	a	60
Souchong	20	a	60
WOOL.			
Am. Sax. fleece, lb	34	a	35
Do merino	29	a	31
Pulled superfine	31	a	32
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Do. unwashed	5	@	11
African	8	@	13
Smyrna	10	@	11
Mexican	12½	@	14

The Sabbath Recorder.

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The Sabbath Recorder.

For the Recorder.

TO SABBATH-KEEPERS.

It has been a subject of regret with many, that Sabbath-keepers, deprived as they are of many of the advantages of society, should so often be constrained to abandon their faith, or retire to some unknown and unfrequented place, where they can worship God according to the dictates of their own consciences in security and peace. We are for the most part an agricultural people, and it is solely because that occupation affords the only means for the strict observance of the Sabbath without great personal sacrifices. It is lamentable to see how great multitudes of our young men have deserted the standard their fathers set up, for no other reason than because of the insurmountable obstacles which beset them in conducting the various branches of business to which they were educated. Every city abounds with them. Nor is there any end to this evil. There are hundreds of young men now ascending the stage, of fine talents and enterprise, who love the Sabbath, and will contend valiantly for it, but whose hearts sink within them when they look around upon the insuperable difficulties which every where surround them. They cannot all be agriculturists; their tastes and talents differ, and their education has been diverse. What shall they do? If a place offers where they can obtain employment and be left in the enjoyment of their religious rights, how eargerly is it seized; yet who has not been compelled to sympathize with the poor adventurer, as he follows him in his obstructed path through temptations and trials, until nature triumphs and he stoops to worship the image of Baal? He who has passed through this ordeal *must* sympathize with him deeply; and those who are scattered through our seaport towns will understand what we mean. Some compromise with the devil in various ways; and if any are resolute to carry a fixed purpose and an unfaltering faith in defiance of all obstacles, it must be done at great sacrifices, and he must have a firm heart indeed who does not often turn a longing eye to the gods of the land.

Two hundred years have almost passed, since the first Sabbath-keeping church was planted at Newport, R. I., and there are scarcely enough of its advocates left within its precincts to guard its hallowed walls from Vandalism. Why? It is not because truth cannot flourish in communities—not because of the great sacrifice required to lose a seventh part of time; but it is because of the constant annoyance it occasions in our intercourse with business men. They cannot be made to live on the *look*-out for exceptions to a general observance of another day; nor can we enjoy the Sabbath amid the bustle and confusion of the working-day world. We are located among those who would compel us to observe the day of their appointment, but would not leave us in the quiet observance of the day which God has blessed.

There are in this State alone five thousand of us—enough, in all conscience, to let the world know that we are in it; but we are scattered from Montauk Point to the Falls of Niagara, in feeble bands, and struggling, like the Waldenses among the fastnesses of the mountains or their still more secluded valleys, for those blessings from which we have exiled ourselves for conscience's sake. In this way our energies are lost by not being concentrated, and, like scattered coals, are left to expire. Our societies are too feeble, for the most part, to admit of a complete organization, and the enjoyment of those advantages which large communities afford. Your children are without the means of adequate religious and intellectual improvement, or exposed to temptations and evils to which the past gives a full prospective of the future. Yourselves are subject to the most grievous exactions, and there is no redress—to the caprice of avarice, and the law denies you its protection.

There are large numbers who have been educated to the observance of Sunday, but who feel the obligation of the fourth commandment, and express a wish to obey it; but the difficulties in the way seem insurmountable. They tell us, that if we had a community of Sabbath-keepers where they could carry on their business, they would become members of it. Some have proposed Associations on the Fourier and other plans; but they will never succeed with a people who revere the Patriarchal system as do the Seventh-day Baptists. Settlements have from time to time been made in the great valleys of the West for accomplishing the object which all felt to be desirable, and flourishing settlements are now forming, but they are purely agricultural. This has been a fatal mistake. Those who are most in need of society are our manufacturers, our ship-carpenters, our machinists, and others engaged in various branches of trade. They can live only in communities. Could a location be chosen, affording facilities for agriculture, the arts and commerce, in a region where the character of the adjacent country would afford a prospect of ultimate success, and which is not already pre-occupied, there are men who, in character, capital, and numbers, are sufficient to accomplish the object, and are ready to embark their all in the enterprise. To ensure its success, it would be necessary to convene those interested, who should appoint a committee of enterprising and well-informed men, to make choice of a location and purchase the neighboring country. As the success of the whole enterprise would depend upon their discretion, it is evident that they should be uncorruptable, profound, statesman-like men—men who could comprehend the whole spirit of the age, embrace the whole country in their scope, and extend their vision far down the lapse of time.

The large commuities sway the small ones, and the city forms the character of the town; if, therefore, we would have a commanding influence on the destinies of a rising country, we must plant a citadel, and garrison it with our own tried veterans, and call in our wanderers from land and sea; and under the banner of the faith for which we have struggled through every adversity for so long, we will marshal ourselves for the conflict. The Romanists understand this, and are straining every nerve to gain an early foothold in that "garden of the world;" and why should not we, who of all the followers of Christ are most in need of a refuge to worship God as our faith dictates?

It could not be expected that there would be a simultaneous movement of all. Where our societies are well established, it is desirable they should remain. But too many of us are strangers in the land of our fathers, among those who have no sympathy with our belief, and are ever ready to load us with obloquy and oppression; and we are too isolated to produce an effective counter influence. By the means proposed, a large community could be formed at once with all the advantages and few of the vices of other places of equal size. Provided with with our own churches and schools, our own manufactories and vessels, in short *all* our own, the God-serving parent would no longer have his last days embittered with the consciousness that he leaves his children alone among the enemies of the Sabbath, to abjure his faith and dishonor the cause which had lain so near his heart.

JUVENIS.

New York, Sept. 25th, 1845.

VIOLATION OF THE SABBATH.

"The evil of Sabbath-breaking has not been too strongly depicted. Indeed, all has not been said. The standard of morals and the conscience among Christians has got very low. God's holy day was openly and grossly violated in our city, by men professing the name of Christ. Why is it? How is it? *Do they doubt God's right to legislate for them?* Or, if they do not, do they accord him one to be trifled with? Has he made laws without penalty? Is there no certainty in them? Will he not enforce them? Can he be *bought* off with an hour's worship of a Sabbath forenoon? Is it enough that they give ten or twenty dollars for the support of the preaching of his word? Will this quiet him? Will this avert the judgment of the great day? No; I tell you, no. I warn Christians of their danger. They stand upon a volcano, the fires of which are just ready to belch forth. God will not be mocked. There is no such thing as dividing your affections between him and the devil. They must be his. He will have them, or he will deliver you up to your own hearts' lusts.

"Upon this subject of Sabbath desecration, I feel, and feel deeply. I have wept over it, and prayed God again and again that he will have mercy upon his people. O! the church! the church! She is the light of the world. She is the polar star of a world in darkness. It is she who is to save the nations. She is the little leaven by which they are to be leavened. And the Sabbath! oh! the Sabbath! Christians, you must not forsake it. Give up the Sabbath and you give up all. Under God, the preservation of it rests entirely with you. Into your hands has he committed it. The thunders of Sinai are still ringing the terrible penalty of neglecting it in your ears. Who else will look after it? Will the infidel? Will he stand by it in this day of trial? Will the sceptic—the unthinking—the ungodly—the worldling? Will *they* rally around it? I repeat, the whole matter rests with you. It is by God's appointment that you are its shield. The responsibility of preserving it is with you. God will hold you to it. On then! rally around the Sabbath. As you love your country and your God, cling to this blessed institution. The moral power of the nation is in the Sabbath. Let us, then, as patriots, as Christians, hold on to it. Let us keep it holy, *holy*, HOLY—not a portion of it, but the whole, every moment of the *appointed seventh part of the time*, let us keep holy. It is God's day. *He rested on and blessed it.* We have no right to it. It is not ours; no, not a moment of it. And will you rob God! Six days shalt thou labor and do all the work—all, *all*, ALL; *the seventh day is God's. We must come back to the book.* We have made too free with God's day. One day in seven is little enough to make preparations for heaven. We give six professedly to the world, and woe be to us if we cannot spare one for God."

☞ The foregoing thoughts are from the pen of the venerable Dr. Beecher, President of Lane Theological Seminary. In reading them, one is forcibly reminded how much easier it is to lay down principles which will convict others, than to carry out those principles to their legitimate results. Here Dr. Beecher expresses a great tenacity for "*the* APPOINTED *seventh part of time*," which he indirectly acknowledges to be the seventh day of the week, by saying that God "rested on and blessed it." Yet it is well known, that the Doctor and those who act with him, habitually use the seventh day, which God rested on and blessed, as an ordinary working day. It is true they keep another day, professedly in the stead of the seventh. But for doing so they give us no scriptural authority whatever. Hence we may well adopt the Doctor's language in application to them, and ask, "Do they doubt God's authority to legislate? Or, if they do not, do they accord him one to be trifled with? Has he made laws without penalty? Is there no certainty in them? Can he be bought off?" One would naturally think, from the flippancy with which these men talk about the first day being as acceptable as the seventh day, that they actually expect, by keeping a day which God has not commanded, to buy him off for the neglect of the day which he has commanded. This is making too free with God's day. We ought to be satisfied with six days out of the seven, without undertaking to dictate which one of the seven shall be given to God. But, satisfied or not satisfied, we shall find that He is not to be trifled with.

SECRET SOCIETIES.

The following is a portion of a report read before the "Middlesex South Conference," by a Committee appointed to investigate the subject of Secret Societies. After a few remarks respecting particular societies, the following objections are urged against secret combinations in general. We bespeak for these objections a careful and candid perusal:—

1. *Oaths of Secresy.* It is generally understood, and we believe admitted, that oaths of secresy are required on uniting with secret societies. A lawful oath is an act of religious worship, wherein the person swearing, solemnly calls upon God to witness what he asserts or promises. To take an oath, therefore, without just occasion, for a wrong purpose, is in a high degree profane and impious. And, in general, it is wisest and safest not to encourage the use of extra-judicial oaths. But the oaths of secret societies are especially objectionable, because they bind to the keeping of secrets, before the nature of those secrets are known to the person swearing. The Westminster Divines say, "that no man may bind himself, by oath, to anything but what is good and just, and what he is resolved and able to perform;" but how can a man know that what he binds himself to is good and just, or that he is able to perform it, before he has become acquainted with it? We believe the taking or administering of such an oath to be an immorality.

2. Your committee believe that secret societies are dangerous in their *civil and political tendency.* They are not congenial to the spirit of our institutions. Under despotic governments, where men are not allowed to publish, write or speak their sentiments, there may be more apology for their existence, as a defence against the arbitrary encroachments of a despotic power. But, in a free country, where men are at liberty to speak and act according to the sentiments which they entertain, and where every one stands on an equal footing, their operation is, to give civil and political advantages to their members, over their fellow citizens. It is easy for a secret association, with ramifications throughout the land, all under the control of a general head, and possessing large funds, so far to control the politics of the country, as to have the principal part of the offices held by their members.

We therefore regard sceret societies as dangerous to the liberties of the country, and obstructions to the course of justice.

3. Your committee believe the existence of secret societies in a community, to be a *great obstruction to the cause of religion.* If members of a Christian church become connected with a secret society, their obligation to such society must clash with their covenant obligations to Christ and his church. They will almost necessarily transfer much of their interest in the cause of Christ, to their brethren of the secret association. The weekly meetings of the lodge, will take the place of the weekly church meetings; and if they ever had any interest in religion, it would soon be, in a great measure, lost. It is an association contrary to the genius and spirit of Christianity, which is open and above board. It is being unequally yoked together with unbelievers, and partaking of deeds of darkness which shun the light. It tends to create alienations among brethren, and divisions in our churches. It is, in fact, an attempt to serve two masters. Secret societies embrace persons of all religious opinions; and yet maintain generally, that adherence to the principles of the order will lead to eternal happiness. They, in fact, assume a sort of semi-religious character or divine foundation, which leads many to consider adherence to their order as all the religion that is necessary for them.

Your committee believe, that when Christ instituted his church, he designed to provide the means of social intercourse and combined action, to secure, in the best manner, the comfort of his people, and make their influence bear upon the community in the most efficient and unexceptionable manner, for the promotion of religion and morality. There is, therefore, no need of his people resorting to secret associations, made up of all sorts of people, to seek comfort or to promote religion or morality. It is attempting a union of Christ and Belial.

4. Secret societies are productive of social evils. They tend to foment jealousies, suspicions, and strifes, in the community. They enable their members to take undue advantage of the community. It used to be in the power of the free masons to ruin the worldly interests of any person against whom they set themselves. It will be so again, with any society which obtains a similar ascendancy.

The clannish spirit induced by these societies, must give an undue advantage in business to the members of the order. And how do we know but there may be something in their secret obligations, requiring them to prefer a brother before others in business? Such an obligation would correspond with the genius and spirit of secret societies, which are combinations for the exclusive advantage of those who belong to them. While a member of the order stands an equal chance for the general business, he is sure of that of his brethren. If such an order were to prevail, so as to embrace a large portion of the community, it would be hardly possible for an uninitiated person to succeed in any business. This is taking an unfair advantage; and instead of presenting the order in the aspect of a benevolent institution, it gives it the complexion of a selfish combination for mutual benefit, at the expense of the community.

5. This institution is praised by its admirers, for its social character, in bringing together in the weekly meeting, men of every sect and party. But this is one of the greatest evils of secret associations. It promotes the spirit of *clanship;* it brings men together in secret conclave, where darkness tempts to deeds of iniquity; it takes men away from their families, and leads them to seek that enjoyment in convivial meetings, which they ought to look for at the domestic hearth,—thus endangering the peace of families. In its social influence it is unnatural, as it separates the sexes, and deprives the social circle of the refining and restraining influence of female society. The tendency of such convivial meetings, is inevitably towards vicious indulgences.

6. All the benefits to be derived from secret associations, in the way of mutual benefit, may be secured by other means, not liable to any of these objections. Our religious and literary institutions, together with the ordinary intercourse of society, furnish all the means of social intercourse that are needed. A man may as well provide for his family in case of his decease, by a life insurance, as by giving his money to a secret society. And an institution on a similar principle might be formed, by which, in consideration of an annual deposit, an allowance might be made in case of sickness or disability. And as to benevolent care for the poor and distressed, the principles of Christianity enjoin it on all, and will secure it where they prevail.

CONDITION OF JERUSALEM.

The Rev. Dr. Hawes, who visited Jerusalem a few months since, describes it as follows:

The country immediately around Jerusalem, especially to the west and north, is the most dreary, barren, and waste, that I ever beheld. It seems overlaid with immense masses of rocks and stones, with scarcely soil enough to allow anything to take root and grow. The city itself, once beyond a doubt the most magnificent and splendid on earth, now presents only a melancholy contrast to its former greatness and glory. You cannot walk about Sion, and go round about her as of old, and tell the towers thereof, mark her bulwarks, and consider her palaces. The city sits solitary and forlorn; forsaken of God, and evidently lying under his curse. All who have been in Jerusalem must have felt this. The inhabitants are few, and with the exception of the Turks—if indeed they are an exception—poor, oppressed, and extremely miserable. No suburbs, no surrounding busy population, none of the stir and activity of enterprising life is to be witnessed; but only one rude scene of melancholy waste, in the midst of which the ancient glory of Judea bows her widowed head in desolation. A few goats and sheep, straggling about the rocks which overhang the shattered remains of the village of Siloam; a few swarthy shepherds, plying their listless occupation—with here and there a fierce, armed Bedouin, from the surrounding deserts and mountain fastnesses, and now and then a cowled monk or wandering pilgrim, steal in upon the picture; and except it be the sound of the muezzin from the minarets, proclaiming the hour of prayer to the followers of the false prophet, you may sit on the hill slopes, on either side, for an hour together, and not hear the vibration of a human voice from that spot, which once echoed to the strains of sacred song, and royal triumph, and national glory, and the busy din and tumult of 2,000,000 of people.

"GO AHEAD."

The late Rowland Hill was so much attached to this motto, that he placed it on his family Seal.

His active itinerancy greatly delighted his old friend, Mr. Berridge, who thus begins a letter to him, dated Sept. 3, 1773:—'Dear Sir, I mean my dear Rowley, your kind letter was long in coming, but it brought good tidings, and refreshed my heart. The motto of your seal rejoiced me; it gave me a peep into your bosom, and a taste of your letter before I read it. Indeed I was somewhat afraid lest orders and a * * * * would cure you of rambling; but my fears were groundless, and all is well. The lampoon published against you, is a blessed omen for good, that God intends to honor you. It seems to me a happy token that you will remain an itinerant, and that much good will arise from your ministry. Luther used to say, when the Lord had fresh work for him, a strong trial was always sent beforehand to prepare him for it by humiliation. Study not to be a fine preacher. Jerichos are blown down with ram's horns. Look to Jesus for preaching food; and what is wanted will be given, and what is given be blest, whether it be a barley or a wheaten loaf, a crust or a crumb. Your mouth will be a flowing stream, or a fountain sealed, according as your heart is. Avoid all controversy in preaching, talking, or writing; preaching nothing down but the devil, and nothing up but Jesus Christ.'

A HELP-MEET.

A correspondent of the New York Commercial Advertiser, writing from the Grave Yard in New Haven, says: "But turning a moment from the distinguished *men* of New Haven, it may not be amiss to notice one of its distinguished *females.* I refer to the accomplished and eminently pious daughter of Pierrepont, afterwards the wife of the celebrated Edwards. This is the lady to whom Whitefield alludes in his journal, where he says he 'felt a wonderful satisfaction in being at the house of Mr. Edwards. He is a son himself, and hath also a daughter of Abraham for his wife. She is a woman adorned with a meek and quiet spirit, and talked so feelingly and sensibly of things of God, and seemed to be such a help-meet to her husband, that she caused me to renew those prayers which for some months I have put up to God, that he would send me a daughter of Abraham to be my wife. But, Lord, I desire to have no choice of my own.' On which account Tracy, from whose 'Great Awakening,' it is quoted, shrewdly remarks, 'He had not yet learned, if he ever did, that God is not pleased to make such '*sweet couples*' out of persons who have no choice of their own.' It was of this lady, also, that Copley, the celebrated portrait painter, afterwards said in England, that 'she was the most intellectual and beautiful female he had ever seen.' I did not hear whether her portrait is still in existence or not.'

DENOMINATIONAL SCHISMS.—The September number of the Christian Examiner has the following under the head of "religious intelligence:"

"The most important event in the history of the religious denominations in this country since the schism in the Presbyterian Church, is the disruption of the Methodist Church of the U. States, by the secession of all or most of the Southern and Southwestern members, who have adopted a separate organization under the name of the 'Methodist Episcopal Church, South.' The cause of this movement was the action of the Northern churches and of the General Convention on the subject of Slavery, by which the Southern Methodists felt themselves aggrieved. The doctrine and discipline of the Church remain unchanged, in the parts into which it is now divided; yet serious consequences may follow, in respect not only to its strength, but its distinctive character.

A schism has arisen from the same cause in the Baptist denomination, which cannot, however, so vitally affect the interests of the body, because they were not bound together by a system of ecclesiastical discipline like that to which Wesley subjected his Church. In consequence of certain declarations of the Baptist Missionary Boards, in regard to the employment of slaveholders as missionaries, a Southern Convention was held at Augusta, Ga., in May last, and a 'Southern Baptist Convention' was organized, 'to promote foreign and domestic missions,' the members of which have withdrawn faom any farther connection with the Home and Foreign Mission Board, which for many years have had charge of these interests among the Baptists.

We regret these divisions, particularly in their bearing on our political Union. They tend to weaken the bonds which should unite the people of the whole country. Religious sympathy and co-operation are among the most effectual means of abating or counteracting the sectional prejudices which spring up in different parts of the land, and we grieve to see distrust and alienation taking their place.

FORMER TIMES NOT BETTER THAN THESE.—"I can remember too well the time," says Bishop Meade, "when in every educated young man of Virginia, I was prepared to meet a sceptic, if not a scoffer. At the time of my first ordination by Bishop Madison—one bright Sabbath morning, only about fifteen gentleman young and old, and two ladies, were present, in the old and venerable church at Williamsburg. More of the young men, indeed, did I meet on the way to the church, with guns on their shoulders and dogs at their sides, going into the fields and woods in search of game, than there were to be found in the church itself. Those were days when French infidelity had gained the ascendant, and when not a few of the 'master spirits' of our country were dazzled by the *ignis fatui* that dawned amid the bewildering mazes of our political swamps and marshes. Those days have gone by."

THE FINGER POST.—Suppose a finger-post should be made to point the wrong way, and the weary traveler should be so much deceived by it as to go to the left instead of going to the right, you can easily imagine the mischief that would follow. Now, a finger-post to guide us through the highways and bye-ways of this world, excellent as it is, is not equal to a finger-post that rightly points out our road to a better. The word of God is that finger-post. If ever, then, you should get into a difficulty, do not make bad worse, by going heedlessly forward, but make the best of your way back to the finger-post. Read it with attention, that there may be no mistake about the matter; mark well the way to which it points, and go forward as straight as an arrow.

Not to read and study at all, is to tempt God; and to do nothing but study, is to forget the ministry; to study only to glory in one's knowledge, is a shameful vanity; to study in search of the means to flatter sinners, is a deplorable prevarication; but to store one's mind with the knowledge proper to the saints, by study and by prayer, and to diffuse that knowledge in solid instructions and practical exhortations—this is to be a prudent, zealous and laborious minister. [Qunesel.

Of all the preaching in the world, (that speaks not stark lies,) I hate that preaching which tends to make the hearers laugh, or to move their minds with tickling levity, and affect them as stage players used to do instead of affecting them with a holy reverence of the name of God. [Baxter.

The Sabbath Recorder.

New York, October 2, 1845.

OBSTACLES TO THE SUNDAY REFORM MOVEMENT.

It is not uncommon for the advocates of a popular reform, under the influence of overmuch zeal, to press their favorite measures so far as to produce a counter movement, and thus defeat their own design. If we mistake not, such has been the course of the leading advocates for a stricter observance of Sunday. When they commenced their work, they were satisfied to circulate information, through publications and lectures, in regard to Sunday desecration, the evils resulting from it, and the advantages of resting strictly one day in seven. While they pursued this course, every thing seemed to go on prosperously. Conventions were numerously attended, Sabbath Associations were everywhere formed, the press was enlisted, and the popular feeling was decidedly on their side. Had they been content to continue as they began, and to rely upon the slow but sure power of moral suasion, it is impossible to estimate the results which might have followed their efforts. But there were hot heads among them, who could not wait for [illegible] about in this gradual manner. They must see the work move on more rapidly than it could through the action of truth upon the public mind. They must see the canal locks closed, and the canal boats and railroad cars cease running at once, or else they could not contain themselves. Hence they resorted to the strong arm of civil law for assistance, and invoked legislators and executive officers to lend their aid in putting down public and private work on Sunday. They succeeded to a limited extent. Laws were passed in several instances restricting Sunday labor upon the public works; and in a few instances, private individuals were taken by the collar, walked up before the magistrate, and fined or imprisoned for desecrating the popular Sabbath.

To the superficial observer, this might seem like a triumph. But before giving way to triumphal shouts, let him mark the consequences of this apparent victory. Instead of securing a stricter observance of Sunday, it has in many places served to rouse popular indignation against the whole Sunday reform movement, and to array a portion of the newspaper press in open hostility to it. From several quarters where it was least expected, the notes of disapprobation have been distinctly sounded. From other quarters, where disapprobation would naturally be expected, but has not heretofore been expressed, we now hear language which cannot be mistaken—language which shows a determination not to allow the popular movement in favor of Sunday any longer to go on unrebuked. Proof of these assertions may be found in almost all of those newspapers which are distinguished for speaking freely of the movements of the day. Such papers do not hesitate to pronounce the attempt to restrain Sunday labor by civil penalties, inconsistent alike with true policy and genuine Christianity. They regard it as hindering free inquiry, and tending to encourage a union of civil and ecclesiastical power. Hence they are driven to take an attitude of hostility towards a movement which they confess has many praiseworthy designs, and which would, if properly carried out, produce many desirable results.

Numerous newspaper extracts might be given, if they were needed, to illustrate this subject. They would show beyond dispute, that obstacles to the Sunday reform movement are many and increasing. The single circumstance of imprisoning a man in Vermont for working on Sunday, has done more to turn attention to the evils of Sabbath legislation than could have been done by the direct labors of ten men during the whole time he was in prison. It brought the matter right home to the hearts of the people, and compelled them to see, that a principle was allowed in this instance, which might be applied to themselves, and might lead to their imprisonment for religious opinions and practices if they should ever happen to be in the minority. This Vermont man, about whom so much has been said, belonged to a class whose influence is not very extensively felt while unaided by adventitious circumstances. But when religious men, for a religious purpose, laid hold on him and put him in prison on the charge of irreligion, he at once stood before the world in a new light. He was then looked upon as a persecuted man, and persecuted too for carrying out the principle of free thought and action, which most men hold to be sacred. Of course his imprisonment, in such circumstances, was sufficient to excite feeling and throw a most formidable obstacle in the way of that very movement which it was designed to promote. And so it has. One paper, we notice, recommends making it the occasion of attacking "the Sabbath institution itself, as a church-and-state affair—a legalized outrage." Another thinks "a whirlwind of moral indignation must be let loose upon the Sabba-day insolence which shut him up in that jail." Such expressions indicate popular feeling, and will have an influence. Even a good cause must suffer from giving just occasion for them.

But the obstacles to the Sunday reform movement are not confined to the newspaper press. The opponents of that movement have commenced the publication of tracts for circulation on the subject. One of these tracts was written by Dr. Thomas Cooper, late President of Columbia College, S. C., and is entitled, "The Religious Observance of the Christian Sabbath not of Divine or Apostolic Appointment." This treatise is said to be "particularly appropriate for the present time, when the proscriptive spirit of the clergy, as well as laity, is in considerable exercise to enforce the rigid observance of the Sabbath according to blue-law custom." In noticing it, one editor says, "These fanatics, who are attempting to wrest from the people their civil and religious rights, ought to be met with their own weapon, the press and put down. This is the object and design of publishing this valuable work," which may become "a text-book to overthrow the argument of the pretended divine appointment of the Lord's Day."

There is another treatise in course of publication, through the columns of a newspaper, entitled, "Sunday no Sabbath." It is an English work, written by Charles Larkin, and was considered so heretical in Edinburgh, that the police actually seized it for presentation as blasphemous. Heretical as it is, however, it contains some wholesome truths, which ought to be heeded. For illustration, read the following statements which are made in the chapter on the Scripture argument against Sunday:—"There is no authority whatever in Scripture for giving to Sunday the denomination of the Sabbath. Both in the Old Testament and in the New, it is the seventh day, the Saturday, that is called the Sabbath. How dare these clergymen come forward, and with shameless audacity tell us, that Sunday is the Sabbath-day of the fourth commandment? Sunday is not the Sabbath, nor has the law of the Sabbath any reference to Sunday. If that law be in force now, then the strictest and most straightlaced observer of the Sunday is a violator of the Sabbath-day."

The foregoing statements are sufficient to show, that there are obstacles of a most alarming character directly in the way of the success of the Sunday reform movement. They have been partly created, and partly brought to light, by the unjustifiable measurers of the advocates of that movement. It will not do to despise them, neither will it do to dispose of them with a few hasty words of denunciation. They must be fairly met and fully removed. And this, we believe, can never be done without taking the word of God as a standard, bringing our practice to conform thereto, and then enforcing the claims of the Sabbath simply by appeals to the law and the testimony.

LECTURE ON ANGELS.

We have often heard persons express their pleasure in the thought that their departed friends were their guardian angels, attending them from place to place, and watching over them in all their movements to keep them from evil. However pleasing the fancy, we never supposed it founded in any thing else than the fondness of affection, which makes us cling to the memory of those whom death has torn from our circle. But Professor Bush has attempted to show that it is not a mere fancy, but a sober reality, sustained by reason and Scripture. He gave a lecture last Sunday evening at the Society Library Hall, in which he took the ground that *all angels are human spirits*, that have once dwelt in mortal bodies here on earth, or on some other planet. He utterly explodes the idea of a distinct race of intelligences superior to man; indeed, if we understand him correctly, he denies the possibility of the existence of any such race. Man, he remarked, was made in the IMAGE of God, and how is it possible for a creature to bear MORE than the image of his Maker. It cannot be. True, there may be an astonishing difference of degrees in which this image is borne. There is a vast difference between a Newton and the untutored Hottentot; yet both are alike men, reflecting the image of God in different degrees of brightness. So between men in this world, and those who have passed into the world of spirits, there may be all conceivable difference in powers and capacities; yet this difference is only in the degree of their endowments, and not in the nature of their race.

"The angels which kept not their first estate," (Jude 6,) were supposed by the Professor to be "the sons of God" spoken of in Gen. 6: 2, whose sin consisted in breaking loose from the restraints of lawful wedlock, and going after "strange flesh." He argued that they were certainly human beings, because their sin was of a similar nature to that of the inhabitants of Sodom and Gomorrah. The apostle shows a parallelism in the two cases; the Sodomites are represented as "IN LIKE MANNER giving themselves over to fornication;" that is, in like manner to the angels. Yet if the angels were pure spirits, according to the common notion, it was impossible that they should pollute themselves *in like manner*. There would be no parallelism in the cases. It is remarkable that the Septuagint renders the phrase "sons of God" in Gen. 6, by the word which is always translated *angels*. It was the Septuagint version with which the Apostles had to do, and hence their employment of the same term in the passage referred to.

Several passages of Scripture were quoted, where angels are expressly called *men*, and were regarded as such by those who saw them. Gen. 18: 2, &c. 19: 8, 10, &c. Judges 13: 6, 10, &c. Dan. 10: 5. Mark 16: 5. Luke 24: 4. (Compare John 20: 11, 12.) Acts 1: 10. Rev. 21: 17. It was also remarked that the angel whom the seer of Patmos saw, and was about to worship, declared himself to be his *fellow servant*. Rev. 22: 9. Also that in the future state the righteous are said to be like the angels. Luke 20: 36.

Thus far very plausible. But our readers will very probably ask, Who then is the Devil? Is he a human spirit? And if so, whence did he spring to tempt our first parents, seeing death had not yet entered our world, and he could not therefore have been dislodged from an earthly body? We do not recollect that the Professor distinctly noticed this point. According to his theory, however, the tempter of our mother Eve must have vaulted from some other planet; or perhaps belonged to that race that peopled our own, long before the era where Moses begins his narration. It was remarked in general that the term *devil* is of plural import, and is used to signify the combined power of all those spirits that exert an evil influence upon man; the same as the word *Turk* is used to signify, not a single individual of the Ottoman nation, but the combined power of the whole. Thus we say, "the power of the Turk," that is, of the nation.

As we took no notes, our account of the lecture is of course very imperfect, yet we think it is correct, as far as it goes. At all events we do not intentionally misrepresent it. Although we cannot, without farther investigation, receive the Professor's theory, yet we accord to him the merit of having treated the subject in an able and interesting manner. Those who love free discussion will be gratified to hear him; those who are afraid to think beyond the narrow limits of a creed, will of course stand aloof. For our own part we have always supposed, and do still think, that the order of angels is distinct from the seed of Abraham. Heb. 2: 14—16. The nature of the former Christ did not assume when he made atonement for our sins; but he assumed the nature of the latter. Yet if angels are spirits that have once dwelt in mortal bodies, Christ died for them, as well as for others. We submit the question, however, to those who have investigated it more thoroughly than ourselves.

PLYMON SEAVER.

This young man, who was imprisoned in the jail at Chelsea, Vt., for working on Sundays, has written to the editor of The Herald of Freedom, to say that he is again enjoying his liberty. It seems that after he had been confined some twenty-five days, a town meeting was held to see if the town would not take measures to release him. The subject was pretty warmly discussed, and a vote was finally passed by a small majority to dismiss the article. But the excitement was very great, and his friends were not willing to give up the matter so. Hence they sent in a petition for another town meeting. In less than three days from that time, however, the fine and costs were paid up, and the first select man went and took Mr. Seaver from the jail. By whom the fine was paid, Mr. S. says he does not precisely know, but he has been told that it was mostly done by those who voted against him. Be that as it may, he thinks it was good policy for somebody to pay it, since the feeling of indignation was rising to so high a pitch that the jail itself might have been endangered.

Now as to the influence of his imprisonment upon the great mass of persons not connected with religious societies, it has been to excite indignation and disgust, that a man should be twenty-nine days shut up in prison for acting out his own honest convictions of truth and duty. Upon himself its influence has been any thing else than reformatory. Instead of making a Sabbatarian of him, he says it has confirmed him more and more in the position he had previously taken. Since he came out he has pursued the same course as before. He has worked "three whole Sundays, right in the face and eyes of popular prejudices and superstitions." He has been threatened with another prosecution, but expresses a determination to stand up and resist all attempts to prevent his acting out his convictions. Thus it appears, that the men who imprisoned him were obliged to come and take him out—that the people have been enlisted against his persecutors—and that instead of securing their object, they have only shown that it cannot be secured.

DR. BEECHER ON PERFECTION.

Some months ago, Dr. Lyman Beecher, President of Lane Theological Seminary, Ohio, preached a discourse in Boston, which was extensively commented upon, and was supposed by some to teach the doctrine that a state of sinless perfection is attainable in this life. The Perfectionist papers have published an account of it, to show how nearly his views correspond with theirs; and many other papers have copied the account, to express their very great surprise. This circumstance has induced the Doctor to come out in a long letter explanatory of his views on the subject. He says that his sermon in Boston was designed simply to enforce the old-fashioned doctrine of complete justification by faith, full assurance of hope, and supreme devotedness to Christ. After making this statement, he answers in the following words some of the questions which have been put to him through letters and newspapers:—

1. Have you changed your views at all, upon the subject of Oberlin Perfection? Only to regard it with increasing sorrow, as I see my anticipations fulfilled in its tendencies and results.

2. Have you any new notions about sanctification? Only to revive the *old* notions, which, with too many, have fallen into oblivion.

3. Did you, in Boston, give a series of directions for the attainment of perfect sanctification? No. But I gave directions for growth in grace, such as I gave forty years ago, nearly verbatim, and have repeated in preaching and conversation a thousand times since.

4. Do you hold to the sudden attainment of a definite amount of sanctification, beyond which there is no diminution of the power of sin, or increase of holiness, except through the enlarged capacities of the soul? No! No! No!

5. How near to Perfection do you think a Christian may arrive in this life? So near as to be a very happy and useful man, with room enough for confession of sin, and upward and onward movement; such an one, as, if all the church were such, would make her terrible as an army with banners, and if the whole world were such, make it very peaceful and happy.

FAIR OF THE AMERICAN INSTITUTE.

The Eighteenth Annual Fair of the American Institute is to be held at Niblo's Garden, in the City of New York, commencing on Monday, the 6th of Oct., and continuing two weeks. Arrangements have been made for a grand display of the improvements in Agriculture, Arts, and Manufactures. During the first week there will be a National Convention of Farmers, Gardeners, and Silk Culturists, which will occupy parts of three days. During the second week there will be the Anniversary Address, ploughing and spading matches, show of cattle and horses, and a triumphant procession of vehicles loaded with productions of the farm and garden drawn by well-trained horses. The exercises of the two weeks will be interspersed with Addresses, Music, and Fire Works. Various Premiums are announced to secure the competition of exhibitors. Among them we notice one of $50 for the best piece of silk stuff, 27 inches in width and 60 yards in length, manufactured of native silk in the United States; also $50 for the best constructed farm-wagon, and the best method of harnessing horses for draught of the same; and smaller sums for various useful articles in which improvement ought to be made. An Address on Agriculture and Horticulture is to be delivered by Hon. Geo. Lunt, of Massachusetts; the Annual Address will be delivered by Hon. T. D. Elliott, of Massachusetts. The whole exhibition bids fair to be a large and attractive one.

JOHN B. GOUGH'S STATEMENT.

Mr. Gough has at length made a statement of the unhappy circumstances connected with his recent mysterious disappearance. The statement bears the marks of truth, and will probably be believed by the candid public. It seems that on the evening of his arrival in New York, he was accosted in the street by a man calling himself Williams, and claiming to be an old shopmate. After some desultory conversation, allusion was made to Mr. Gough's having become a temperance man, whereupon Mr. Williams said, "I suppose you are so pious now, and have got to be so proud, that you would not drink a glass of soda with an old shopmate." "O yes," said Mr. G., "I would drink a glass of soda with any body; I will drink a glass with you." They went to a fountain, where the soda was prepared, and Mr. Gough's professed friend passed him a glass with his hand over the top of it. He thought it an ungentlemanly way of passing a glass, but drank it, and they soon separated. It was not long, however, before he began to feel a warm sensation about the lungs and chest, and an unusual exhileration, which excited his fears that all was not right. This increased until he was completely bewildered, and walked on without knowing where or for what. During his walk he went into a grocery and got some brandy, but does not know where it was. In this state he met a woman in the street and asked her where he could get a night's lodging, as he was without friends. She led him to the house where he was found, after having remained there nearly a week in such a state that he cannot now remember distinctly what transpired, although the woman says he ate and drank, asked a blessing, prayed, etc.

The foregoing contains the substance of a long letter, narrating very minutely all the circumstances of the case—so minutely, and in such a way, as to produce a conviction, we think, upon all candid minds, that the narration is true. The following paragraph closes the letter:—

"And now in view of the past, I can say with Job, 'For the thing which I greatly feared, has come upon me, and that of which I was afraid, is come unto me.' I have fallen, and keenly feeling this, I am willing to lie prostrate in the dust where this fall has put me. I do not presume to say that I am not to blame. I was to blame to go with a stranger; but when he spoke of my being too proud, I do not know but I would have gone anywhere with him. But still I was to blame. I may be considered also to blame for getting that brandy, and giving way to my desires for it; but if bitter tears of repentance, and earnest prayers for forgiveness, for that of which I might have been guilty while under strong excitement, will avail through the mercy of Christ, I shall be forgiven. To the Temperance friends I am willing to bow; I am willing to be called the meanest of all engaged in the great cause; I am willing to bear with meekness their censure. To my brethren in the church, I am willing they should do with me, and by me, as they in their judgment may decide, submitting to them in all things as they will. To those who may be prejudiced against me, I blame you not for disbelieving my statement. I blame you not for all that you may say against me. By God's help I will endeavor so to live that you will respect me, and by more earnest prayer and watchfulness, so to maintain my integrity that I shall win your confidence. To those Editors of papers who have mentioned my sad case with sympathy and consideration, I can say that gratitude is a little word for my feelings toward you. In the bitter cup there are some mercy drops; my life is spared, my reason is spared. The hearts of my friends are not shut up against me. For these mercies I trust I feel thankful; and whatever may be my future situation in life, I pray God that I may so live as to honor the profession that I have made; that I may be more humble, feel more my dependence on God, and by his grace become a more firm, consistent, uncompromising foe to strong drink, in all its forms, than I ever have been before."

BOSTON BAPTIST ASSOCIATION.—This Association has just held its 34th anniversary. We learn from the Christian Watchman, that the returns from the churches present a result for which probably no parallel can be found in the history of the Association. About 70 have been added by baptism, while 158 have been excluded from the churches for heresies and immoralities. Only one church reported a revival during the year. In this church, the spirit of liberality, and the amount of benevolent contributions, had greatly increased, while in some others the contributions had decreased.

MESSENGER OF THE EASTERN ASSOCIATION.—At a meeting of the Association, Eld. Walter B. Gillett was appointed a Messenger to visit the churches in New England during the associational year. We have received a letter from him, informing us that he is now engaged in the work, and has visited the church at Newport, R. I., and the brethren in that vicinity. After having preached a number of times, and become somewhat familiar with the condition of the society at Newport, he thinks that field an important one, which ought to be cultivated. We are glad to learn that he finds so much to interest and encourage him.

THE REFORM MOVEMENT IN GERMANY.—By the last steamer we learn that Ronge and his followers are continuing their career, with alternate success and defeat. At one place the leader of the movement came near being assassinated while preaching against Rome. The Government is alarmed at the aspect the business is assuming; and has accordingly given orders that the preachers of the new faith shall not be admitted into the Protestant chapels, and that newspapers, with a few exceptions, shall refrain from writing about it. In some of the minor Duchies the same proceedings have been adopted, and in Austria they were adopted months ago.

PROTESTANT EPISCOPAL CONVENTION.—The Annual Convention of the Protestant Episcopal Church for the Diocese of Eastern New York, commenced its sessions last week. As was expected, the subject of Bishop Onderdonk's suspension came up at the outset, and has continued before the Convention, in one form or another, up to the present time. The first division was upon the election of a Chairman. Two candidates, a high-churchman and a low-churchman, were nominated. After considerable balloting, Dr. Creighton, a Puseyite, was elected. The votes showed, that a majority of the clergy were in favor of the Bishop, and a majority of the laity opposed to him. The result of the Convention's deliberations is not yet known.

P. S. On Tuesday evening the week's scenes of discord and contention were brought to a close by laying aside the whole subject of the Bishop's suspension for the purpose of allowing the Convention to adjourn without day.

DISCONTINUANCE AND CHANGE.—The Morning Chronicle, the daily anti-slavery paper published in Boston by Rev. Joshua Leavitt, has been discontinued. The Emancipator, the weekly paper made up from the Chronicle, has been sold to H. Cummings, who is to continue to publish it *under the* care of the former editor. The embarrassment which makes this change necessary, has resulted from a want of punctuality in paying for the Emancipator—the low price at which the paper has been furnished—and the operation of the new post-office law.

FREDERICK DOUGLASS.

We noticed some weeks ago the departure of this self-emancipated American slave for England. He went out in one of the Cunard steamers, where he was compelled, in deference to American prejudice, to take a steerage passage. A letter from one of the Hutchinson Family, now in England, mentions some interesting incidents of his outward voyage. There were among the passengers several slaveholders and a few 'doughfaces,' who were very much offended with the Captain for allowing him free access to all parts of the vessel except the saloon. Frederick is said to have behaved with great propriety, modesty and dignity, and to have won the admiration of a large number of the passengers. Being an *intimate* friend of the Hutchinson Family, he frequently walked with them and others on the quarter deck, and participated with as much freedom as his position would allow in the social intercourse of the passengers generally. Mr. Hutchinson thus describes a scene which occurred on the last day of the voyage:—

The Captain, with many other gentlemen, and some ladies, learning that Douglass was a good speaker, were excited to hear him. He was accordingly invited to speak on the promenade deck, and consented. Due notice was given, and, lo! when the time came the "American Slave" came forward, and after making a few introductory remarks, opened a small book and began to read the code of slave-laws in South Carolina. This was more than the Americans could bear. The disturbance was commenced by a *Connecticut Yankee*—A MEMBER OF THE BAPTIST CHURCH, and who meant, as he said, to carry out his Christian principles! He interrupted by disputing every sentence which was read. Frederick stopped, after a while, and asked the audience whether he should go on. Then came "the tug of war." This Yankee Baptist was backed up by the slave-mongers, while Douglass was sustained by the Englishmen. And all that the cool heads could do was hardly sufficient to prevent a scene of bloodshed. The Captain was very cool at first, but finding himself grossly insulted by a slaveholder from New Orleans, (who made his boast that he "owned a hundred and thirty niggers,") he (the Captain) ordered the boatswain to "call the watch," and have three pairs of irons ready at a moment's warning. He then addressed himself to the audience about as follows:

"Gentlemen, I was once the owner of two hundred slaves. If I had them now I should not be obliged to follow the sea. But they were liberated, and it was right. Frederick Douglass may speak. I am Captain of this ship."

Frederick, however, saw fit not to go on, but retired to the steerage; for there was a terrible commotion among the passengers, some crying "throw the nigger overboard," one saying, "I wish I had that nigger in Cuba, I'd show him what belongs to niggers," and the man from New Orleans was about ready to go into fits. And I think he would have done something of the kind had not the command from the Captain, "have the irons ready," cooled him off some. We thus had, what some of us had never had before, a fair "development" of Southern blood when stirred up by the sword of truth.

General Intelligence.

War among the Mormons.—A letter from Warsaw, Ill., dated Sept. 17, gives the following account of the origin of the difficulties in the Mormon district which have led to civil war and bloodshed :—

The citizens, under style of Anti-Mormons, have determined to drive the Mormons out of the County. The first difficulty commenced in Adams County, which adjoins Hancock, in what is known as Morley Settlement, or precinct. In this quarter, which is near the town of Lima, a party has been out burning the Mormon houses, barns, stacks, &c.

In this war of extermination, they include not only the Mormons, but all who are suspected of favoring the Mormon cause, or of harboring Mormons about them. The reports vary very much as to the number of houses burned. At Quincy, the number was stated at from fifty to sixty ; but I think this a large estimate. The anti-Mormons, I am told, are divided into two companies. One is known as the "Fire and Sword" Company—whose duty it is to set fire to Mormon buildings, and drive the occupants off. The other division act as spies and guards, generally not appearing or taking a very prominent part. I am told that a company of the "Fire and Sword" were out in the Morley Settlement on Saturday, and on their return they reported that they had burnt thirty-three houses, and had got through before supper. At Quincy, it was reported that among the buildings burned was a mill, and that in a conflict between the parties one or two of the Mormons were killed, and three or four wounded."

Mr. Worrell, a merchant at Carthage, and a Lieutenant of the Carthage Greys, who had command on the day of the murder of Jo. and Hyrum Smith, was shot by the Mormons on Monday, a ball entering his breast, and killing him almost instantly.

The St. Louis Republican of the 20th Sept. contains the following, from which it seems there is a prospect that the difficulties may be adjusted :—

The Twelve Elders, or principal men of the Mormons, have addressed a proposition to the Antis, which was received this evening, and which, I trust, may put a final end to this war. The Twelve propose that they will leave Nauvoo and the county next Spring, provided hostilities are suspended and the vexatious suits which they charge the Antis to have instituted against them, are withdrawn, and they are allowed peacefully to dispose of their property and prepare for their removal. They have appointed a committee of five to correspond with a committee of an equal number on the part of the old settlers.

The Editor of the Republican thinks from a careful observation that from 60 to 100 houses have been destroyed by the Anti-Mormons.

Melancholy Suicide.—The Lexington, (Ky.) Observer of the 24th of September says:—Our city was thrown into great consternation yesterday morning by the intelligence from Richmond, that Hon. John White, of that place, had on Monday evening committed suicide by blowing out his brains with a pistol. The intelligence was the more startling from the character of the distinguished dead. He was cool, determined, self possessed, brave ; and an act of this kind would have been expected as soon from any one in our State as from John White. We have no further particulars than that some time in the forenoon of Monday he told his family that he would retire to his room, and wished to be private—not to be interrupted. He did so, and about 3 o'clock the report of a pistol was heard, and upon going into the room it was found that he had put an end to his existence by placing a pistol against his right temple, and blowing a ball through his head. Pecuniary embarrassment is assigned as the cause, though nothing had been discovered when our informant left, which indicated the reason.

Mr. White was at the time of his death, Judge of the 19th Judicial District, to which station he was appointed by Gov. Owsley just before the termination of the last session of Congress. He represented the district in which he resided for the last ten years in the Congress of the United States, and presided as Speaker over the 27th Congress. He was a man of good talents and attainments, generons and noble, and was in an eminent degree endeared to a very large circle of acquaintances and friends. He has left an amiable wife and several interesting children to lament the loss of a husband, father, protector. May Providence watch over and protect them in their bereaved and melancholy condition.

Great Robbery.—The New York papers of last Sunday contain accounts of an extensive robbery. It seems that a Mr. Reuben Rowley, an elderly gentleman from Wrentham, Mass., left his home on Friday afternoon, and took the Stonington cars, from which he took passage in the steamer Massachusetts for this city. Mr. Rowley had in his pocketbook $27,800 in Massachusetts State Bank bills, which he intended to invest in stocks on arriving in this city. Some time during the passage Mr. Rowley very imprudently took out his money and counted it several times. Saturday morning, when within about fifty miles of the city, Mr. Rowley was accosted by a genteel looking man who claimed acquaintance with him and gave his name as Mr. Southgate. Mr. Rowley did not know him, but as he seemed very sociable, entered into conversation with him. After conversing a while Southgate, who held some peaches in his hand, offered one to Mr. Rowley, which he accepted and ate. Soon after eating it, however, he was seized with a violent pain and griping in the stomach, which caused him to go below and lie down. When the pain had subsided, Mr. Rowley fell into a deep sleep, from which he did not awake until about one hour after the boat had reached the wharf. On feeling in his pocket he found that his pocket-book and all his money was gone. Mr. Rowley offers a reward of $3,000 for the arrest of the rogue and the recovery of the property.

Respect for the dead.—In Paris, when a corpse is carried through the streets, every person who meets it, from the king to the scavenger, takes off his hat and keeps it off till the mournful hearse has passed. Indeed, many persons not only uncover themselves, but instantly drop on their knees on these occasions. The last is rather too much ; but the respectful acknowledgment first alluded to of the presence of the saddened train bearing to their long home, is a practice that we would rather see copied than derided.

Steamboat Explosion.—The New Orleans papers of Sept. 28 contain the following :—

On the 12th inst. the steamer Dayton burst her boilers when about half way between Corpus Cristi and St. Joseph's Island. There were between thirty and forty persons on board, including United States soldiers and the hands attatched to the boat. Ten individuals were killed on the spot, including among them Lieuts. Wiggins and Berry of the 4th regiment of infantry. Seventeen were wounded, some of whom were not expected to survive their injuries. Captain Crossman, the Quarter Master, was on board, together with two other officers. They were blown to the distance of one hundred yards, but were not severely injured. Cap. C. had one of his legs somewhat bruised, but the next day was able to walk and attend to his business.

A Praiseworthy Act.—Capt. Pierce, of the whaling ship General Pike, which arrived at this port on Saturday from the South Pacific Ocean, brought with him an English family, consisting of John Florence, his wife, and two daughters, 20 and 22 years of age, to whom he had offered a refuge and protection on board of his vessel from the exterminating warfare of the natives at Vangaroa, New Zealand. The colonists at Vangaroa, about forty in number, with the exception of this family, had previously fled, Mr. Florence being prevented from doing so in consequence of the severe illness of one of his daughters. Capt. Pierce states that with the exception of Auckland, the capital of New Zealand, the natives had completely routed the European colonists and obtained possession of the Island. They were making preparations to attack Auckland. The island comprises an extent of about 500 miles and includes about fourteen European settlements. The Bay of Islands, formerly the seat of government, contained previously to the attack of the natives a population of about 3,000, mostly English. The population of Auckland, we believe, is about 4,000.

The Sword Defeated.—Recent accounts from the Polish frontier mention a strange attempt at conversion, with appropriate results. The Russian Government dispatched several ministers of the Greek church to a village in Lithuania in order to convert the peasantry. These worthy prelates were supported by a detachment consisting of an officer and 40 soldiers. The peasantry, however, inveigled the priests into a forest and murdered them. They then set fire to the barn in which the soldiers were quartered, and threw into the flames all who attempted to escape.

Watches wanting Owners.—Officer House made an arrest, Monday, of a blackleg by the name of Wm. Heuchman, alias McNevin, who came here in company with two other chaps of the same stamp, and two women. They all subsequently effected their escape, but whilst in the Constable's custody, the fellow above-named was searched, and two gentlemen's and one lady's gold watch were found upon him, of which he was dispossessed. The women had a good deal of jewelry in their trunks. The watches were probably stolen at Utica during the Fair, and the owners, on proving property, can recover the same.

Those having lost watches, and wishing particulars, will address Sylvester House, (post paid) Syracuse.

Summary.

Among the Delaware prisoners indicted for the murder of Sheriff Steel, seven have withdrawn their plea of Not Guilty, and plead guilty of manslaughter in the first degree. Six plead guilty of manslaughter in the fourth degree. These are all young men, minors, and the Court has therefore accepted the plea.

The late censns shows the population of New York to be 366,786, Valuation 236,127,143. She now stands as the fifth commercial city in the world.

Counterfeit one dollar bills on the old Mohawk Bank at Schenectada, are floating plentifully about in the Western part of this State.

On Thursday the degree of L. L. D. was conferred by the Board of Trustees of Jefferson College upon the Hon. Henry Clay, of Kentucky.

A fine little fellow, 11 years old, son of Mr. Hampson, Toronto, was persuaded by some rude boys to drink half a pint of whisky, on the 21st. It almost immediately deprived him of his senses. His companions carried him home, but left him on the steps of his father's house, where he lay several hours. In the moring he recovered sufficiently to tell his sad story, and then died.

Bosworth King, a farmer of Onondaga, who had previously borne a good character, was detected at Syracuse a few days ago in forgeries amounting to $2,000. He paid up all the forged notes and succeeded in getting off, since which he has not been heard from.

A letter from a gentleman to Hon. H. L. Ellsworth, Washington, says the ripe seeds of the plant *okra*, much used in soup, &c. burned and used as coffee, cannot be digtinguished from it, even the best Java. The seeds are sown an inch deep in drills, four feet apart in May, and cultivated like corn or peas. It yields abundantly, and is very healthy. Mr. E. has the seeds.

We learn from a person late from Springfield, Illinois, that Judge Semple, of Alton, has had a Locomotive and cars constructed to run over prairies by steam power without railways. The wheels are four feet broad, and six feet diameter ; the size of the cars is 29 by 15 feet. It is expected by the proprietor that he will be able to carry in each car from 40 to 50 tons. It is intended to run between Springfield and Alton ; a distance of 70 miles, winding round the hills and eminences, to procure a level track.

A gentleman in Boston has a child nine years old, who reads the Hebrew Bible with fluency, and all the more simple parts without previous examination and without the aid of a lexicon. He began to learn the language when six years old, and before he had learned the Greek or Latin. He has since commenced the study of the Bible in Greek ; and the plan of the father is to teach him the Latin Bible after he has mastered the Greek ; thus completely reversing the order of the schools.

A circular from the General Post Office states that any memorandum upon newspaper wrappers, subjects the same to letter postage. As the charge is to be governed by the weight, correspondence in this way will be found to be rather more expensive than in the usual mode.

The Cincinnati Commercial says : "The True American will be out in less than two weeks. It will be printed by Mr. Sparrowhawk, of this city, we understand, but published and mailed at Lexington, Ky.

A private letter from Sand Bank, Oswego County, N. Y. states that a severe hail storm passed over that village one day last week which did great damage, breaking more than 1000 lights of glass and otherwise doing much injury. The writer states that he had but one window on the West side of his house, and had but twelve lights broken, but that "the storm made pretty clean work of it where it struck"—how extensive he had not learned.

The residence of Martha B. Bratton, of Bath County, was destroyed by fire last week, says the Virginia Free Press, in the following singular manner : The fire was first observed issuing from a drawer in a bureau, in which there were lucifer matches, and it is presumed that they were ignited by mice gnawing at them. The mice in this case were the incendiaries, and the matches were their fire.

The persons composing the Board of Election of Silver Lake township, Susquehannah Co. Pa. having been prosecuted for admitting illegal votes during the late Presidential election, were convicted of the crime, the Jury, although the Judge charged strongly in favor of the accused, brought in a verdict "that the Inspectors of the election in Silver Lake are guilty in manner and form charged in the indictment." It appeared from the testimony in the case that forty unnaturalized foreigners had been suffered to vote.

The Detroit Advertiser says it is rumored that the suit against the Farmers' and Mechanics' Bank has been settled, and that the Bank will resume business in a few days. Holders of its bills are advised not to sell below par. It is also rumored that the old State Bank is preparing to resume business with a new capital stock, all paid in.

The Commercial has a letter from Burlington, Vt. giving an account of a terrific storm which visited that region on Saturday last. Trees were leveled to the ground, chimnies demolished, barns and houses unroofed ; the fragments flying all around showing the power and fury of the storm.

The latest intelligence from the scene of disturbances in Adams and Hancock Counties, Ill. represents that the Anti-Mormons were following up their work of destruction, and that a large settlement on Bear Creek had received notice of an intention to apply the flames to their houses.

The Captain of the 10th Police District reports that from the 25th of July to the 27th of Sept. no less than eighty-one lost children were brought in by the officers attached to the Tenth Ward and restored to their parents.

The Rhode Island Institute of Instruction proposes to publish a semi-monthly periodical to be devoted exclusively to the cause of public education. It will be called the *Journal of the Rhode Island Institute of Instruction*.

A disgraceful fracas occurred in New Milford, on Friday last, between Perry Smith, formerly U. S. Senator, and George Peck, who tenants a farm near by. The ex-Senator is said to have grossly insulted Peck, and received in return a most unmerciful flogging.

The London Missionary Society has received $5,000 from its stations in Southern India as a contribution to the Jubilee Fund.

One John C. Palmer, the nominal editor of the "Life in Lowell," was met on Central street Monday morning by George D. Hodges, who gave him a severe cowhiding. The occasion of it was an attack in the "Life" of last week upon Mr. Hodges.

A large drove of cattle from Ohio passed through Oswego, on their way to Jefferson and St. Lawrence Counties, for winter quarters, for which, we understand, they pay $5 a head.

A new furnace in Hardin county, Ill., has been started, which is now producing lead from ore which yields 65 and 70 per cent., by a very rough process—some has yielded 86 per cent., by actual experiment. That whole section of the country is one mass of mineral—and silver prevails in the lead at the rate of $30 per ton, which can be extracted by a process so cheap as to make the silver pay for all.

A miniature specimen of deer has recently been brought home from Java. It is only eight inches high, and weighs but 3lbs. 1oz., and is denominated a mouse deer. It is perfectly domesticated, and is said to be the only one of the specimen in England.

Samuel Waters, a carpenter, residing in Easttown township, Chester county, Pa., was instantly killed on the afternoon of Saturday, 20th ult., on the Columbia Railroad, by being crushed under a train of burthen cars in attempting to get on the foremost one.

During a sham fight at a military parade in Whitesbury, Mass., on Saturday, 13th ult., Chas. Williams, a young man of 21, was so wounded by the wad from a gun, that he died in a few days.

Market street was recently swept by a machine invented by Mr. Thomas Muzzey, of New London, which puts the dirt into a cart as it goes along, at the ordinary pace of a sprinkling cart. It is simple though ingenious, and easily managed.

Large beds of Chalk have been found in North-Western Arkansas—the first and only discovery of the kind in the United States.

A monument is to be erected of lead by the miners of Galena, in honor of Caleb Cushing, for his services while in China, for the promotion of their interests.

Use hard soap to wash your clothes, and soft to wash your floors. Soft soap is so slippery that it wastes a good deal in washing clothes.

Do not wrap knives and forks in woollens ; wrap them in strong paper. Steel is injured by lying in woollens.

The Boston Cultivator says, a tree on the farm of Morris Eames, Dover, Mass., grafted in 1835, produced 7 barrels of apples in 1838 ; 11 barrels in 1840 ; and 14 barrels in 1842. Nearly all the small limbs were grafted, two hands being a day and a half in doing it. By this means, the top was speedily and entirely changed.

We noticed, says the Post of the 23d ult. at the pension office in the Merchants Bank, yesterday, applying for her pension, Mrs. Anna Lewis, of South Boston, in her one hundredth year.

This month, or next, as soon as the dry weather is over, gardeners will remember to sow onions, lettuce, spinage, &c., to stand over the winter for early spring use ; early cabbage plants may also be raised, and protected by a cold frame during winter.

Troy bells may be found in every civilized country on the face of the globe. They are now casting bells for three churches in Alvarado, Mexico, and one has just been shipped for the Mendi Mission in West Africa.

The students of Cologne, in imitation of those of several German Universities, have abolished dueling, and replaced it by a tribunal of honor, to which all their questions of honor are to be referred.

There is a spring of *Naptha* which rises to the surface and forms an oil on the water, situated in a rocky spot in the Cherokee Country. It is similar to the "British Oil," and is esteemed to possess valuable medicinal qualities.

A Massachusetts clergyman writes us that last Sunday a slave who is a minister of the gospel, and has charge of the flock of Christ in St. Louis, was in his own pulpit begging money to buy his own body ! 'He is bright, shrewd, and very respectable as a preacher.'

The St. Louis papers are felicitating themselves upon the prospect that, when the magnetic telegraph is completed from Washington to their city, they will be able to report the speeches in Congress a few minutes before they are delivered, in consequence of the difference of longitude between the two places.

When molasses is used in cooking, it is a prodigious improvement to boil and skim it before you use it. It takes out the unpleasant raw taste, and makes it almost as good as sugar.

The Washington Union publishes a list of twenty-seven Canadian prisoners from Van Dieman's Land, who had been pardoned by the British aathorities, and brought to the Srndwich Islands on their way home, by the whale ship Steiglitz, of Bridgeport, Ct.

Christ Church, Philadelphia, this morning, Sept. 23d., was crowded almost to suffocation, to witness the solemn ceremony of consecrating Rev. Dr. Potter, as Bishop of Pennsylvania. The exercises were of the most interesting character. From all the States, the attendance was numerous, both of Bishops and Presbyters. The sermon of the Bishop of Vermont was beautiful, as indeed were all the ceremonies. Bishop Potter has already become a great favorite with his flock. He preached no less than three times on Sunday.

Mayor Havemeyer has been arrested and held to bail for $10,000 at the instance of several of the Mock Auctioneers, whose business has been broken up by the placards 'Beware of Mock Auctions !' They have engaged David Graham, Esq. to prosecute the case in their behalf ! We shall next expect to hear that Malachi Fallon is indicted for false imprisonment in keeping men in confinement against their will !

The Commissioners of the New Jersey Lunatic Asylum met at Trenton with the Governor, to adopt a plan for the building. Miss Dix was present with several plans and drawings, combining the result of her observations and experience. They have adopted a plan, which contemplates a building of three parts, to be altogether 460 feet front : the centre building to be 60 feet front and 84 deep. The wings will be two 200 feet front each, and the whole is designed to make ample room for 200 patients.

It is a remarkable fact that bees, this year, so far as we can learn, says the Hartford Times, have almost universally refused to swarm, and in some instances, after filling their hives, they have commenced laying up store on the outside. Such extraordinary conduct of these weather-wise and provident insects, it is thought, indicates a winter of unusual length and severity.

The Old School Presbyterian church in the United States increased 4,389 the past year. The whole number of her members is 171,897. She contributed for benevolent objects during the year, $270,208—$60,000 more than in the year preceding.

The whole amount received last year by the various national societies in the U. S. for disseminating the Gospel among the heathen and the destitute at home, was $871,335. The War expenses of the present year, which may be called the Mission of Gunpowder, amount to $18,535,604—an amount six times greater.

The Tribuue has an article on the condition of the ten thousand women who make a poor subsistence by means of their needles, during a few months of the year, being obliged during the dull seasons to seek aid from the almshouse commissioners. By inquiry, it says it has been ascertained that these women make only from 12 1-2 to 37 1-2 cents per day ; out of this miserable allowance they are obliged to pay from 2 to $4 per month rent. Entering into detail, the writer in the Tribune shows the prices paid for some kinds of work, as for instance, for making common shirts, 6 cents each ; good cotton shirts, with linen bosoms, 25 cents ; duck trowsers and overalls, 10 cents ; satinet pants, lined and sometimes with gaiter bottoms, 18 cents ; vests, 25 to 50 cents ; cloth roundabouts and pea jackets, 25 to 50 cents. These women are generally Americans, who prefer virtue, even under such pitable circumstances, to the ease which they can only procure by a sacrifice of that jewel. [N. Y. Paper.

NOTICE.

The regular time for the quarterly meeting of the Board of Directors of the Seventh-day Baptist Missionary Association, is the 12th inst. ; but in consequence of the Yearly Meeting of the Sabbath-keeping Churches in New Jersey occurring at New Market a few days subsequent, the brethren have judged it better to postpone the meeting until the 20th inst. to afford opportunity for the attendance of a larger number of the Board and other brethren to counsel with them on the affairs of the Society, specially respecting the appointment of candidates who have offered themselves for a mission to Eastern Africa. The Board, therefore, will meet at the meeting-house in New Market, on the second day of the week following said Yearly Meeting, at 10 o'clock A. M. Samuel Davison, Cor. Sec.

P. S. Any member of the Board who cannot attend on that occasion will please communicate with us by letter.

DIED,

In Friendship, N. Y., on Sunday evening, August 3d, of scarlatina, Elereostes C. Scott, infant son of Riley W. and Phebe A. Scott, aged two years two months and twelve days.

☞ The foregoing notice should have appeared some weeks ago, but was mislaid.

LETTERS.

W. B. Gillett, Isaac D. Titsworth, Nathan V. Hull, Wm. B. Maxson, Davison F. Randolph, J. Wiltshire Scott, Samuel Davison, David Dunn (thank you—next week).

RECEIPTS.

Clarence—Joel Jones, Lyman Beman, Simon Burdick, $2 each ; Edward Saunders $1.
New York—D. G. Wells $2 ; Alexander Brandon $1.
Bordentown, N. J.—Dr. Wm. M. Fahnestock $2.
Plainfield, N. J.—Phineas F. Randolph $2.
West Winfield—Wm. Lawton $2.
Preston—Russell Maxson $2.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. C. KENYON, Principal, and Professor of Languages.
Ira Sayles, Associate Principal, and Professor of Mathematics
Gurdon Evans, Professor of Natural Sciences.
J. R. Hartshorn, Professor of Anatomy and Physiology.
O. Stillman, Professor of Vocal and Instrumental Music.
Miss C. B. Maxson. Preceptress, Instructress in French, Italian, Drawing and Painting.
Mrs. M. B. Kenyon, Assistant in the Female Department.

From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

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Miscellany.

WAKE, OH SOUL!

BY WILLIAM OLAND BOURNE.

GIRD thine armor on anew,
Oh, my soul! thy strength renew—
Life hath earnest work to do.

Sport is past for lab'ring men—
Sport for them romps not again—
Life's more meaning now than then!

Press ye on to meet the trial!
Where ease-scorning Self-Denial
Points to Time's corroding dial!

Watch the moments—how they fly!
Watch the minutes fleeting by—
Watch the hours that quickly die.

Moments give a birth to thought—
Minutes shape some vasty plot—
Hours complete what they have wrought.

Turn them all to golden sands!
Keep them present in thy hands,
Till "redeemed" they break their bands.

Deep within thy being's wells,
Cast thy gaze, and learn what swells
From the heart's empurpled cells.

Be they strong resolves of right?
Be they clarion calls to fight?
Be they beamings through the night?

Be they yearnings for the time?
Be they glory in the rime?
Be they love and truth sublime?

Wear thy life with sterner aim!
Sink not, though dishonor, shame,
Seek to blight thy guiltless name.

He who e'er unflinching stands—
He who dares the serried bands,
Best fulfils the truth's commands.

Round the portals of the soul,
Error's deep, hoarse murmurs roll,
Prestige of the future's toll.

Yet be firm! Maintain the right—
Day will follow after night—
Victory cometh by the fight.

Fill thy destiny, nor yield
When thy duty is revealed
On the Age's crowded field.

Faith be thy bright morning ray—
Hope thy comrad on the way;
Truth thy sun at close of day.

Christian! so these teachings learn,
That thy heart with fire may burn,
And thy soul to heaven may turn.

[Chr'n. Par. Mag.

From the Liberty Press.

LETTER FROM ALVAN STEWART.

Dear Bailey,—I cannot forego a brief account of a recent journey, from which I returned this week, to the northern part of Vermont, bordering on Canada line, where my four sisters reside. I make an annual pilgrimage to visit them.

I happened to leave Troy on the morning the shilling boats ran the 70 miles from Troy to Whitehall, on Lake Champlain, through the Northern Canal. I found myself on one of our very ~~hot days, thermometer at 90 deg~~ Farenheit, with 120 gentlemen and ladies, crowded into one of the narrow Packets. As night approached, we learned there would be no berth for sleeping, as we were a dense mass of living flesh, which filled the boat.

But to mitigate its horrors, two Methodist ministers of the Northern part of New York Conference, one about 65 and the other about 45, were found in the middle of the boat, in the fore-part of the night, making loud assertions against modern liberty party abolitionists, while they justified slaveholders and southern institutions. The younger one, though a man of some talents, seemed a pro-slavery fanatic, so bitter in his soul against abolitionists, that, had his powers been equal to his malice, there would not have been one of us left unburied, whether dead or alive. I first took them for slaveholders pedling the peculiar institutions of the South, in small quantities at the North, to suit purchasers. The first question I put to them, was, is slavery right, or wrong? They both replied, and often asserted, they would not answer that question; that had nothing to do with the question; but they said the question was, what shall we do with the slaves? I pressed these men repeatedly to answer my question, is slavery right, or is it wrong? But they said they would not answer me. I then told them if slavery was right, we had nothing to do about it, and had no business to intermeddle with it; and it seemed to me (as I by this time discovered they were clergymen and the whole boat was listening,) that in men at their time of life, as professed teachers of the entire word of God, the spiritual fathers and teachers of the land, that for them to refuse to let us know whether it is right to steal men and women from Africa. and in chains bring them to our soil, and sell them like brutes, work them without wages, and keep them on the most wretched and scanty fare, and work them in the burning sun under the gashing lash, and if the master pleased, as he often did, to sell children from their parents, and a wife from her husband, and deprive them from the Bible, and all the lights of immortality, except a selfish ungodly religion, which was preached to them, saying, "slaves obey your masters, God commands it, for slavery is an institution of God, and if you, the slave, wish to go to Heaven, you must work as hard as you can spring for the master, and be careful and never steal any of your master's pigs, chickens, corn, or watermelons." Cannot you inform us, Sirs, said I, whether such an institution of robbery of God's poor children is right or wrong, or not; or is it too deep for you to decide? They answered they would not say, whether it was right or wrong. Then for the first time, they had reason to learn both the wickedness and meanness of their position by an overwhelming laugh of contempt which saluted their ears, from the audience. I then stated that there was not a minister in the entire South, who dare preach the most important essential truths of Christianity to the slaves! Oh! said they, the ministers of the South do not preach politics to the slaves. That I replied, was the reason they did not preach the whole gospel. Why, is the gospel a political gospel? said they, or one of them. Yes, said I, it is, and I am sorry you do not know it. The first great elementary political rights, are also religious ones; that a man owns his own body and soul, has the right to appropriate and enjoy the faculties of that soul and body, and is bound to enlighten that mind; the man has a political and religious right to his wife, and the wife the same to her husband; and these parents have a political right to train up their children in the nurture and admonition of the Lord. Children obey your parents, is a command of God; and is a political right of these parents to exact obedience; but slavery says no, obey your masters. The right of worshipping God according to the dictates of your own conscience is one of the greatest of political rights—that alone, enjoyed by the slave, would set him free, for there is no slave but feels his right of conscience violated, in serving a master as a slave, by force. Finally, after a great deal of Jesuitical pettifogging on the subject, evincing trick, and heartless devices to delude, they said they were opposed to slavery in the abstract. On which, I asked them if they were opposed to the toothache, in the abstract? An overwhelming laugh. They were angry, and insinuated that this was no comparison at all, and that the audience were not well-bred! They then said they would preach Jesus Christ and Him crucified to the slave. To that I replied, that is the correct doctrine, for everlasting justice was the fundamental of Christ's religion. The younger priest arose and in a rage said, there was no such thing in the Bible—Paul did not say so, Christ did not say so, and that I was wiser than Paul and Christ. The audience cried, shame, horror, shame on such priests and such a religion, and this priest went muttering, in a passion, on deck to get fresh air. "*Whatsoever ye would men*," &c., I supposed proved the justice of Christ's religion. Much was said in two hours between me and these wicked apologists for slavery—enough to make a small book. But I will say, I never saw an audience so rapidly converted to truth as this audience was, by the shameful absurdities of these ministers, until these two men might fairly and candidly have been said to have renounced the great corner-stone truths of Christianity, to bolster up the abhorred system of slavery. Terrible thought, that a man should strip God of his glorious attributes, in order to make the Devil respectable!

A little before day-light, we left the Packet and went on board the steamer Saranac, at Whitehall, and at 8 A. M. of that day, at breakfast, while passing over the military classic waters of Champlain, near Ticonderoga ruins, a conversation broke out at the table as to the cause of Washington falling into the hands of the British in the summer of 1814, in the late war: when I replied, it was slavery which was the source of our weakness, disgrace and defeat on this painful occasion. Two well dressed men, who turned out to be slaveholders, one from Georgia and the other from Virginia, informed us that no part of our country was better prepared to resist an enemy than a slave State, as slaves loved their masters so well, they would fight bravely for them. I felt obliged to deny that this was the history of the country. That our people, with more men than the British, the President of the United States, Mr. Madison, the Secretary of War and Heads of Departments, with several thousand of the best marksmen in America, gathered from ten miles square and the adjacent States of Maryland and Virginia, who met the British Commodore with his *liberty sailors* at Bladensburgh—our men retreated over sandhill after sandhill and the President at their head, with the best opportunity to have met and conquered these sailors, but our men retreated to Washington city and broke in perfect confusion, each man fleeing to his home, leaving the Capitol to be sacked, burned and plundered without resistance. Gen. Smith of Georgetown, D. C., told me, in 1818, while passing over this very ground in a journey I was taking to Washington city, he commanded a Brigade in this fleeing army of ours, and that the secret of our disgraceful flight was, that a story had been circulated through the District and adjacent counties of the two States, that on that day the slaves were to rise and assert their liberty; and that each man more feared the enemy he had left behind in the shape of a slave, in his own house or plantation, than he did any thing else. The officer and soldier had their minds distracted with the possibility of this insurrection, said Gen. Smith, and therefore fled to their homes before an inferior force, and left Washington to the mercy of its captors. In the Revolution, South Carolina, I think in 1777, sent a committee to the Continental Congress, apologizing for not furnishing the quota of conscription of troops designated by Congress for that State, for fear that their slaves would arise and assert their liberty, when they discovered the weakness of the whites, after sending forward their legal war-contingent to the war of Independence. Where would have been the victory the same autumn of '77, at Saratoga, or our finally acknowledged Independence, if all had been in the position of South Carolina? Slavery alone would have made the whites slaves of England for the sake of American whites enslaving the men of Africa. There was a great deal said between us. For the Virginian, I drew a contrast between the State of New York and Virginia. In 1790, Virginia, with one-third more territory, with the finest soil and the most beautiful climate on earth, had 70,000 inhabitants. The State of New York 300,000 people. Now Virginia, 130,000 or 140,000, and New York, 2,600,000—double the population—and the city of New York could buy and sell Virginia alone, and they might throw in North Carolina into the bargain, such was the curse of slave labor, and prosperity of honored free labor. I proposed to make a slave of the Georgian on the spot, as it was probable I was the strongest according to his own principles, and inquired for the objection and what he had to say, why I should not make a slave of him, on the spot. He said that would be wrong, as he was a white man; but would be right to enslave an African, although he was only a 48th part African, and the other 47 parts were Anglo-Saxon. The people raised a shout at his proposition, which told him he was on the beautiful, free waters of Champlain instead of the slave-bound Savannah.

On my return on Monday, I came 27 miles by 10 A. M., to Burlington and then passed up the Lake to Whitehall, where at half past 5 P. M., a most respectable body of men and women, between 70 and 80, went on board the Canal Packet to Troy. We were packed away quite densely in the boat; and after dark the Captain, to my surprise came and said, I heard your combat with the Methodist clergymen, when you went up and I wish you to speak on the subject of slavery in order to pass the time. I told him, I was unwell and had been so used up, with the hot weather, that I could not do it. He asked me a second time, and I for the same reason declined. We had ladies and gentlemen from Boston, New Bedford, and 10 or 12 English gentlemen from Montreal, several from New York, and various parts. Mr. Randall, an old sea captain and a gentleman of wealth from New Bedford, moved that Mr. Stewart be requested to speak, and it appeared carried by an almost unanimous aye, with the exception of two male noes and one female. And these three noes were two slaveholders from Virginia, and the woman a West India Cuban slaveholder. And to this strong invitation I replied, I did not feel able to speak, and declined. These slaveholders at this point spoke, and said, as much, it was well he had declined, for they had paid their money, on the boat, and were not to be disturbed by abolition. Upon that, a gentleman moved that all who desired to hear Mr. Stewart speak should rise up. Every gentleman and lady in the cabin arose as with a hasty spring, except the three slaveholders. Upon that, I arose and thanked the firm and pertinacious friends of liberty of speech. I stated I would now speak as my right had been denied by these slaveholders. Upon that these slaveholding men protested, I should not speak; if I did, they would leave the boat and complain to the company. I seated myself for a moment, and the audience took them in hand; and such a tongue-dressing as those scamps got from the gentlemen present, should be a caution to such ill-bred creatures in time to come. The friends of the freedom of speech said to them, do you mean to padlock us as you do your slaves? If we wish to discuss geography, politics, agriculture, religion, slavery or abolition, are you three beings to sit here and tell us seventy people, what we may or may not say, and when? You are most wretchedly mistaken, if you expect to apply your plantation discipline to this boat, and as to your getting out of the boat in the night, that you may do; and as to your threatening that you will tell the proprietors of the boat and the world we defy your impotent malice—there are men on board of this boat who believe in free discussion of all things, whc could buy and sell all the slaveholders who ever did or ever will pass over these waters. Do you think, said one of the audience, if a boat-load of slaveholders on the Savannah, Ga., River, wished to discuss the inimitable justice of working men, women and children under the lash, without wages, and it was opposed to three travelers from Vermont, or New York, as a disagreeable question to them to hear, would the slaveholders be silent? No. The probability is they would commit murder by throwing the three men overboard to drown. I being seated, must say I never saw our principles vindicated more practically in my life, and those two men and the woman were perfectly demolished.

The audience said, Mr. Stewart go on, and as I arose again, they gave three tremendous cheers. I spoke 40 minutes. I drew a picture by comparison between New York and Virginia and the Carolinas, showed our prosperity, riches and glory, of the poverty, misery, smallness of population, ignorance of their people, the whipping out labor without wages, the petit-larceny course of things and the vast districts of forsaken and slave-cursed land, where the fox climbs into the window, and the deer bounds in the thicket of a second wilderness, where, seventy years ago, might have been found the piratical hospitality of those who gave away what they never earned. At this point the slaveholders hissed me. Ah, said I, that hiss shows the malice of the serpent, the intelligence and bravery of the goose. The audience gave a most powerful cheer and made all their canes rattle with approbation. Whereupon one of these creatures said, "you (meaning me) are an ass," Ah, said I, a man who is agitated, will always speak of his nearest connexions, and that this fellow had better have been silent rather than to have conferred upon the poor speaker a title which had so long been considered the brightest jewel in the crown of this slaveholder's race, and that from Balaam's ass their great ancestor, who once spoke, to the one you have just heard, there has been an *articulate bray* in the family when any one wished to raise a man, who was a slave, above the *long eared brute*.

There was another mighty roar of three times three, from the audience, which made these fellows get up and go upon deck, where one of them came and stamped with all his might directly over my head—upon this, the Captain darted up and silenced him at once. The audience were greatly enraged at this last indignity. I spoke till bed-time; and when I dismissed, I never saw an audience more indignant at slaveholders and their institutions, and the conduct of these men had done infinitely more than I could to confirm their hatred of slavery and their abominable cruelties toward their fellow men. This was the topic of conversation until we separated.

You will excuse the length of this letter, and believe me, as ever, yours, &c.

ALVAN STEWART.

KEEPING PUMPKINS.—Pumpkins for stock are best kept in a dry loft with the flooring quite open, so as to allow air to circulate as freely as possible between them. Were it not that they take so much room, we should prefer storing them in a single tier; but usually, for want of this, when a large crop is to be secured, they must be piled upon each other. In this case, we would recommend their not being placed more than three or four deep. If piled together in too large heaps they gather moisture and rot rapidly. When frozen they may be preserved a long time; but they should be cooked before giving them to the stock, otherwise they may do them great injury. On the whole we prefer feeding our pumpkins as fast as possible after ripening, and before the cold weather sets in. They are of a cool watery nature, and unless cooked, we doubt whether they are near as beneficial to animals in frosty weather, as they are in milder, or indeed any kind of fruit or root, though stock of a good breed usually do well upon them.

CHRISTIAN INTERCOURSE.

"Then they that feared the Lord spake often one to another.

"Speak often" of the Saviour's love,
While here on earth ye meet,
'Twill 'mind thee of thy home above,
'Twill make life's ills more fleet;
'Twill bind with cords divinely strong
Each sympathetic breast—
Be Christ the subject of each song,
In toils, or quiet rest.

"Speak often" of that love so high,
With earth's heroic deeds;
Though for a *friend* earth's sons may die,
Here suffering love exceeds—
He pours His soul out unto death,
For those who scorned His name;
Adoring, spend each fleeting breath,
That mercy to proclaim.

Speak of it, when ye chance to meet,
Amid life's busy din,
Or wild confusion of the street—
Thou mayst a spirit win,
On Calvary's summit to behold
How truth and mercy met;
Thus shall thy words, like fruits of gold,
In silver flowers be set.

"Speak often," God a record keeps
Of all thy suffering fears,
Though time's dark shade o'er memory creeps,
When He at last appears,
Ye shall be found, as radiant gems,
In his triumphal crown;
Or in his hand, as diadems,
His love hath made His own.

[True Wes.

Our Leader.

"God forbid that I should glory save in the cross of Christ," was the language of the Apostle Paul; and when we consider the life of the Apostle, we may rest assured that in Christ there was something "whereof to glory." The sacrifices of wealth, place, and popularity which he made, the untiring efforts he used, to extend the name of Christ; the disinterested benevolence that characterized all his actions; and above all, the plainness with which he preached Christ, all go to prove that he gloried in none other.

And from the character of our Christ we may learn rich and useful lessons, especially adapted to this wicked and preverse generation; lessons which will encourage us in the great work of reformation, and hold out to us motives for unwearied faithfulness in proclaiming and practicing the purest doctrines of Christ. Let us think on the power of our Saviour, and upon the works which are ascribed unto him. He is the creator of all things, all things were made by him and without him was not anything made that is made. Survey that vast body of light and heat that flames in the Heavens by day, and the moon and stars which burn at his bidding by night. Think of Him who holds the winds in his fists and the waters in the hollow of his hand; who has meted out heaven with a span, and comprehended the dust of the earth in a measure, weighed the mountains in scales and the hills in a balance; who keeps in nice order all the planetary system, supports and feeds all animated nature, and upholds all things by the word of his power. Turn to his amazing miracles. Behold! at his command the blind receive their sight, withered hands are healed, leprous bodies are cleansed, and the dead are raised to life. The world is subdued, and sin is prostrated before him; devils tremble at his approach and flee away, and death, the conqueror of all living, at his command quietly resigns all power and dominion.—The power of Christ is evident in conquering man's rebellious will, and converting him from disobedience to righteousness, holiness, and peace. Take as examples, Matthew the publican, Zacheus the extortioner, and Mary Magdalen the captive of seven devils. Go to the grave of Lazarus, and there see Jesus' might, in bringing to life the slumbering dust of his friend. "Lazarus come forth," and at the command of *our* Lord, the dead are raised to life.

What then, my Christian friends, can we learn from the power of Christ? It teaches us not to faint under difficulties. Does the world frown upon you, be of good cheer I have overcome the world. Do the members of the flesh war against those of the spirit, and would they impede you in your passage to glory? "Be not weary in well doing for in due time ye shall reap if ye faint not." Does Satan rush in upon you like a flood. "The spirit of the Lord shall raise up a standard against him." Yea whosoever trusteth in the atonement of Christ, is upon that rock against which the gates of Hell shall not prevail. It teaches us lessons of courage if we are engaged in the spread of his kingdom.

"Our Captain never did a battle lose."

Who were our Lord's disciples, and against what had they to contend? They were men of feeble circumstances and little human learning, and arrayed against them in one vast phalanx, was Heathen philosophy, Jewish superstition, long established Idolatory, rich and wicked men, and highly infuriated devils; but did they fail? Were they driven from the field and annihilated? Let the facts of history speak. They preached the truth faithfully and fearlessly. "The word run and was multiplied," churches were planted, and immortal blood-bought souls brought to Christ. And although we can not rejoice now in such abundant prosperity as we could wish, yet there is much cause for joy; one soul is worth a world; could we enter the place of the damned, and ask a lost sinner if his soul was worth a world, he would tell us a hundred, a thousand worlds would he give if he could only escape the death that never dies. Let us then, one and all, come up to the help of the Lord against the mighty, and wherever we may go, and upon whatever work we may be employed, let us

"Go in the name of God,
Depend upon his power,
Faithfully speak his word
Expect a fruitful shower,
Then God will condescend his work to bless,
And crown our humble efforts with success.

[True Wesleyan.

GETTING POOR ON RICH LAND, AND RICH ON POOR LAND.—A close observer of men and things, says the Ohio Cultivator, told us the following little history, which we hope will plow very deeply into the attention of all who plow very shallow in their soils:

Two brothers settled together in ——— county. One of them on a cold, ugly, clay soil, covered with black-jack oak, not one of which was large enough to make a half dozen rails. This man would never drive any but large, powerful Conastoga horses, some seventeen hands high. He always put three horses to a large plow, and plunged it in some ten inches deep. This deep plowing he invariably practiced and cultivated thoroughly afterwards. He raised his seventy bushels of corn to the acre.

This man had a brother about six miles off, settled on a rich White River bottom land farm, and, while a black-jack clay soil yielded seventy bushels to the acre, this fine bottom land would not average fifty. One brother was steadily growing rich on poor land, and the other steadily growing poor on rich land.

One day the bottom land brother came down to see the black-jack oak farmer, and they began to talk about their crops and farms, as farmers are very apt to do.

"How is it," said the first, "that you manage on this poor soil to beat me in crops?"

The reply was: "I *work* my land."

That was it exactly. Some men have such rich land that they won't work it; and they never get a step beyond where they began. They rely on the soil, not on labor, or skill, or care. Some men expect their lands to work; and some men expect to work their land; and this just the difference between a good and a bad farmer.

WATER FOR CALVES.—Accident recently taught me what, till then, I did not know, viz: that calves, while fed on milk, need free access to water. I had supposed the milk (constituting their entire food) was enough without water. But in changing my calves from one pasture to another, they passed a water-trough, and drank heartily. I acted on the hint, and have since supplied them; and find they need water as often as cattle. No day passed without their using more or less. Perhaps every body else knew this; but least some may be as ignorant as I was, I thought best to speak a kind word for the calves, who cannot speak for themselves.

TOMATO WINE.—To one quart of tomato juice, add one pound of sugar, and if desired, a small quantity of the juice of the common grape. The Prairie Farmer recommends this wine as better, and much safer as a tonic, or for other medical uses, than the wines generally sold as Port Wines, &c., for such purposes. It is peculiarly adapted to some diseases and states of the system, and is particularly recommended for all derangements of the liver.

TEA CAKES.—Take one pound of flour, two teaspoonfuls of cream-of-tartar, one teaspoonfull of sub-carbonate of soda, one tablespoonfull of butter, and so much sweet milk as will be requisite to make a dough as stiff as pie-crust, knead it well, roll it out as thick as you can for short-cakes, cut them into round cakes, and bake on the griddle immediately—if they stand any time after being made they become heavy. These cakes are excellent, if the above recipe is strictly followed. They are delicious when cold, for those who prefer them.

WINTER FODDER.—Save a portion of your brightest and most succulent Oat Straw, to be mixed with your corn butts. A stratum of straw and a stratum of butts, with a due quantity of salt on the top of each, will secure to your cattle a luxury for which they will be thankful in the cold weather of the coming winter.

KNOWLEDGE FOR THE PEOPLE.

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PENNY MAGAZINE,

AT ONE HALF THE ORIGINAL PRICE!

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SCIENCE, HISTORY, BIOGRAPHY, LITERATURE, OR THE ARTS,

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MORE THAN 80,000 COPIES

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J. S. REDFIELD,
CLINTON HALL, N. Y.

PRICE CURRENT

ASHES.			
Pot, first sort			3 87
Pearl			4 25
CANDLES.			
Mould, tallow lb	9	a	11
Sperm, east and city	27	a	29
Do Patent	—	a	38
COFFEE.			
Java	9	a	10½
Laguira	6¾	a	8
Brazil	6¾	a	7½
St. Domingo	5¾	a	6¼
DOMESTICS.			
Shirtings brown	¾ 5	a	6
Do do	⅞ 6	a	7½
Do bleached	7	a	9
Sheetings b'wn 4-4	6¼	a	7½
Do do 5-4	10½	a	12½
Do bleached 4-4	7	a	12
Do do 5-4	12	a	15
Calicoes, blue	7	a	12
Do fancy	6	a	14
Drillings, brown	—	a	8¾
Kentucky jeans	25	a	50
Satinets	40	a	75
Checks 4-4	8	a	12
Cotton yarn, 5-13	15	a	16
FEATHERS.			
Foreign, lb	12	@	25
American, Live	26	@	30½
FISH			
Dry Cod, cwt	2 37	@	2 50
Pickled Cod, bbl	3 00	@	3 25
Pickled Salmon tc	12 50	@	
Mackerel, No. 1 bbl	11 50	@	12 25
No 2 bbl	10 75	@	11 00
No 3 bbl	5 50	@	6 00
FLAX			
Russia, lb	9	@	11
American	6½	@	7
FLOUR AND MEAL.			
Genesee	4 62½	@	
Michigan	4 56½	a	
Ohio, Hey. & Ven.	5 37½	@	5 50
Pennsylvania		@	
Baltimore	4 75	@	4 87
Richm'd c mills	6 25	@	6 50½
Do. county		@	5 00
Brandywine		@	4 87
Georgetown	—	@	4 87½
Rye flour	3 00	@	3 12½
Indian Meal	2 37½	@	2 56¼
GRAIN.			
Wheat W.		95@	1 06
Do South new		95@	1 00
Rye, Northern		64@	
Corn Jersey		46@	47½
Southern		@	46
Barley western		50@	52
Oats, Northern		37@	
GLASS.			
English Crown 50 feet: 6x8 to 10x13	3 50	@	4 00
12x18 to 16x26	5 50	@	6 50
Eagle and Columbian: 6x8 to 8x10	2 10	@	2 30
10x14 to 16x20	2 70	@	3 00
HAY.			
North River, 100lbs.		45@	65
IRON.			
Pig, Eng. & Sc: ton		35a	
Do Amer		35a	37
Bar do rolled		90a	92½
Do Russ PSI	1 05a	1 10	
Do Swedes		87½a	
Do Eng com		80a	85
Do do refined		95a	
Sheet E & Am lb		7ca	7½c
Hoop do cwt	5¾a		7
LEATHER (Sole.)			
Oak, lb		19 @	24
Hemlock, light		15 @	15½
Middle		14½ @	15½
Heavy		13½ @	14
LUMBER.			
Boards N R [M ft	30 00	@	35 00
Do. box	11 00	@	12 00
Do. east. p.	10 00	@	11 00
Do Albany, piece	7	@	17
Plank, Gal [pine, M ft	33 00	@	35 00
Scantling pine	14 00	@	16 00
Do oak	30	@	35
Timber, oak, cu ft	25	@	37
Do Ga yel pine	35	@	40
Shingles, 18in.	1 50	@	2 00
Do. cedar, 3ft.	22 00	@	24 00
Do. do. 2ft.	——	@	17 50
Staves, w o pipe M		@	50 00
Do do bbl	30 00	@	
Do r oak hhd	25 00	@	26 00
Heading, w o		@	45 00
Hoops	25 00	@	30 00
MOLASSES.			
New Orleans, gall	28	@	31
St Croix	30	@	32
Trinidad, Cuba	28	@	29
Cardn's & Mat'nzas	24	@	26
NAILS.			
Cut, 4d a 40d (3d 1c and 2d 2c more)	4¾	@	5
Wrought 6d a 20d	10	@	12
Horseshoes No 7a9	18	@	20
PROVISIONS.			
Beef mess bbl	9 00	@	9 00
Do prime	6 00	@	6 00
Pork mess bbl	12 75	@	13 00
Do Ohio prime	9 68¾	@	10 00
Butter, west pme	11	@	11
Do. Orange co.	14	@	16
Do order to good	10	@	12
Hog's lard	7¾	a	8¼
Cheese, Am lb	6	a	7
Hams smoked	8½	a	10
Do. pickled	7	@	7½
Shoulders, smoked	6	@	6½
Do. pickled	5½	@	6¼
RICE.			
Ordinary 100lbs	3 12½	a	3 25
Good to prime	3 50	@	3 75
SEEDS.			
Clover lb. new	6	a	7
Timothy, tierce	1 9 50	a	12 00
Flax, rough	8 50	a	9 00
Do clean			
SUGARS.			
St Croix lb	7½	a	8¼
New Orleans	5	a	6¼
Cuba, muscovado		a	
Havana white	9½	a	10
Do Brown	8½	a	9
SALT.			
Turks Isl bush	25	a	26
Bonaire,	28@		30
Cadiz,	20@		21
Liverpool, fine	1 35	a	1 45
SHEETING.			
Russia, white, p. 9	50@	10	00
Do. brown 8	50@	9	00
SOAP.			
N. York brown lb		3 a	6
Castile		8½ a	9
SPICES.			
Cassia lb		19 a	19½
Cloves		25 a	25½
Ginger, race		a	7½
Nutmegs No 1,	1 11	a	1 12½
Pepper, Sumatra	10½	a	10¾
Pimento, Jamaica	11	a	11½
TEAS.			
Imperial lb		38 a	95
Hyson		43 a	85
Young Hyson		34 a	85
Hyson skin		24 a	60
Souchong		20 a	60
WOOL.			
Am. Sax. fleece, lb		34a	35
Do merino		29a	31
Pulled superfine		31 a	32
S. Am. washed		5 @	12
Do. unwashed		8 @	11
African		10 @	13
Smyrna		10 @	11
Mexican		12½ @	14

HICE CURRENT

ASHES,
first sort 3 87
1 4 25
CANDLES.
ld, tallow lb 9 a 11
me, east and city 27 a 29
o Patent — a 38
COFFEE.
a 9 a 10½
guira 6½a 8
ail 6¼a 7½
Domingo 5¼a 6½
DOMESTICS.
ttings brown ¾ 5 a 6
Do do 1 6 a 7½
Do bleached 7 a 9
ettings b'wd 4-4 6½a 9½
Do do 5-4 10½a 12½
Do bleached 4-4 7 a 12
Do do 5-4 12 a 15
licoes, blue 7 a 12
Do fancy 6 a 14
illings, brown — a 8½
entucky jeans 25 a 50
tinets 40 a 75
ocks 4-4 8 a 12
otton yarn, 5-13 15 a 16
FEATHERS.
oreign, lb 12 @ 25
merican, Live 26 @ 30½
FISH
y Cod, cwt 2 37 @ 2 50
ckled Cod,
bbl 3 00 @ 3 25
ckled Salmon
fc 12 50 @
ackerel, No. 1
bbl 12 50 @12 25
o 2 bbl 10 75 @11 00
o 3 bbl. 5 50 @ 6 00
FLAX
ussia, lb 9 @ 11
merican 6½@ 7
FLOUR AND MEAL.
nesee 4 62½@
ichigan 4 56¼a
dio, Hey. &
Yan 5 37½@ 5 50
nnsylvania @
altimore 4 75 @ 4 87
chm'd c mills 5 25 @ 6 50½
Do, county @ 5 00
randywine @ 4 87
eorgetown — @ 4 87½
ye flour 3 00 @ 3 12½
dian Meal 2 37½@ 2 56¼
GRAIN.
Wheat W. 95@1 06
Do South new 95@1 00
ye, Northern 64@
orn, Jersey 46@ 47½
Southern @ 46
Barley western 50@ 52
eas, Northern 37@
GLASS.
nglish Crown 50 feet:
6x8 to 10x13 3 50 @4 00
12x18 to 16x26 5 50@6 50
Eagle and Columbian:
6x8 to 8x10 2 10@2 30
10x14 to 16x20 2 70@3 00
HAY.
orth River, 100lbs. 45@65
IRON.
g, Eng.&Sc: ton 35a
Do Amer 35a 37
ar do rolled 90a 92½
o Russ PSI 1 05a1 10
o Swedes 87½a
o Eng com 80a 85
o do refined 95a
ueet E & com lb 7ca 7¼c
oop do cwt 5¼a 7
LEATHER (Sole.)
ak, lb 19 @ 24
emlock, light 15 @ 15½
Middle 14½@ 15¼
Heavy 13½@ 14
LUMBER.
Boards N R } 30 00 @35 00
[M ft }
Do. box 11 00 @12 00
Do. east. p. 10 00 @11 00
Do Albany, piece 7 @ 17
Plank, Gal } 33 00@35 00
[pine, M ft }
Scantling pine 14 00@16 00
Do oak 30 @ 35
Timber, oak, cu ft 25@ 37
Do Ga yel pine 35@ 40
Shingles, 18in. 1 50@ 2 00
Do. cedar, 3ft. 22 00@24 00
Do. do. 2ft. ——@17 50
Staves, w o } @50 00
pipe M }
Do do bbl 30 00@
Do r oak hhd 25 00@26 00
Heading, w o @45 00
Hoops 25 00@30 00
MOLASSES.
New Orleans, gall 28 @ 31
St. Croix 30 @ 32
Trinidad, Cuba 28 @ 29
Cardn's & Mat'nzas 24 @ 26
NAILS.
Cut, 4d a 40d 4½ @ 5
(3d 1c and 2d 2c more)
Wrought 6d a 20d 10 @ 12
Horseshoes No 7a9 18 @ 20
PROVISIONS.
Beef mess bbl 9 00 @ 9 00
Do prime 6 00 @ 6 00
Pork mess bbl 12 75 @13 00
Do Ohio prime 9 68¾@10 00
Butter, west'n me 11 @ 11
Do. Orange co. 14 @ 16
Do order to good 10@ 12
Hog's lard 7¾ a 8¼
Cheese, Am lb 6 a 7
Hams smoked 8¼ a 10
Do. pickled 7 @ 7½
Shoulders, smoked 6 @ 6½
Do. pickled 5¼@ 5½
RICE.
Ordinary 100lbs 3 12½a 3 25
Good to prime 3 50 @3 75
SEEDS.
Clover lb new 6 a 7
Timothy, fierce 1 50 a2 00
Flax, rough 8 50 a 9 00
Do clean
SUGARS.
St Croix lb 7¼a 8½
New Orleans 5 a 6½
Cuba, muscovado 6
Havana white 9½a 10
Do Brown 8½a 9
SALT.
Turks Isl bush 25 a 26
Bonaire, 23@ 30
Cadiz, 20@ 21
Liverpool, fine 1 35a1 45
SHEETING.
Russia, white, p 9 50@10 00
Do. brown 8 50@ 9 00
SOAP.
N. York brown lb 3a 6
Castile 8½a 9
SPICES.
Cassia lb 19 a 19½
Cloves 25 a 25½
Ginger, race 6 a 7½
Nutmegs No 1 1 11 a1 12½
Pepper, Sumatra 10½a 10¾
Pimento, Jamaica 11 a 11½
TEAS.
Imperial lb 38 a 95
Hyson 43 a 85
Young Hyson 34 a 85
Hyson skin 24 a 60
Southong 20 a 60
WOOL.
Am. Saxony, lb 34a 35
Do merino 30a 31
Native, superfine 31 a 32
Do washed 10@ 12
Do unwashed 6@ 11
Pulled, lamb 12@ 13
African 11
Smyrna 11
Cape 14
Buenos ayres and Laplata
Ordinary 100lbs 3 12½a 3 25

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PUBLISHED AT NO. 9 SPRUCE ST.

VOL. II—NO. 16. NEW YORK, FIFTH-DAY, OCTOBER 9, 1845. WHOLE NO. 68.

The Sabbath Recorder.

For the Sabbath Recorder.

THE SABBATARIAN CHURCH IN NEWPORT, R. I.

To visit the resting place of our pious ancestry, to retrace the scenes delineated by their genius, and note the effects of their labors of love within the sphere of their activity, can hardly fail of suggesting to the mind subjects of useful reflection. What son of New England, "following the course of empire westward," but feels the deepest solicitude for the institutions and life-scenes he leaves behind him. Those especially who value the social and religious arrangements of their own kindred, and know the influence of solemn covenant relations upon the tenderest sympathies of the heart, will not wonder at the tears which are sometimes shed when meeting, after a long absence, the aged friends of our youthful days, or when visiting, after their departure, the places that once knew them, and which are associated with scenes of our fondest recollection.

To us how spirit-stirring is the remembrance of the deeds of patriotism and philanthropy which are recorded of our zealous fathers who first settled and fostered the Colony of Rhode Island. We love to dwell upon the history of their acts, and to see the rising generation drink deep at the fountain of virtue and religion which so animated their spirits and sustained their hearts. Amid the scenes of social loveliness around them, there were sufferings for the truth's sake; and though ecclesiastical intolerance had driven them from the shores of their "Father-land," they were not fully set free from the spirit of opposition among themselves, or of persecution from the hands of the neighboring colonists, whose bigotry they were compelled to endure, and whose power too often bore heavily upon them.

Among the venerable men who sought religious freedom in the Colony of Rhode Island, were WILLIAM HISCOX, SAMUEL HUBBARD, STEPHEN MUMFORD, and ROGER BAXTER, who, with three sisters, formed the first Sabbath-keeping Church in America. Their zeal for the law of the Lord, and their devotion to gospel truth, gave them an influence which no doubt contributed much to lay the foundations of liberal institutions in this Colony. Puritanic superstition, delighting in traditionary falsehood, and choosing to teach for doctrine the commandments of men, was confronted by these witnesses for the blessed Sabbath, and though the popular argument was confounded, yet opposition was *not* withdrawn, and they were often *made to feel* the weight of power which a tyran*nical* majority could inflict. But though persecuted, they were not forsaken. They knew in whom they had trusted, and they put their confidence in the God of their salvation, whose law they had loved and vindicated.

The Church in Newport was formed in the year 1671. Sabbath-keepers had for some time previous been associated for the purpose of mutual edification and correspondence, though generally attached to existing churches observing the first day. William Hiscox was the first Pastor. There were many additions from time to time, some of the members residing at New London, Ct., and Westerly, R. I.

The following are among the items of interest obtained from a perusal of the records of this Church, beginning with 1692:—

"The third day of July, 1692, being the first day of the week, and the next day after ye Church of Rhode Island and Westerlie had broken bread, it was agreed by us, and appointed, that the Church break bread at Westerlie on the Sabbath following, fower weeks after that at Rhode Island, and so succeeding on forward once in eight weeks, at Westerlie and Rhode Island. Brother William Gibson was likewise desired by us at the same time to administer and dispense ye ordinance of our Lord at Westerlie according as occasion may require. It was then likewise by us appointed to meet at Westerlie as generally as we may, twelve weeks after this our last above mentioned breaking of bread.

The Church met July 30th, 1692; John Maxson, *jr.*, and wife Judith joined the Church.

Church meeting at Westerly, Sept. ye 24th, 1692, Josa Maxson admitted to full communion.

May 28th, 1693, Bro. Hope Cove censured for neglecting his assembling with the congregation, and his dispensing the ordinance of baptism without the knowledge of the congregation.

24th of 1st month, 1694, met at Westerly. Jos. Maxson propounded and baptized same day.

A General Meeting at Westerly the 21st of 12th mo. 1694—kept a fast day.

The Church met at Newport, 17th day of June, 1697, and appointed the 3d sixth day in June annually for a church meeting at Newport henceforward until ordered otherwise, and the 3d sixth day in the seventh month at Westerly. And as some person might be necessary to administer the ordinance of baptism in case Bro. Gibson should be hindered, brethren Maxson and Clark were proposed. They not being satisfied, desired the case to be decided by lot.

The 18th day of 8th mo., met at Bro. Gibson's house. The greater part of the day spent in prayer and fasting for direction in the matter of the persons nominated and to be chosen by lot to administer the ordinance.

3d Sabbath in June, 1703, Jos. Crandall and Bro. Hiscox appointed messengers to go to Pennsylvania to visit the brethren.

The 21st of 8th mo., 1704, Bro's. Maxson and Gibson appointed to draw up a writing in answer to letters received from our brethren in the Province of Pennsylvania.

July 11th, 1705, Bro. Colgrove and wife declared the reason why they absented themselves from the meeting to be, because they differed from William Gibson about the divinity and humanity of Christ, whereupon we decided that as to the difference in their understanding of the divinity and humanity of our Lord Jesus Christ we deem it to be no ground for breach of communion.

Oct. 11, 1705, a letter read from Hopewell, N. J., dated 23d Sept., desiring us that Edmund Dunham might be ordained by us the Elder of their congregation, which was the same day performed, according to their request, by prayer and laying on of hands of our Elder, William Gibson, and the said Dunham, with the rest of that Society, admitted into a Christian association and communion with us, and a letter sent signed by Wm. Gibson, John Maxson, Jos. Crandall, and Jos. Clark, sen.

June 16th, 1706, William Davis, of Pennsylvania, proposed to be admitted a member of this congregation.

May 24th, 1708, the Church at Westerly met by appointment to hear the letters that were received from the friends in Piscataway dated March 15, 1707, and from Abel Noble dated 18th 9th mo., and from William Budringham and those with him dated 22d 9th mo. All read and ordered to be transcribed.

At a yearly meeting of the Church in Westerly 17th of the 7th mo., 1708, it was ordered and appointed by the mutual agreement of the Church, that those parts of the congregation in and about Westerly shall be henceforward a distinct congregation by themselves, and also that part in and about Rhode Island shall be a distinct church from that at Westerly, provided the brethren and sisters at Newport that were not present at said meeting do consent thereto by letters by hand signed. At a meeting passed betwixt us and them, and for several weighty reasons that were then considered of, we have consented that henceforward we on Rhode Island shall be a distinct church from our brethren in Westerly, in association and entire communion as heretofore.

Josiah Bliss baptized 29th day of the 10th month, 1712.

Nov. 9th, 1729, Henry Collins and Jonathan Weeden appointed Trustees to take a deed of a lot of land of Mr. Almy for the Church, and also a Committee to build a new house in the place of the old one—to undertake the whole affair of erecting said house, and to raise the money by subscription, the house to be 36 ft. by 26 ft.

Sept. 12, 1731, voted that all baptized persons that keep the Lord's seventh-day Sabbath be looked upon as members, and that not submitting to laying on of hands shall be no bar to communion, Jos. Crandall, Jonathan Sabin, William Barringer protest.

At a church meeting, Oct. 1st, 1732, Jos. Maxson and Thos. Hiscox voted to be ordained Elders agreeable to the vote of the Church at Westerly taken Sept. 17th, which was done Oct. 8th, 1732.

May 28, 1737, John Tanner baptized and added to the Church.

June 19, 1743, Briant Cartwright baptized.

July 31, 1743, Geo. Bliss baptized.

April 30, 1753, Richard Ward, Esq., was baptized and added to the Church.

August 4, 1754, voted that John Maxson take the place of Elder over this Church.

Nov. 24, John Maxson ordained.

Nov. 21, 1757, Capt. Job Bennet baptized.

Feb. 27, 1760, elected Trustee in place of Jonathan Weeden deceased.

June 22, 1760, John Tanner ordained Deacon.

Oct. 6, 1762, Henry Bliss baptized.

June 21, 1764, Capt. Wm. Bliss baptized. Sermon by Mr. Edwards of Pennsylvania. Barbary, wife of William Bliss, baptized at Green End.

July 27, 1766, Mary Ward, executrix of late Richard Ward, gave notice that £500 had been bequeathed to the Church by his will.

July 29, 1767, Charles Ward, son of Gov. Samuel Ward, was baptized.

Mary Bliss, daughter of Henry Bliss, baptized Sept. 26, 1770.

Elizabeth and Barbary, daughters of Capt. Wm. Bliss, baptized Oct. 17.

July 30, 1769, yearly meeting discontinued.

May 20, 1773, Elder Thos. Hiscox died, aged 87 years.

Sept. 19, Ebenezer David, of Brown University, licensed. Oct. 30, Wm. Bliss licensed.

Ebenezer David ordained May 31, 1775, at Hopkinton.

Eld. John Maxson died March 2, 1778, aged 65. Funeral sermon by Eld. Thurston.

24th Dec., 1780, Eld. Bliss installed. Elder Bliss died 1808, aged 81 years.

Caleb Maxson baptized July 25, 1795.

John Bliss baptized Feb. 28, 1801.

Henry Burdick baptized, 1802.

Caleb Maxson chosen Clerk, May 21, 1808.

Number of members at this time—males, 38; females, 52; total 90.

W. B. Maxson and others dismissed to Hopkinton Church, 29th Dec., 1815."

BISHOP BUTLER.

Bishop Butler, at Durham, appointed three days in every week for the entertainment of the principal gentry. The clergy of his Diocese were always welcome guests; and not only did he invite the poorest of his clerical brethren to his palace, but he occasionally visited them at their respective parishes. A gentleman once waited upon bishop Butler, to lay before him the details of some projected benevolent institution. The bishop calling the house-steward inquired how much money he then had in his possession. The answer was, "five hundred pounds, my lord." "Five hundred pounds!" exclaimed the master; "what a shame for a bishop to have so much money! Give it away; give it all to this gentleman for his charitable plan." His private habits were simple and unostentatious. "A friend of mine, since deceased, told me," says the Rev. John Newton, "that when he was a young man, he once dined with the late Dr. Butler, at that time bishop of Durham; and though the guest was a man of fortune, and the interview by appointment, the provision was no more than a joint of meat and a pudding. The bishop apologized for his plain fare, by saying that it was his way of living; that he had been long disgusted with the fashionable expense of time and money in entertainments, and was determined that it should receive no countenance from his example." [Bartlett's Life.

REFLECTIONS FOR THE MORNING.

The solemn stillness of the morning, just before break of day, is fit and friendly to the cool and undisturbed reflection of a man just risen refreshed and in perfect health. Let him compare his condition with that of half the world, and let him feel an indisposition to admire and adore his Protector, if he can. How many great events have come to pass during the hours I have reposed! I feel my insignificance. The heavenly bodies have moved on; the great wheels of nature have none of them stood still; vegetation is advanced; the season is come forward; fleets have continued sailing; councils have been held; and on the opposite side of the world, in broad noonday, what revolutions have taken place, without my concurrence, consent, or knowledge! Great God, what am I in the world? An insect—a nothing! In the morning, O Lord, thou Great Being, unto thee will I look up.

How many of my fellow creatures have spent the last six hours in praying in vain for one hour's sleep! How many in racking pain, crying "would God it were morning!" How many in prison! How many in the commission of great crimes!—How many have been burnt out of house and home! How many have been shipwrecked at sea, or lost in untrodden ways on land! How many have been robbed and murdered! How many have died unprepared, and are now lifting up their eyes in torment! And here stand I, a monument of mercy, "the living, the living," to praise God. In the morning, O Lord, thou gracious and merciful being, unto thee will I look up, I will bemoan the vices, and sympathize with the distress of my fellow creatures. I will try this day to show my gratitude to my Preserver, by taking care not to offend Him. [Robinson.

VISIT OF A CONVERTED JEW TO HIS FAMILY.

The following extract from the journal of the missionary Neander, a converted Jew, will convey some idea of the relations subsisting between a Jew after he has become a Christian, and his own family, still adhering to Judaism. In most instances his family rejects him, and holds him accursed; and Neander was at first treated in this manner by his. But natural affection at last, in many cases, resumes its rights, and from that moment such touching scenes occur as those through which this missionary passed, on visiting his parents. This took place at Neubruck, in the Grand Duchy of Posen, during the summer of 1843.

"It was," writes Neander, "on the 29th of June, towards 9 o'clock in the evening, when we were near the town; I made the coachman stop, as I wished to get my feet on the ground, and walk by myself the short distance still to be passed over. Near by was a small grove, into which I went, and besought the Lord Jesus to be near me on this occasion. This strengthened me; my heart was refreshed, and I joyfully drew near the paternal residence. A letter from me had previously announced my arrival.

"On entering the house, the first person I met was my younger sister; but I did not recognize her. As soon as she saw me, she grew pale, stood still, and fixed her eyes steadfastly upon me. I did not wish to make myself immediately known to her; besides, I was not quite certain that she was my sister.

"I first entered the store, where I found my mother busy. I knew her immediately, and going up to her, I held out my hand, limiting myself to saying, 'Good evening.' 'Good evening,' she replied, 'and welcome.' I grasped her hand, saying, 'Ah! my mother, do you not know me?' At this moment my father made his appearance, and looked as if petrified on seeing me. I hurried to him and embraced him; then throwing myself into the arms of my mother, I exclaimed, 'Mother, dear mother, do you no longer know me?' In a broken voice she at last replied, 'Yes, I know thee; however it may be, thou art our son, for whom we have shed many tears; thou hast always been our crown, and many a long night have I spent in watching over thee. Husband—husband! the thought always rejoiced me that thy studies in the law would give us entrance into the garden of Eden; but instead of that, see with what a blow we have been stricken!' Here her voice failed her, and she gazed on me in silence with a look of deep distress. My father was seated near her, with his head leaning on his hand. My younger sister, in the mean time, had lain her head on my shoulder, and was immersed in thought.

"My heart was so oppressed, that I was unable to utter a word. At last I cried out, 'Alas! my dear parents, I wish I could give you an account of everything, and tell how I came to believe in our holy Messiah, who came for the redemption of his people.' 'The infamous!' exclaimed my mother. 'O, if you would only listen to me calmly,' replied I, 'and learn that your son believes truly in the living God, who is now my shepherd and my helper.' 'That is what he told me at Frankfort,' added the father.

"While these things were passing, my brother, eighteen years of age, entered the room, and remained standing at some distance from us. He began to weep, and pronounced some words which I did not understand. After we had been an hour together, I felt that I was not far from home. My mother said, 'But thou must be fatigued and hungry; I will go and see what I can find for thy refreshment.' Supper was soon on the table. Having seated myself beside my sister, my mother said to me in a very kindly manner, 'Thou must resume thy former place; thou wast always seated beside me.' I took the seat assigned immediately, but could eat but little.

"I was then content and happy on being seated at table with those who were so dear to me. My younger sister in particular, testified a warm affection for me. While we were thus peaceably enjoying ourselves, some Jews came in, who kindly wished me welcome. One of them severely reproached me, and when I said to him, 'Let us take the Holy Scripture, the Old Testament; on it all my convictions rest,' my father, turning to them, said, 'You had better be silent, for I myself have nothing to reply to what he has said to me; I can only wonder at the belief of these people, and I do not yet clearly understand it.' 'Ah, well beloved,' replied I, 'you will only clearly understand it, when like David you shall have asked God with humility and supplication, 'Open thou mine eyes, that I may behold the wonderous things of thy law.' It was late before we retired to repose. My brother and I slept in the same chamber. I spoke to him a great deal about Moses, and he was more and more on friendly terms with me Let thy holy name be praised, Lord Jesus, amen.

"On the morning of the 30th, my mother and sister came to me. It was delightful for me to be near that excellent mother, for she loved me with all her heart. It was with pain that I thought on my departure, and the moment of separation. I asked, 'Well, my mother, how long will you permit me to stay with you?' 'Ah,' she replied, 'canst thou not stay altogether with us, and live with us as thy brothers have lived—as a pious Jew? Then my old age would yet see such delightful days.' At these words my sister threw her arms around me, and began to beseech and conjure me. 'Ah,' said I to them, 'if you only knew, my well beloved, how happy I am in my convictions, and how much I suffer in seeing you think that your son is no longer an Israelite! In truth, I have the faith of our father Abraham, who—yes, he also—believed in the same Messiah in whom I believe, and in him he hoped.' On hearing these words they all rushed into another room and left me alone. During that solitude I poured out my heart into the bosom of the faithful Shepherd—the bosom of Emanuel.

"At the hour of dinner my mother served it up to me by myself, and stayed a short time beside me. In the afternoon my sister related to me the terrible scenes which occurred in the family when the news arrived that I had embraced Christianity. My heart was so oppressed that I could scarcely utter a word. I sighed a prayer from the bottom of my heart, and presently I felt as if it were a breath of the Holy Spirit. My mouth was again opened, and in the presence of all, I was able to give testimony to the great things which a true Israelite experiences, and to speak of his position in regard to God. My relations were silent, listened, and looked on with surprise.

"July 1.—All was calm in my father's house. Business was laid aside; for the Sabbath had commenced. Candles were lighted, and after my father had blessed the Sabbath, we placed ourselves at the table; but in a few moments afterwards a number of Jews came in again, and stayed till late in the night."

Our brother Neander states to us in the following terms his departure from the paternal mansion. "I threw myself into the arms of my mother, and of all the other objects of my affection, and said to them in a feeble voice, 'Adieu, my well-beloved. May Jehovah, the living God, who is praised in the highest heavens, bestow his peace upon us, and include you also among his own.'" [Presbyterian.

THE VAUDOIS WORSHIP.

The first thing that strikes a stranger, on entering the temples of the Vaudois, is the perfect contrast which their services present to those of the Church of Rome. Here are no visible objects of worship, no mediating priests, no splendid vestments, no gaudy or childish ceremonies, no pompous processions, no trumpery relics of paganism; but all is simplicity, decency, and order. The pastor and the reader are the only persons who officiate in the congregation, and contribute to their edification. Instead of a magnificent altar, decked with gold, and silver, and precious stones, toward which the worshipers are to turn, or before which they are to prostrate themselves, there is only a plain table in the pew before the pulpit, from which the elements of the Lord's Supper are dispensed to the communicants. Instead of mass-books in an unknown tongue, is the Bible in a language which all understand, and of which copious portions are read at each service. Instead of chanting priests, singing boys, pealing orchestras, and ignorant multitudes gazing and listening with silent admiration, we find the whole congregation celebrating in full and intelligent chorus the praises of Jehovah. And this simple worship—which reminds us of the primitive Christians before the fathers broke in upon its integrity by the addition of rites and ceremonies of their own invention—there is every reason to believe, is pretty much the same that has obtained in the valleys of Piedmont from ancient times. * * * Of the present Vaudois ministers, I feel warranted to affirm, from my own personal intercourse with them, and from the testimony borne by themselves mutually, and by others, that they are sound in the faith, and that in none of their pulpits is "another gospel" to be heard.

[Henderson's Vaudois, 1844.

There has been a decrease of 400 members in the Orthodox Congregational churches of Mass. the past year. The same denomination in Me. has diminished 171, in the same time.

My Mother's Voice.

BY J. VERY.

My mother's voice, I hear it now;
I feel her hand upon my brow,
As when, in heartfelt joy,
She rais'd her evening hymn of praise,
And call'd down blessings on the days
Of her lov'd boy.

My mother's voice! I hear it now;
Her hand is on my burning brow,
When fever throbbed in all my veins,
And that kind heart first sooth'd my pains,
With healing power.

My mother's voice! it sounds as when
She read to me of holy men,
The Patriarchs of old;
And gazing downward in my face,
She seemed each infant thought to trace
My blue eyes told.

It comes—when thoughts unhallowed throng
Wove in sweet deceptive song—
And whispers round my heart;
As when at eve it rose on high,
I hear and think that she is nigh,
And they depart.

THE LITTLE GIRL AND THE RAIN.

BY MRS. L. H. SIGOURNEY.

"Mother, it rains," said a little girl, who was looking out of the window. "I am sorry not to go and make that visit to Emma. She invited me twice before, but it rained; and now it is raining hard again."

"I hope you will not be unhappy, my dear," said her mother. "I think I see tears upon your cheeks. I will not say it is a little thing; for the troubles of children seem great for them; but I trust that you will be patient, and wait pleasantly for good weather."

"Mother you have told me that God knows every thing and that he is always good. Then he certainly must know that there is but one Saturday afternoon in the week, and that is all the time that I have to play with my little friends. He must know that it has rained now these three holidays, when I wished so much to go abroad. And can he not make sunshine whenever he pleases?"

"We cannot understand all the ways of God, my child; but the Bible tells us he is wise and good. Look out into your little garden, and see how happy the rose buds are to catch the soft rain in their bosoms, and how the violets lift up their sweet faces to meet it, and as the drops fall into the quiet stream how it dimples with gladness and gratitude. The cattle will drink at the stream, and be refreshed. Should it be dried up, they would be troubled, and were the green grass to grow brown and die, they would be troubled still more, and some of them might perish for want of food."

Then the good mother told her daughter of the sandy desert in the East, and of the camel, who patiently bears thirst for many days; and how the fainting traveler watched for the rain cloud, and blessed God when he found water; and she showed her the picture of the camel and of the caravan, and told her how they were sometimes buried under the sands of the desert. And she told her a story of the mother who wandered into the wilderness with her son, and when the water was spent in the bottle she laid him under the shade to die, and went and prayed in her anguish to God; then, how an angel brought water from heaven, and her son lived. She told her of another story from the Bible, how there fell no rain in Israel for more than three years, and the grass dried up, and the brooks wasted away, and the cattle died; and how the good prophet prayed earnestly to God, and the skies sent their blessed rain, and the earth gave forth her fruit. Many other things this good mother said to her child, to teach and entertain her. Then they sang together a sweet hymn or two, and the little girl was surprised to find the afternoon so swiftly spent, for the time passed pleasantly.

So she thanked her kind mother for the stories she had told, and the pictures she had shown her. And she smiled, and said, "What God pleases is best."

Her mother kissed her and said, "Carry this sweet spirit with you, my daughter, as long as you live, and you will have gathered more wisdom from the storm than from the sunshine."

SLAVES KNOW SOMETHING.—A man by the name of Jones is preaching to the slaves in Georgia. The manner of his reception at one place, is described by him as follows:

"Allow me to relate a fact which occurred in the spring of this year, illustrative of the character and knowledge of the negroes at this time. I was preaching to a large congregation on the 'Epistle to Philemon;' and when I insisted upon fidelity and obedience as Christian virtues in servants, and upon the authority of Paul, condemned the practice of *running away*, one half of my audience deliberately rose up and walked off with themselves, and those that remained looked anything but satisfied, either with the preacher or his doctrine. After dismission, there was no small stir among them; some solemnly declared 'that there was no such epistle in the Bible,; others, 'that they did not care if they never heard me preach again.'"

THE "HONEST AND GOOD HEART."—It is humble, because it feels how far its goodness is from extending unto God, and how much there is that belongs to the unprofitable servant even in its best services. It is submissive, because he that is of God heareth God's words, and receives them with implicit faith and thankful acquiesence. It glories not in its attainments, or its spiritual progress, because it is written, that it is God that maketh it to differ from another's, and that he resisteth the proud, but giveth grace unto the humble.

The Sabbath Recorder.

New York, October 9, 1845.

WHY ARE YOU SO FEW?

In conversing with men upon the claims of the original Sabbath, one is often called upon to answer very strange questions, which show how easy it is for minds unreconciled to the truth to raise objections. At one time, perhaps, he will be asked, "Is not the fourth commandment obeyed by keeping *any* day holy after six days of labor?"—just as though the language of the commandment was so ambiguous as to allow persons to choose for themselves which day of the seven to observe! At another time he may be asked, "What difference does it make which day is kept if we only have a weekly day for rest and worship?"—as though our own accommodation in having a rest day was indefinitely more important than the question of obedience or disobedience to God! But when all these subterfuges have failed, as fail they must, there is one resort left—one question which cannot be answered—and that is, "If the seventh day is really the Sabbath, how does it happen that so few persons observe it—why have not the great mass of men been brought to keep it?"

In answering this question, we might very justly refer to some facts equally strange, and raise still more perplexing questions about them. We might inquire, If Christianity is really true, how does it happen that so few believe in it? If Mahommedanism is false, why have such vast numbers adopted it, and lived and died in the belief of it? If Protestantism is superior to Popery, why has the Church of Rome been permitted to number more members than all the Protestant churches? But we should feel, after asking these questions, that we had given no good reason for rejecting Christianity, or adopting Mahommedanism, or turning Papist. So when we are referred to the few who keep the Sabbath in comparison with the many who keep the Sunday, we see in the facts of the case no good reason for rejecting the Sabbath or adopting the Sunday.

But waiving this answer—which we know is good for nothing, although just as good as the question to which it is a reply—there are substantial reasons why Sabbath-keepers are few; and these reasons are of such a nature as not to imply weakness or uncertainty in regard to the truths to which they relate. Let us look at some of them.

One reason why Sabbath-keepers are so few is that they have from a very early period been opposed by the most powerful ecclesiastical organizations. The history of the church which is found in the Sacred Volume furnishes no illustration of this opposition. On the contrary, it shows that the disciples of that time were Sabbath-keepers. But as soon as Christianity became popular, opposition was manifested in a form not to be unheeded. Constantine exerted all his influence in favor of the day which was set up to rival the Sabbath, while he declared the observance of the day which God had sanctified and blessed to be anti-christian and Jewish. He was supported by priests and councils, who used all their religious and social influence to promote his views. By such means the observance of the Sabbath was rendered unpopular, and those who persevered in it were reduced to a mere handful. This state of things continued during the dark period which preceded the Reformation; nor was it greatly improved even by that movement, although the ways of expressing hostility materially changed. From that time to the present day, the men who should have been the staunchest advocates of truth and free inquiry, have been openly hostile to the candid discussion of this question, and ready at any time, when discussion seemed likely to spring up, to exert all their influence for its suppression.

Another reason why Sabbath-keepers are so few is, that the civil power has generally been exercised against them. By this we do not mean to assert, that it has been used to put them down; but simply, that it has given its sanction to opposite views, and thus thrown a most formidable obstacle in our way. With a large portion of the community, the law of the land has more weight than the law of God; and as the law of the land has been on the side of Sunday, and many civil inconveniences have stood in the way of observing another day, they have adopted the most popular and convenient practice. It is not uncommon to meet with men in all the different stations of life, who know and acknowledge the claims of the divine law, yet neglect them and follow the course which the civil law marks out. Not unfrequently they go so far as to express a wish that the law was different—that it encouraged the observance of the Sabbath instead of Sunday; then might they act out their convictions without inconvenience. Of course the state of piety in the hearts of such persons, must be low; indeed, they often confess that it is low, and that if they had religion enough they would follow the dictates of their own consciences and the Bible irrespective of personal convenience. It is more than possible, that if we could count up exactly the number of those who in their hearts approve our views, and wish they might prevail, we should have a host, if not a majority, on our side. As it is, the great mass seem opposed to us, and will continue so while the civil law remains as it is.

A third reason why Sabbath-keepers are so few is, that the social and business arrangements of society present great obstacles to their worldly success, and induce many to leave the Sabbath. The extent of this evil can hardly be appreciated by those who have given but little attention to the subject. There are only a few communities, and those small, in which a majority observe the seventh day. Hence it is impossible to carry on an extensive business without inconvenience from this source. There are great numbers who think they cannot endure this inconvenience, and when temptation comes they fall away. We know some facts to illustrate this assertion. One Sabbath-keeping church we know, the former minister of which brought up a large family of children, whom he provided with the means of education, and of entering upon mercantile and professional business. But before that pious father was called to his rest, he saw nearly all of his children abandon the faith which he held to be sacred, and had studiously instilled into their minds. Another family in the same church we know, of which nearly one half the descendants have forsaken the Sabbath, and adopted the popular day of rest. In each of these instances, if one were to converse with the individuals, he would find them wholly unsatisfied with the common arguments in favor of the first day of the week, and justifying their practice simply on the ground of expediency and convenience. If there could be a general overturn, without any self-denial on their part, they would most gladly welcome it. As it is, they go along halting and self-condemned rather than to face the frowns of business men, and endure the apparent losses to which consistency might expose them. We pity such men, because we know that many of them are now miserable and dwarfish religious beings; but most of all we pity them for the account which they must give to him who has said, "Ye cannot serve two masters." If the men of this class who are now living in different sections of the country could be assembled, they would make a large army; and if they could be fired anew with a love for the truth, their influence would be irresistible. But as they now are, their own peace is gone, and their influence is for the most part neutralized.

When we look at these facts, and consider how strong are the influences that draw men away from the Sabbath, we cannot wonder that Sabbath-keepers are so few; nor can we see in their fewness an argument against their correctness. On the contrary, our wonder is that they are so many; and instead of finding here an argument against them, we see proof, that this work is of God and will not come to nought.

Baptist Foreign Mission Board.—A special meeting of the General Board of Foreign Missions of the Baptist General Convention was held in Philadelphia on the 24th of September. The principal object of the meeting was to decide upon the question of transferring certain missions now under the patronage of the General Convention to the care of the Southern Baptist Convention. It was decided that the Board had no power to make the transfer, since the missionaries, as parties to the arrangement, have a right to choose which association they will be connected with. If any of them should prefer to change their relation, and come under the patronage of the Southern Convention, the Board express a disposition to furnish them every facility for so doing. It was also decided, that in view of the recent missionary organization at the South, and the imperfections in the provisions of the Constitution, it is expedient to call a meeting of the Convention, to be held at the Baptist Tabernacle in the city of New York, on the 3d Wednesday in November next.

"The World's Convention."—A Convention assuming this imposing title has been in session for a week past in New York. It is made up of the advocates of all the different systems of social and political reform—Fourierites, Communitists, &c. &c. Robert Owen appears to be the leading spirit, and serves as President. John A. Collins is one of the Vice Presidents, and has had considerable to say. The different speakers give a dark picture of the present condition of the human family, and express a great deal of sympathy for their suffering fellow men. Plan after plan has been proposed for their relief, but no one has yet received the sanction of the Convention, and been put forth as a catholicon. Each man has his own notions, and is not to be limited as to the time or manner of discussing them. All express a determination to account for existing evils and cure them without any aid from Revelation. In such circumstances, confusion and discord are naturally to be expected, and have been abundantly realized. Indeed, we believe it is confessed by some leading members of the Convention, that if they could for a moment entertain the idea of a devil, they should think him one in their midst. Be that as it may, their deliberations are likely to furnish another proof of the impotency of those schemes of reform which deny the true origin of existing evils, and overlook the divinely-appointed remedy.

Schism in a Baptist Church.—The last case of division which we have heard of, occurred at a recent meeting of the Regular Baptist Association in Rush County, Md. The question upon which they split was, whether it was right to fellowship a church holding the doctrine of the employment of human means in the work of salvation. After a long and warm discussion, a minority of the Association, headed by Dr. Wilson Thompson, withdrew and proceeded to organize a new Association, which they style the anti-means party.

An Example worthy of Imitation.—A Protest against Slavery has lately been issued by one hundred and seventy Unitarian Clergymen, (being nearly three fourths of the ministers of that denomination,) many of them distinguished for their talents, learning, and social standing. Its language is clear and forcible, and its spirit wholly unexceptionable. They protest against the system, among other reasons, because it is a violation of the law of Right, and the law of Love; because it degrades man, the image of God, into a thing; because it necessarily tends to pollute the soul of the slave; because it tends to defile the soul of the master; because it eats out the heart of the nation, restricts education, renders life insecure, violates the divine institution of families, and by hard and hopeless toil makes existence a burden.

SLAVERY IN THE SOUTH.

To the Editor of the Sabbath Recorder:

From your paper of the 28th of August, I clip the enclosed article, headed "Republican Despotism," which is credited originally to the "True Wesleyan." It is a specimen of many similar articles I have met with in the Sabbath Recorder. Let me assure you, that the whole production is as arrant and impudent a fabrication as was ever published; and I cannot refrain from expressing my surprise, that a paper which is conducted with so much fairness and discretion as yours seems to be, should become the medium of transmitting such idle and preposterous caricatures of Southern slavery. I can only attribute it to the fact, that *personally* you are wholly uninformed as to the real treatment and condition of the slaves in the South. I hope you will not again admit such grossly false and injurious statements to appear in your columns; for I should regret to withdraw my subscription from your paper, yet regard to truth and opposition to falsehood in every guise, will constrain me to do so, (however little you may, as I suppose you would, be affected by a loss of a single subscriber,) if your paper continues to supply to your Northern readers such overcharged pictures of the character of their Southern brethren.

The article in question is too grossly overcharged and too obviously false, to merit serious refutation. Please republish it, that your readers may judge for themselves. It is by such wretched calumnies as these, that designing men create and keep alive a wild excitement in the North, and enlist in the advocacy of their mischievous schemes many good men, who, *if they knew the truth*, would never embark in such romantic crusades on fancied errands of benevolence. Here it is said, (without any names or dates,) that a female slave in Georgia is made to marry at 14; when she has four children, *two* are torn from her and sold by her inhuman master. No one acquainted with negro slavery in the South, need be told, that no purchaser would have bought children of so early an age as these *must* have been. They would have been of no use, but rather a burden to their purchaser, who (without their mother) could scarcely have reared them to be serviceable. Then this same woman escapes from Georgia and makes her way to Pennsylvania, where she is secreted by a Quaker, and suddenly her master appears in pursuit of her, on "*the old white horse she used to drive*," as if the distance from Georgia to Pennsylvania presented no greater obstacle to her master's riding the old white horse, than if they had been adjoining plantations. Here too the most inhuman punishments were inflicted on this imaginary sufferer, without any cause being alledged or any complaint made; as if the whites at the South whipped their servants and shot pistols at them at pleasure. Why, the contented, well-clad, healthy, happy colored man here, would laugh in your face at such a burlesque!

Believe me, Dear Sir, in spite of such preposterous stories, by which you North men are so often gulled, if you would come amongst us, you would see a very different state of things. Not that there are *no* cases of injustice or oppression; that state of happiness is not to be found in any society in which a laboring class exists—and Southern slavery forms no exception. But this is indubitably certain, that if considerations of humanity do not restrain the master from acts of violence, oppression and cruelty, those of *self-interest* always interpose to do so, for slaves are intrinsically so valuable that it is always the *interest* of the master to treat them well, to feed and clothe them abundantly, not to overtask them, and in bad weather and sickness always to minister to their wants and promote their comforts. Happily for them and humanity's sake, interest stimulates benevolence to use them well and promote their comforts, and there is no manner of doubt that their condition is infinitely preferable to the proscribed and outcast race of free negroes in the free States, with all its fancied and boasted blessings of liberty. The one is free of care, contented and happy—the other is degraded, full of anxieties, exposed to perpetual insults and mortification, morose, a social outcast, and by consequence, discontented and miserable.

Will you give place to these hasty lines.

A. B. Magruder.

Charlottesville, Va., Sept. 1845.

Remarks.

☞ The article alluded to in the foregoing letter found its way into the Recorder while the responsible editor was absent from his post for a few days. But he has examined it carefully since his attention was called to the subject, and must confess himself unable to discover the evidence that it is so "grossly overcharged and obviously false" as Mr. Magruder represents it. Three statements contained in the article seem to satisfy his mind that the whole story is a preposterous fabrication. Without taking room to republish the whole article, (which was so recently before our readers, and to which they can so readily refer,) let us look a little at these three statements:—

The first statement is, that after a female slave had borne four children, the two oldest were torn from her and sold; which Mr. Magruder thinks impossible, because they would not have been old enough to be of any value to a buyer. Now, if he will look at the article carefully, or at his own statement of the matter, he will discover that there is no intimation whatever as to how old they were. They could not have been less than two or three years old, and for aught which the narrative asserts they might have been twenty or thirty. What is there then so preposterous in this?

The second statement is, that when this runaway mother was stopping at the house of a Quaker in Pennsylvania, she saw her master ride along on the "old white horse." This Mr. M. doubts, because Pennsylvania is a great way off from Georgia, and it is not easy to pass from one State to the other. But does he not know, that it it is quite common for Southern men to spend their summers at the North, and that it is quite possible for them to bring along their own horses if they have favorite ones and please to bring them? If he does not know this, then he may be as ignorant of Northern customs as he deems us to be of Southern. But if he does, then why deny a well-authenticated narrative because it states that a Georgia horse was seen in Pennsylvania?

The third statement is, that inhuman punishments were inflicted upon this slave mother; which Mr. Magruder thinks doubtful, because self-interest always interposes to restrain the master from acts of violence, oppression, and cruelty." We believe that Mr. M. is a member of the legal profession. Now if a case should happen to come up before a judicial tribunal in which it should be *proved* that a passionate father, under the influence of anger, had maimed or killed his own son, would he venture to plead the cause of that father, and expect to acquit him, by saying that it is unreasonable to suppose the man guilty, since self-interest would restrain him? We think not. But this is precisely a parallel to the case in hand. It is *proved* by thousands of witnesses, that inhuman punishment do frequently occur in slaveholding communities. Yet Mr. M. questions the statement of a slave woman to that effect, and pleads the cause of the slaveholder, simply on the ground that self-interest would restrain the master from violence and cruelty! Such a plea seems to us more preposterous than any thing contained in the narrative to which he objects.

Mr. Magruder makes a great flourish about the advantages of the contented and well-clad slaves of the South, over the proscribed and outcast free negroes of the North—as though he really supposed that there could be no greater objection to slavery than the cruel treatment of its miserable victims. In this supposition he is entirely mistaken. We do not doubt that the system leads to cruelties enough; it naturally makes a tyrant of the master and a cringing subject of the slave. But this is not our main objection to it. What we hate and oppose in slavery is the *chattel principle*—the principle that a *man* may be made a *thing*—may be held as a piece of property—may be bought and sold in the market like a horse or a dog. That principle involves all other evils, and needs not the addition of any particular instances of cruelty to make us loathe it. It is comparatively unimportant to us whether the slave is clothed in rags and fed on potatoes, or wears purple and fine linen and fares sumptuously every day. If he is subject to the caprice of his master, and liable at any moment to be separated from the objects of his love, and sold into the worst form of servitude, he is a miserable being, however well he may now be fed and clothed. Yet it is a natural result of slavery to make just such beings. Hence we hate and oppose it. Nor does it abate our opposition to be told that the free whites of the North are "degraded, full of anxieties, and exposed to perpetual insults and mortification." The system of slavery which exists at the South has placed them in that condition, and is adapted to keep them there. To use their present degradation, therefore, as an argument for continuing the system which has ground them down to the dust, is both cruel and unjust. How it can be done consistently with loving our neighbors as ourselves, is a problem which we are unable to solve.

EDITING A NEWSPAPER.

The following paragraph on this subject, by the editor of the National Intelligencer, shows not only that he is a shrewd observer, but that he has had some experience in the business he is talking about:—

"Many people estimate the ability of a newspaper and the industry and talent of its editor by the quantity of editorial matter which it contains. It is comparatively an easy task for a frothy writer to pour out daily, columns of *words, words*, upon any and all subjects. His ideas may flow in 'one weak, washy, everlasting flood,' and his command of our language may enable him to string them together like bunches of onions; and yet his paper may be a meagre and poor concern. But what is the labor, the toil of such a man, who displays his 'leaded matter' ever so largely, to that imposed upon the judicious, well-informed editor, who exercises his vocation with an hourly consciousness of its responsibilities and its duties, and devotes himself to the conduct of his paper with the same care and assiduity that a sensible lawyer bestows upon a suit, or a humane physician upon a patient, without regard to show or display! Indeed, the *mere writing* part of editing a paper is but a small portion of the work. The industry is not even shown there. The care, the time employed in selecting, is far more important—and the tact of a good editor is better shown by his selections than by anything else; and that, we all know, is half the battle. But as we have said, an editor ought to be estimated, and his labors understood and appreciated, by the general conduct of his paper, its tone, its temper, its uniform consistent course, its principles, its aims, its manliness, its dignity, its prosperity. To preserve these as they should be preserved, is enough to occupy fully the time and attention of any man. If to this be added the general supervision of a newspaper establishment, which most editors have to encounter, the wonder is, how they can find room '*to write at all!*'"

Dedication.—The Seventh-day Baptist Meeting House in Richburgh, Allegany Co., N. Y., was dedicated to the worship of God on the sixth day of the week before the last Sabbath in September, 1845. Dedication discourse by Rev. Z. Campbell, pastor of the Church. H. P. B.

☞ The Minutes of the General Conference are now ready. We wish those who have an opportunity to send for them would embrace it; otherwise, they will soon be forwarded by mail.

General Intelligence.

FOREIGN INTELLIGENCE.

The steamship Cambria, which reached Boston on Thursday evening last, brought fifteen days later foreign news.

The fears entertained of a failure in crops were dissipated by fine weather.

The mania for railway speculation continues unabated in England, France, and other countries.

The steamship Great Britain, from this port; arrived at Liverpool Sept. 15, at 7 o'clock, A. M., she sailed Aug, 30th.

The Queen has returned from her German tour. She called, on her way home, at the Chateau d'Eu, and passed a night or two under the hospitable roof of the King of the French. The meeting of the two monarchs on the shore of Treport is set forth with all the wordy minuteness of London letter-writers. A bathing-machine was the only available conveyance at hand for landing Queen Victoria on the dominions of her powerful neighbor, and in this frail thing of planks the "anointed" monarchs embraced, with a becoming sense of the ludicrous.

An explosion of a most awful nature took place in the Laboratory department of the Royal Arsenal, Woolwich, on the 17th ult., by which seven persons were killed instantaneously. The whole of the glass of the windows was destroyed by the explosion, and the building set on fire, and on bursting open the door a most awful spectacle was presented of the dreadfully scorched bodies heaped above each other at the back of the door, to which it appears they had rushed, but failed in opening it. The clothes of the deceased were literally burned off their bodies, and their remains blackened.

Experimental trips have been made on the Croydon Atmospheric Railway, which, with allowance for the fact that every thing is not yet in complete working order, have been very satisfactory. The line is five miles long, extending from the Dartmouth arms to Croydon. The average speed, only one engine being employed for the five miles, thirty miles an hour; the greatest velocity forty-five.

Our advices from Switzerland dwell much upon the agitated state of the country, but give no details worth repeating. The people of Berne are much excited, and it is believed that when the harvest shall have been got in, all Switzerland will be again in a state of convulsion. At present the people are too much occupied to make war upon each other, but the disposition is not wanting.

The Pope is in a declining state of health. He is sadly plagued with a cancer in his nose. Being upwards of eighty years of age, *it is not* likely that, with his maladies, he *will long be* spared. He is a good-hearted, well-meaning, pious man, and is personally much beloved.

The Bishop of Munster lately celebrated the fiftieth anniversary of his elevation to the Diocese with much ecclesiastical pomp. It was *a sort of set-off to the defections* brought about by Ronge. With the exception of a French Bishop, this prelate is the only one who has presided over one diocese for fifty years since Rome ruled Christendom.

The Pope has severely reprehended the laxity of the discipline and exertions of the Catholic Priests in Whestphalia.

The Frankfort Journal mentions that the King of Wurtemburg has been twice fired at at Meran, in Tyrol, but fortunately without being injured.

King Oscar of Sweden has entirely won the hearts of his people by equalizing the law of marriage and inheritance, despite the opposition of the nobles.

Some fanatics have been preaching at Exeter to immense audiences, announcing that the end of the world is fixed for the 10th day of this month.

The London papers announce the death, on the 17th of September, of William Penn, Esq., great grandson of William Penn, the founder of Philadelphia. His age was 69 years.

The iron-ship builders, Messrs. Hodgeson & Co. of Liverpool, are building an iron ship of 1,200 tons burden, the first of a line of steamers between New York and Liverpool.

A terrible conflagration occurred at the market town of Morton-hampstead, Devonshire, levelling in its progress no fewer than fifty dwelling houses, besides consuming a vast amount of property.

The general opinion in Europe was that there would be no war with Mexico. They predicated this opinion more on the poverty of Mexico than on the want of cause of war.

It is stated that orders have been sent out within the last two months, to the amount of three millions sterling, for the importation of foreign grain, under the expectation that it will be required before the harvest of 1846, either to be mixed with english grain, or to be used separately.

Ireland.—It was rumored that the Queen was about to visit Cork.

The Repeal agitation has lost an able, *enthusiastic*, and withal an honest champion, by *the untimely* death of Mr. Thomas Davis, the principal editor of the Nation newspaper, who died Sept. 16th from the effects of a gastric fever, with which he was seized about ten days previous. Mr. Davis had barely entered the prime of life, being little over 30 years of age, and the columns of the journal over which he has presided since its establisment bore ample testimony to his capacity as a writer of no ordinary ability. The Repeal Association, it is said, have determined to honor the lamented gentleman with a public funeral.

Mr. O'Connell is still rusticating at Darrynane, from whence he issues his weekly missives to the repealers in Conciliation Hall. He is about emerging from his mountain home, to attend "monster" demonstrations in Kerry, Mayo, and Tipperary.

The eldest son of the late Mrs. Hemans has been appointed engineer to the Irish Great Western Railway.

France.—Mexico and the United States have again occupied much of the attention of the Parisian journalists; but all that has been said may be summed up thus, either that there will be no war at all, or that, if a war, the United States will completely crush their puny adversary.

DISEASED POTATOES.—The disease amongst the potatoe crop seems to be universal; it has attacked the esculent simultaneously in Great Britain, and on the European as it did last year on the American continent. Several suggestions have been thrown out for remedying the evil, the most practical of which has been put forth by a farmer of Dusseldorf; he recommends harrowing deeply the earth in which the tubercles are planted. This plan, it is said, will produce evaporation, by which the humidity caused by the fermentation will disappear. Some districts have escaped the ravages of the disease, but the injury is too wide-spread not to cause alarm. On the European continent the potatoe crop has been all but destroyed, and in Holland, Belgium, and the north of France, the most serious fears were entertained—so serious that the exportation of food was rigidly prohibited, and all duties on the importation of it rescinded.

GRAND BATTLE IN CIRCASSIA.—Intelligence, via. Odessa, has been received of a battle between the Circassian forces under Schamil Bey, and the Russian army (50,000 strong) under General Woronzoff, who attacked the town of Dargo, the head-quarters of Schamil. After five days' hard fighting the Circassians were obliged to abandon the fortress to the enemy, having expended all their ammunition, not, however, without carrying off their artillery and baggage to the mountains. The loss on the part of the Russians is said to amount in killed alone to 8000, among whom are three generals and forty other officers, and four aids-de-camp of the commander-in-chief. The latter, finding his army so much crippled, for the number of wounded is enormous, was destroying the fortifioations to retire to Tiflis, to reorganize his force. Dargo was defended by Schamil's regular troops, consisting of a corps of Dagastan infantry, and the Russian and Polish deserters from the Emperor's service.

A SOUNDING ELECTRIC TELEGRAPH.— At the meeting of the Academy of Sciences on Thursday M. Laborde laid before the Academy a description of a new electrical telegraph, the signals of which are made by sounds. A system of electric telegraph was also presented by Garnier, which, however, has one remarkable feature—viz., a double dial-plate, for letters or signals, arranged in such a way as to prevent some of the confusion that exists in the present system.

MELANCHOLY.—Died, at the residence of his father, in West Goshen, on Wednesday afternoon, the 27th ult., John Patten, aged 11 years. In recording the above we are pained to add another to the melancholy effects resulting almost directly from the perpetration of the horrid crime for which Jabez Boyd has been recently tried and convicted. John Patten could not survive the death of his elder brother. The mutilated and disfigured remains haunted his imagination day and night, and gave his youthful memory no rest. To use his own language, "he could not cover Wesley up." From the moment of witnessing the sad and harrowing spectacle presented in the fiendish murder of an affectionate brother, a deep and settled gloom took possession of his mind, which the constant care of those around him could not alleviate. He was sent to school, in hope that the scenes of boyish fancy, and the mingled play of young associates would bring back the life and joy of his eye; but there was no rest, no respite for the gloom around him. In the midst of the play, and whilst repeating his lessons, the spectacle was still before him, and he would burst out in uncontrolable grief, until the heart sickened at his sufferings. His frame sunk under the oppression, and still the vision was there; and when, a short time before his death, maternal care hung over and enquired his wants, it was still "Wesley,"—"Wesley is giving me a drink of water," was his reply. Who can fathom the depth of his sufferings? But they are now over; he has left this early scene, and passed into the embrace of an affectionate brother, who stood upon the bright shores of eternity, beckoning him to the scenes of joys unnumbered. [West Chester (Pa.,) Jeff.

FUGITIVE SLAVES.—A sad and unwarrantable case is stated in the West-Jersey Mail. A party of strangers in a wagon called at the house of Jefferson Johnson, a colored man, having a wife and three children living near Eastham Mount, and they learned from the children that their mother had gone to work at Mr. Beck's. Thither they went, and seeing the woman in the barn-yard, milking, they immediately seized hold of her and dragged her up to one of the wagons by main force. Here Mr. Beck came up, and to his inquiry as to the meaning of this incursion into his premises, these men declared the woman to be *their property—their slave.* Before Mr. Beck had time to recover from the surprise into which he was thrown by the unexpectedness of the rencontre, the poor creature was hurried into the wagon, and the party drove off at the top of their horses' speed. Arriving at Johnson's house, they seized the three children, that were born in New Jersey, and pitching them into the wagons, like calves for the market, put whip to their horses and escaped. This is an outrageous proceeding, and calculated to make the worst impression against those who have legal claims, and are willing to test them in a proper manner.

EXTENSIVE RELATIONSHIP.—During the course of the trial of Dr. Boughton, now going on, it became necessary, says the Hudson Republican, for Judge Edmonds to remark upon the degrees of relationship with the parties to a suit, by which persons were disqualified from serving as jurors. The exemption extended, His Honor stated, to the ninth degree of consanguinity, or as far as third cousins. In speaking upon this subject, he said that when appointed to the office of Recorder of that city some years since, knowing from the fact that his ancestors were among the first settlers of the place, that he had an extensive relationship there, though in many cases very distant, he requested his mother to give him the names of all the persons she knew in the city, who came within the degree of third cousins, whose case it would be improper for him to try, if they should ever come before him. Extraordinary as it may seem, she gave him the names of 2,300! This, in a population of 5,500, is what we should call a pretty extensive relationship.

THE MILLERITES ATTEMPTING TO RAISE THE DEAD!—Last Sunday one of the followers of Miller and Himes, committed suicide at Nashua, N. H., by walking deliberately into the Merrimac river, in the presence of several persons on the opposite side, who could not reach him till he had drowned. It soon became noised about among his Miller brethren of the town, a number of whom repaired to the spot, took charge of the body, and carried it to one of their own houses. All at once they became filled with faith that they could restore him to life, and with that view actually prayed and sung over the corpse nearly all Sunday night.

Such a degree of infatuation as this, at this enlightened day, is hardly credible, but the above facts came to us in such an authentic form that we are not permitted to doubt the statement, as strange as it may seem. [Boston Times.

SHAVINGS FOR TREES.—The season of the year for transplanting has arrived. The following we take from the Boston Cultivator:

A Mr. Cass, in West Roxbury, set out two elm trees on dry sandy soil, and put pine shavings around one, and in four years, the one around which the shavings were put, was twice as big as the other. Otherwise than the shavings, they were treated alike, and when set they were about of the same size.

Capt. Joshua Lovett 2d, of Beverly, is a very successful cultivator of trees, as is evident by his superior specimens of fruit exhibited at the Horticultural Room. He has made numerous experiments, and he thinks one of the best substances to lay around trees to protcet them from drought, and promote their growth, is the dust from shavings; of course the shavings themselves would be good on decomposition.

THE MONEY MADE BY FARMERS.—A Wisconsin letter relates the following, as a not unusual operation among the farmers of that Territory.

"I have heard of repeated instances here of men coming into Wisconsin in the Spring, taking up a quarter section (160 acres) of land, at $1 25, breaking up and fencing 50 acres, putting in wheat, and realizing from the sale of their crop the following year more than enough to pay for the land, improvements, seed and all—that is over one hundred per cent. in the year."

This throws into the shade the profits of steam mills, and indeed of manufactures of all sorts. There can be no great distress in a country where agricultural operations, pursued in this rude way, pay so well. The time is yet far distant, in this country, when the man willing to work will suffer for the want of either the luxuries or the necessaries of life. Agriculture, poorly as the free traders say it is rewarded, is on the whole, the least crowded and best paid of all the departments of industry. The wonder is that any man should aim to be anything else than a good farmer. [Express.

LATEST FROM MEXICO.—The Santa Ana party are in favor of postponing the declaration of war against the United States to a more propitious time, in view of the present distracted and unprepared condition of the country. The *Siglo XIX* still contends, as it did in the outset, that as the war with the United States is a war of defence solely, the object of which is to recover a portion of territory which has been wrested from Mexico, that an *express declaration* or announcement of war is not necessary; that the previous protest and solemn declarations of Mexico cover the whole ground.

The Government is so beset with difficulties and embarrassed in its resources, and the country is in so distracted a state, that it is believed that another revolution is inevitable, and that it may occur at any moment. [N. O. Pic., Sept. 23.

EXPOSURE OF A CONSPIRACY.—We published a year ago, some account of the trial and conviction of a Catholic Priest in Indiana (Romain Weinzœplin,) for an aggravated crime upon a female of his church, while at confession. The testimony was of a revolting character, and the wretch was consigned to the Penitentiary, loathed by all except a few friends who believed him innocent. Several months elapsed, when circumstances led others to apprehend that he was the victim of a conspiracy. An effort was about to be made to obtain a pardon, but he interposed against this, unless his innocence could first be established, saying that liberty and life were of no value to him without his good name. Recently, facts have come to light which fully establish that innocence. Schmoll, the prosecuter, who had gone off to Missouri, there confessed the conspiracy to four German acquaintances, who disclosed the facts in a letter to Rev. Mr. Deydeir, of Evansville, Indiana. One of the counsel of the imprisoned Priest went to Missouri, and obtained affidavits setting forth that the wife of Schmoll, who swore against the Priest, had been suborned to do so by her husband, who threatened to abandon her if she refused. [Alb. Eve. Journal.

Rev. C. T. TORREY.—A correspondent of the Hallowell, (Me.) Standard, who lately visited this individual in the Maryland Penitentiary, states that his confinement is undermining his health; his eyes are dim, his voice hoarse, and his spirits depressed; and it is feared he cannot live out the period (five years) for which he was sentenced.

SUMMARY.

The common instruments for measuring time among the ancients, were hour glasses, sun dials, and a vessel of water, with a hole in its bottom. King Alfred's time-keeper consisted of six wax tapers, twelve inches long, enclosed in a lantern of horn so thin as to be transparent.

Wall street, on which the Exchange fronts, owes its name to its having been the northern limit of the city for some time after its first settlement. A wooden barrier was built along this line, for protection against the Indians.

The Lexington Inquirer of the 20th ult. says—"We learn that at the time of putting our paper to press, ten of the Committee, appointed by the meeting in this city on the 18th, to remove the office of the True American, were on trial before the City Court."

The Pittsburg Gazette says, that a man who hires a house for any definite time, is accountable for rent during the whole of that time, even though the house should be burnt down in the first quarter. For example—a person hired a house in Pittsburg in March. In April, it was burnt down. In June, the landlord sued for a quarter's rent, recovered it, and in September he may sue again.

The Oregon, Knickerbocker, Empire and Express, brought their passengers on Saturday night for 25 cents fare. In some cases passengers were taken at one shilling each

The expense of the fetes given upon the occasion of the Queen's visit to the Rhine is stated, in the German papers, to amount to 5,000,000 francs (£200,000 sterling). The musicians alone were paid 400,000 francs.

It is stated in the Boston Traveler that a new daily paper, to be called The Empire, is about to be started in this city. Rev. J. N. Maffitt is to be one of the editors.

The Alton Telegraph says, We deeply regret to state that Schuyler Strong, Esq., one of the most distinguished members of the Illinois Bar, put a period to his existence at his residence in Springfield a few days since.

The steamer Canada arrived at Quebec from Montreal, having on board between fifty and sixty insane persons. They were conveyed in cabs to the Beauport Asylum.

A man has been brought to New York from Philadelphia by Hays, supposed to have been concerned in the $27,800 robbery of Mr. Rowley.

The Abolitionists of Massachusetts have nominated Samuel E. Sewall as their candidate for Governor, and Elihu Burritt, the "Learned Blacksmith," for Lieut. Governor.

John Van Steenberg, charged with the murder of Sheriff Steele, has been pronounced guilty of murder by the Jury before whom he was tried.

Boughton, alias, "Big Thunder," who was on trial at Hudson, has been convicted and sentenced to the Clinton State Prison for life.

A practical and scientific gentleman offers, for $30,000, to sink an Artesian Well in Boston to the depth of 1,700 feet, by which it is estimated that more than a million of gallons of the very best water can be thrown into the city every day, and to a height of at least one hundred feet above the surface of the earth. An effort is about to be made to raise the money by subscription.

Mr. Bagley has a muskmelon at his market house which measures 2 feet 6 inches in circumference, one way, and 3 feet 4 inches the other, and weighs 24 1-2 pounds. It was raised in the garden of Capt. Stephen Atwood, of Nashville.

Two gentlemen had their pockets picked while attending the Liberty Party Convention, at the Tremont Temple, Boston, on Wednesday evening. Mr. John A. Andrew lost his wallet containing $44, and Mr. Josiah Hayden a memorandum book with between $60 and $70. Either on the same evening or the next morning Mr. J. E. Yetman, of New Jersey, lost his wallet, with about $85 in it, $51 of which was in New York money.

A frightened bullock broke loose from a towboat at the foot of Chambers street one day last week, and dashed furiously through the streets without injuring any one until he reached Maiden lane, where he gored a woman severely. He was stopped in his mad career by running against a lamp post, which threw him down. He was caught by some courageous fellow by the horns and held until a negro put an end to his existence.

A new Magnetic Telegraph is about to be opened between this city and the extreme end of Long Island. The points to be reached are Coney Island, and along the railroad to Fire Island light.

The steamer Great Western, in coming out of Green Bay, near Death's Door, struck a rock and broke a hole in her bottom. By vigorous pumping, however, she was able to reach Milwaukie, but sank within the piers.

In speaking of the arrangements for reposing at night on board of Canal Packets, a lady a few days since remarked, that it made her drink of sleeping on a fence rail, and covering herself with two yards of tape!

Mason H. Seely, who had formerly been employed to convey the mails to and from the post office and cars at Geneva, has been arrested at Niagara Falls on suspicion of having been engaged in the late mail robbery.

We have at last the satisfaction of announcing that the subscription to the Erie Railroad is full and the books are closed. It was understood in the street, that the amount obtained exceeded three millions by some $300 or $400,000. This great work is therefore now secure.

The fashions in Paris at present are the most ridiculous that can be imagined. Men wear tiny hats, with scarcely any brims; coats almost without tails; trousers without straps, and about a yard wide at the ankles; tremendous waistcoats, of the fashion and dimensions worn in the year of grace 1745; enormous watch ribbons, bearing ponderous bunches of seals. The ladies wear robes fitting tight to the body, and buttoning up to the chin like a soldier's jacket; paletots, fastened in every respect like those of men, only made of silk; and bonnets resembling corpulent and apopletic coal-scuttles.

It has been stated in an address delivered at Jacksonville, Illinois, before the State School Convention, that there are *two hundred thousand* children in the State of Illinois, destitute of the means of obtaining a common school education.

It takes 1200 tons of silver per annum to defend this country from foreign invasion.

German physiologists affirm, that, of twenty deaths of men between 18 and 25, 10 originate in the waste of the constitution by smoking.

The Newark Advertiser says, that a lad of 18, named J. Shields, who has been paying his attentions, which it appears were not acceptable, to a girl living in Catharine street, Newark, shot himself before the door of her father's house, on Saturday night of last week.

The drought has been so severe in a portion of Indiana, that a farmer has been known to sell a valuable cow for three yards of satinet.

The New York Tribune very justly remarks: 'There are people in the world who consider every generous sentiment, every liberal tendency, every expression of sympathy for the oppressed or suffering, as rank 'demagoguism,' which must have its origin in some selfish, sinister, sordid purpose. Those who take this view of things cannot help it, we suppose; but they might have more wit than to expose themselves."

The town of Rome, in Western New York, containing a population of over five thousand, has been built up by factories for making paddles and oars from the ash, thousands of which are shipped by almost every vessel for England, France, Germany, Prussia, Sweden, Russia, and throughout all the East. The Junks of the Chinese are now all managed by American oars, and the small boats of all Europe and Asia are now propelled by the enterprise of the people of this village.

Dr. Amos Parker, of Bolton, is believed to be the oldest postmaster in Massachusetts, having been appointed in the year 1808.

The New Orleans Courier mentions the accession of one of the compositors upon that paper to a fortune of $10,000—announced to him by letter while at work at the case. He coolly finished his work, and left for Missouri, where the property lies.

It is said the New York *pick-pockets* are about prosecuting steamboat captains for cautioning passengers to beware of them. It injures the business.

The Massachusetts State Agricultural Society, with the view to improve the dairy breed of cattle in that State, has sent a Commissioner to Ayrshire for the purpose of purchasing a number of cows and a bull.

The Athenæum says, "Mr. Lyell has, we understand, left England for another tour of the United States."

The Providence Journal says, we have heard it suggested that Henry Wheaton, now U. S. Minister at Berlin, would probably receive an invitation to accept the Lane Professorship of Law in Harvard University, in the place of Judge Story, deceased. It is understood that Edward Everett will be the successor of Mr. Quincy, as President of the University.

Wm. B. Bosswell was yesterday arrested on a charge of attempting to sell a free colored man named Hillard Evans as a slave, to a gentleman of this city. [N. O. Pic. 26th.

Judge Morris, in his History of the town of Litchfield, Ct., says:—

"The first use of the violin in this town for a dance, was in the year 1748. The whole expense of the amusement, although the young people generally attended, did not exceed one dollar, out of which the fiddler was paid. When this instance of profusion took place, parents and old people exclaimed that they should be ruined by the extravagance of the youth. In 1798, a ball, with the customary entertainments and variety of music, cost $160, and nothing was said about it. Such has been the difference in the manners of Litchfield within a half century."

Asia Minor is at the present moment suffering all the horrors of a famine. For the last two years the crops have failed, and water is so scarce that the quantity required for the consumption of a small family costs an enormous sum. The exportation of corn has been prohibited after the 15th of August, excepting in the case of contracts previously entered into.

At Constantinople the drought has been so great that water, usually abundant, sold as high as 2d. per gallon. The surrounding district suffers severely.

A remarkable instance of liberality occurred at Lowell last week. In one of the factories a lad lost his arm by its becoming entangled in the machinery. The company made him a present of $300; the hands employed there $300 more.

A Mr. P. Lee, of Maysville, Kentucky, advertises seven runaway slaves, offers a reward of seven hundred dollars for their apprehension and arrest. Among the fugitives was an infant four months old, and a white woman described thus by Mr. Lee: "Fanny, the mother of four children, is about 25 years of age, white as most white women—straight light hair."

It has been estimated that a quantity of spider's web, weighing a quarter of an ounce, would reach from London to Edinburgh, a distance of four hundred miles.

Four new Roman Catholic Bishoprics are about to be established in China, in the cities thrown open to Europeans by the treaty of Nankin.

DIED,

At his residence in Marlborough, Salem Co., N. J., Sept. 25, of brain fever, CALEB A. MOORE, in the 25th year of his age. Although his bodily sufferings were great, he endured them all with that perfect resignation which the religion of Jesus only affords—"Blessed are the dead that die in the Lord." COPIED.

At Lost Creek, Va., on the 27th of September, Miss EDITH BOND, daughter of Eli and Amelia Bond, aged 21 years.

The circumstances attending her death were truly heart-rending. On Sabbath day, Sept. 20, in company with a brother, she started on horseback to ride eight miles and attend a meeting where a new Baptist minister was expected to preach. After proceeding more than half the distance, her horse took fright, and threw her off, dashing her head against a stone. This so stunned her, that she never revived sufficiently to open her eyes or speak, although she lived a little more than one week. She was a remarkably amiable and affectionate daughter; and although she had never made a public profession of religion, her friends hope to meet her in a better world. May the blessed Lord sanctify the affliction to the salvation of precious souls. How important that we have our work done, and stand ready and waiting for the coming of the Lord. COMM.

LETTERS.

Isaac D. Titsworth, Gardner Coon, Ives Morse, Joseph Spicer, Maxson Green, Hiram P. Burdick, Walter B. Gillett, (too late for this week—will see you before the next,) Levi H. Bond (you may as well retain it for a while).

RECEIPTS.

Alfred—Jeremiah Burdick, Thomas Lewis, Isaac Fenner, $2 each; Daniel Maxson $1.
Little Genesee—Samuel Wells $2 75, Z. R. Maxson $1 50, Elkanah Babcock 75c.
Hopkinton, R. I.—Samuel Merritt Jr., Alfred Collins, Joseph Spicer, Amos Langworthy, Samuel Merritt, Isaac C. Burdick, $2 each.
Lost Creek, Va.—Levi H. Bond $2; Eli Vanhorn $1.
Clarksburgh, Va.—Abel Bond, sen., $2.
Phillipsville—Davis Stillman $2.
Friendship—Samuel P. Crandall $2 50.
South Branch—Dea. E. Johnson $4.
Sacketts Harbor—John Utter, Jr., $2.
Portville—Gardner Coon $1.
Kingsville, O.—Ives Morse $2.

NEW SUBSCRIBERS.

Lost Creek, Va.
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Moses Vanhorn.
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Nancy Satterlee,
Daniel B. Cottrell,
Stillman Witter,
Jesse B. Cartwright.
Genesee Valley.
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Friendship.
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West Genesee.
Elliot Smith,
Elias I. Maxson,
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Alden D. Seaver,
Daniel Childs.
Little Genesee.
David Maxson,
Lewis J. Coon,
Zaccheus P. Maxson,
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Wait S. Burdick,
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Henry C. Champlain,
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Wm. S. Coon,
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Miscellany.

The Dying Boy to his Mother.

"Let me go where angels go."

Mother, do let my spirit fly
Beyond this world of wo:
Pray let me soar above the sky,
And go where angels go.

Look upward with believing eye,
And hearken to their song:
They beckon me to come on high,
To join their shining throng.

How happily the angels live!
How beautiful they are!
Ne'er shall their countenance receive
Furrow from pain or care.

They dwell in ever-living bowers,
God's glorious throne in view:
I want to cull immortal flowers,
And be an angel too.

I see, I see an angel-band
Come through the heavenly gate;
And now around my bed they stand:
Mother, for me they wait!

Then weep not, mother, Christ the Lord,
Whom soon I hope to see,
Yes Christ himself hath spoke the word,
"Let children come to me."

Weep not, but let me go to joy
Beyond what tongue can tell;
And praise Him who will place your boy
Where saints and angels dwell.

[London Cottager's Friend.

IGNORANCE THE MOTHER OF SUPERSTITION.

It has been coined as one of the great lies of Infidelity and Atheism, that Ignorance is the Mother of Devotion. The truth is, that Ignorance is the Mother of Superstition, and where there is not an intelligent devotion, founded on the people's acquaintance with the Word of God, there will be an immeasurable fund of superstition passed over to the power of the Priests for them to work upon at their pleasure. This is the secret of the illimitable despotism which the Romish Priests have always exerted over their subjects. It can be maintained only by keeping their subjects in profound ignorance of God's Word. Hence their hostility against the Scriptures. While the Word of God is concealed, they can fill the spiritual world with whatever shapes of terror they please, to evoke from its darkness the affrighted conscience. They let down the curtain of their own traditions over the nature of that spiritual world as God has revealed it, and of our duties in regard to it, and then filling that curtain with curious and awful paintings addressed to the superstitious vision of ignorant minds, they have lighted up behind it the fires of their own kindling, to terrify and subdue the world by the moving phantasmagoria of shapes which the genius of superstition has invented.—They have turned out from the temple of God, the beautiful and winning forms of religious truth, and have set in play the whole machinery against which the ptophetic apostle so early warned the Church under the titles of voluntary humilities, and worshipping of angels, seducing spirits, and doctrine of devils. Many times has the world's superstitious vision been crowded with such supernatural terrors. The world's Priests have been the world's Magicians, with all the shoals and armies of evil spirits and dark miracles at their command. But when the Word of God rises on the world's darkness, then air is freed from those shapes, that in the midnight of the mind have brooded at the altar, and watched at men's doorposts, and weighed upon the intellect. In the language of Milton, describing the conquest of the demons by the Babe of Bethlehem,

> The flocking shadows pale
> Troop to th' infernal jail;
> Each fetter'd ghost slips to his several grave.

So, when the Word of God broke upon the world in the Reformation, there was a renewal of that exorcism of devils, which took place at the coming of Christ, from Pagan oracles and altars. The secrets of Popish superstition were unveiled, and the Flamens or Priests of Romanism trembled in the midst of services as quaint and unchristian as those of Paganism itself.

> The oracles are dumb,
> No voice or hideous hum
> Runs through the arched roof in words deceiving.
> Apollo from his shrine,
> Can no more divine,
> With hollow shriek the steep of Delphos leaving.
> No mighty trance, or breathed spell,
> Inspires the pale-eyed priest from the prophetic cell.
> In consecrated earth,
> And on the holy hearth,
> The Lars and Lemures moan with midnight plaint;
> In urns and altars round
> A dread and dying sound
> Affright the Flamens at their service quaint;
> And the chill marble seems to sweat,
> While each peculiar power foregoes his wonted seat.

Over a great part of the Christian world there was such a dispossession of the dark genii of Romanism out of their haunts, when the Bible was reinstated on its throne; men's hearts and minds, as at the Roformation. In the new worship of traditions, temples and ordinances, now so rife in some directions, these exorcised spirits seem to be stealthily trooping back to their abodes.—Nor is it an easy matter for such a system, or for those who serve under and uphold such a system, to relinquish the wielding of so tremendous a power as it has exercised, or to lay bare the secrets by which it is maintained. To the light of God's Word they will not come, lest their deeds should be made manifest. [Cheever.

PURITY.—"I would have you attend to the full significance and extent of the term *holy*. It is not abstinence from outward deeds of profligacy alone; it is not a mere recoil from impurity in action. It is a recoil from impurity in thought; it is that quick and sensitive delicacy to which even the very conception of evil is offensive; it is a virtue which has its residence within, which takes guardianship of the heart, as of a citadel, or inviolated sanctuary, in which no wrong or worthless imagination is permitted to dwell. It is not purity of action that is all we contend for; it is exalted purity of heart—the ethereal purity of the third heaven; and if it is at once settled in the heart, it brings the peace, and the triumph, and the untroubled serenity of heaven along with it. In the maintenance of this, there is a constant elevation; there is the complacency, I had almost said the pride, of a great moral victory over the infirmities of an earthly and accursed nature; there is a health and a harmony in the soul, a beauty of holiness which, though it efflouresces in the countenance, and the outward path, is itself so thoroughly internal, as to make purity of heart the most distinctive evidence of a work of grace in time—the most distinctive evidence of a character that is ripening and expanding for the glories of eternity."

[Thomas Chalmers, D. D.

THE GREAT SEA SERPENT.

The following description of this monster of the deep, which has been exhibited in New York for some time past, we take from the True Wesleyan:—

The skeleton was found in March last, by Dr. Koch, a German scientific gentleman, who was engaged in making Geological researches in the South Western States. It was found in Washington County, Alabama, about 18 miles from Tombigby River, on a high bluff 140 feet above the surface of the Tombigby Bay, and about 130 miles from the Gulf of Mexico. The skeleton was found embedded in a limestone rock, out of which it was chiseled, the rock cleaving from the bone as it was broken up. The bones are petrified, and yet they retain so much of the quality and appearance of bone, as to leave no ground for deception. We have not the least doubt that it is what it professes to be, a real skeleton.

The skeleton is now 114 feet long, and as the bones of animals formed for coiling and for great distortions of body, are not so closely joined in the joints as other animals, it must have been much longer. The joints, as found, were so removed from each other as to make about three inches space between them. This being added to the present length of the skeleton, with the bones all compact, would increase its length to from 135 to 140 feet; it could not have been less than 135 feet long when living, and clothed with flesh. It now measures 7 feet through from rib to rib, and as the bones are naked, the addition of a reasonable amount of flesh would increase this measurement to nine or ten feet. This calculation would make the animal girt, when alive, from 26 to 30 feet. At the forward part of the body, where it must be supposed the neck of the animal commenced, were two feet or paddles, one on each side. From the last joint of the tail, it appears that the tail was forked, or rather spread like that of a fish. This was doubtless a propelling and steering power, while the feet or paddles forward, were propelling and balancing powers.

We are pretty confident that this creature did not belong to the fish tribe, but whether it belonged to the snake or lizard tribe, our limited examination does not enable us to express an opinion with certainty. It was one or the other, or a distinct species between the two. It would be folly for us to moralize upon the strength and omnivorous capacity of such an animal; our readers will do this for themselves, taking for the basis of their calculations an animal from 130 to 140 feet in length, and girdling from twenty-five to thirty feet, with head, jaws, teeth, and all other bones in proportion, and eyes as large as a large cannon ball, as they doubtless were, from the cavities they filled. We cannot estimate the power of such an animal, but only wonder at its greatness.

Thus far we have spoken with certainty, but there are other questions which are uncertain, and on which learned men will differ. As it was obviously a water animal, how came it where its remains were found? The general answer will be that that whole country was once an ocean. But when did this creature live and sport amid the billows, and reign king of the waters? for such he must have been. He lived, and had his day, and died previous to the formation of the rock in which his bones were found. At what exhibition of divine power was it that the waters fled from that country, when the billows hasted away to return no more? What power upheaved that mighty rock, in which was embedded these monster remains? When was all this done? How long did these bones slumber there? These are questions which we confess ourself unable to answer with any degree of certainty. We will close these remarks with a brief description of the Great Leviathan taken from the book of Job. We are not sure that these are not the bones of the creature so fearfully described by the Almighty himself, and now unknown to man among living animals.

"In his neck remaineth strength, the flanks of his flesh are joined together, they are firm, they cannot be moved. His heart is as firm as a stone; yea, as hard as a piece of nether mill-stone. When he raiseth up himself the mighty are afraid; the sword of him that layeth at him cannot hold; the arrow cannot make him flee: sling stones are turned by him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear. He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. He maketh a path to shine after him, one would think the deep to be hoary. Upon earth there is not his like, he is king over all the children of pride."

An Athenian, who wanted eloquence, but who was an able and brave man, when one of his countrymen had, in a brilliant speech, promised great things, got up and said, "Men of Athens, all that he has *said* I will *do!*"

Miraculous Escape.

An English paper, the Western Times, relates the following incident:

Budleigh Salterton has been the scene of a most thrilling incident. Six infant children on Wednesday morning, got into a boat on the beach, and a mischievous boy shoved it off. The boat drifted away to sea before the children were missed. Terrible was the agony of the mothers when they knew it. The preventive men went off in all directions; every boat was on the look out till far into the night. Daylight returned, and still there were no tidings of the helpless children; the day wore away, and still nothing was heard of them—they were lost either in the expanse of the wide ocean, or buried within its insatiable depths. A Plymouth trawler, on Friday morning early, while fishing saw something floating at a distance; she bore down to it and discovered it to be a boat—and in the bottom six children cuddled together like a nest of birds fast asleep, God having mercifully given that blessed solace after a day of terror and despair. The trawler took them aboard, feasted them with bread and cheese, and gladdened their despairing little hearts with a promise to take them home. Between three and four in the afternoon the trawler was seen in the offing with the boat astern. All eyes were turned towards her; the best spy glass in the town was rubbed again and again, and at last they made out it was the identical boat. The news flew through the town—the mothers came frantic to the beach, for there were no children discerned in the boat; none to be seen in the sloop. Intense was the agony of suspense, and all alike shared it with the parents. At last the trawler came in, and the word went round, "they're all safe," and many stout hearted men burst into tears, women shrieked with joy and became almost frantic with their insupportable happiness. It was indeed a memorable day, and prayer, eloquent for its rough sincerity, was offered up to Almighty God, who in his infinite mercy, had spared these innocent children from the perils and terrors of the sea during that fearful night. Five of these children were under five years of age, the sixth is but nine years old.

THINGS TO BE THOUGHT OF BY MEN IN TRADE.

Credit should be sparingly given, and integrity the basis of it.

Guarantees should only be taken in writing, and a consideration always expressed therein.

The honor of an honest man, as far as dollars and cents goes, dies when he dies—therefore, honorable conditions in writing.

Lying won't stand, while truth is truth.

Rascals may flourish, but honest men will outstep them.

Wealth is desirable, if honestly acquired, and is blessed by contentment.

Prudence in promises is a fair guarantee in the redemption of them.

A genuine scoundrel is a man who, by his sanctity has obtained credit; and through religious professions, keeps back property from his legitimate creditors.

A burglar is a gentleman compared with a smooth-faced merchant robber.

Credit or confidence given to men of doubtful integrity, is an injustice done to all who hold on to their honesty.

Liberality should never be extended to the niggardly and deceptive.

Risk any thing before you risk your reputation.

Truth is a restorative, it saves the conscience, and keeps up a glow of happiness under all the workings of life.

AGE OF POETS.—Are poets destined to a long life? It is rarely the case that they live to the common age of man, although instances are on record, where they have lived to fourscore years and upwards. If manual exercise is united with close study, a man may lengthen his days to a good old age. It is the disregard of what produces ill health and endangers life, that cuts down so many talented men in the flower of their days.

Aristo died at the age of 59.

Burns died at the age of 38; Byron at the age of 36; Brainard at the age of 32; Butler at the age of 68.

Cowley died at the age of 49; Collins at the age of 55; Cowper at the age of 69; Camocus at the age of 55; Carter at the age of 42.

Dryden at the age of 70; Dante at the age of 56.

Fessenden died at the age of 66.

Goldsmith died at the age of 44; Gray at the age of 57.

Hogg died at the age of 63; Hemans at the age of 45.

Logan died at the age of 40.

Milton died at the age of 66; Metastasio at the age of 84; Mellen at the age of 44; More at the age of 89.

Pope died at the age of 56; Petrarch at the age of 68; Pollok at the age of 29.

Rockwell died at the age of 24.

Shenstone died at the age of 50; Spencer at the age of 46; Scott at the age of 61.

Thompson died at the age of 48.

Vasso died at the age of 52.

White died at the age of 21; Watts at the age of 75; Woodworth at the age of about 60;

Young died at the age of 84.

RUM CONVICTIONS IN BRISTOL COUNTY.—At the recent session of the Court of Common Pleas, last week, at Taunton—Judge Ward on the Bench, there were a large number of trials, some of which were carried to the Supreme Court by exceptions—some continued, some plead guilty, and others resulted in convictions. The amount of fines, as we learn from the Dew Drop, was 310 dollars. The Dew Drop says—"In nearly all these cases, the witnesses were temperance men, and some of them testified from minutes which they made about the time the liquor was bought. The court, notwithstanding the bullying of the defendant's counsel, ruled that this evidence was admissible, and in his charge to the Jury said, that the fact that these witnesses bought for the purpose of prosecuting the rumsellers, should not tend (if their motive for so doing were as appeared from the evidence) to invalidate their testimony. On the other hand, they were to be commended for the course they had taken."

George Atwood, the person who brutally assaulted the Editor of the Dew Drop, for his fearless and manly endeavors to stop the rascally traffic in Taunton—was arraigned, retracted his plea of not guilty, and was sentenced to imprisonment in the county Jail for ten months. Atwood will probably let that Editor alone for the future.

[Hampden Washingtonian.

FOR THE CHILDREN.

The Butterfly.

BY MRS. SIGOURNEY.

A butterfly basked on a baby's grave,
Where a lily had chanced to grow:
Why art thou here with thy gaudy dye?
Where she of the bright and sparkling eye
Must sleep in the church-yard low.

Then it lightly soared through the sunny air,
And spoke from its shining track:
I was a worm till I won my wings,
And she whom thou mournest like a seraph sings:
Would'st thou call the blest one back?

The Young Chimney Sweeper.

Baptist had attained his twelfth year; he could sweep a chimney very well; but, poor child, he could not read. Nobody had ever taken pains to teach him. His master was a good-natured man, but very ignorant, and had not a single book in his house.

One day, while Baptist was walking in the street, he happened to see several scholars about his own age, who, after being let loose from school, were amusing themselves by playing at marbles. This was his favorite play, and he stopped to look at them. Very soon something, quite new to him, attracted his attention; this was their books, ranged in a line against the wall. He took one of them up, and was turning over the leaves, when the boy to whom it belonged came to him, and, much displeased, asked him what he was doing. Baptist put his hand into his pocket, and taking out some marbles, presented them to the scholar, saying, "Pray do let me look at it while you play?" The request was granted, and he continued to turn over and over the leaves, without being able to understand any thing. When the play was finished he gave the book to its owner, and, with a timid air, taking another marble from his pocket, he gave it to him, saying, "I wish you could read me a little before going." The scholar consented.

Baptist had always a strong desire to learn to read, but knew not how to attain his object. He went daily to the playground adjoining the school, and waited for the little boy with whom he had become acquainted; and, entering into conversation with him, at length made a bargain that he should teach him to read, and that for every letter he taught him he would pay him a marble. He strove to get marbles to pay his teacher, and applied to his book so diligently, that in a few weeks he began to spell words of one syllable very well. One day, however, coming as usual to his lesson, his young teacher thus accosted him: "You little dirty fellow, I cannot teach you any more; my father and mother have scolded me because you have dirtied my book with your black hands." Poor Baptist little expected to see his hopes thus cut off: very different, however, from those idle children who are glad of any excuse not to learn their book, he offered immediately to give his little master two marbles instead of one, and promised that he would also wash his hands. But whether it was ill-nature, or fear of being scolded a second time, the boy refused the poor chimney-sweeper's offer. Baptist, discouraged and sorrowful, retired, having now lost all hope, till suddenly he recollected he had seen letters on the tomb-stones in the neighboring burying ground; "I shall not dirty them," cried he, and immediately returns to the scholars, and offers to pay, in marbles, any one who would undertake to teach him to read on the tomb-stones. The boys, struck with his desire of learning, promised to give him lessons turn about, which they did accordingly. Their pupil made so rapid a progress that they proposed to take him to a Sunday school. This he accepted with joy. The master, satisfied with his application, and affected by the desire to learn which the young chimney-sweeper constantly manifested, gave him lessons daily, of which Baptist so well profited that he was soon able both to read and write. No sooner had he received a Bible than he embraced the truth it contains; and this poor chimney-sweeper, who, without instruction, might have remained in ignorance and sin, thus became a good man, a pious Christian, beloved by his brethren, and blessed of God.

[London Child's Magazine.

"She Hath Done What She Could."

"She hath done what she could," said the Saviour, of one whose devotion to him, led her to the tomb of her crucified Lord, to watch for his resurrection. Young Christian, can *that* be said of you? "She hath done what she could!" O, how full of encouragement is the simple story of Mary's love, especially to the female disciple of the Saviour.

There lived in a little log hut, in the outskirts of a neighboring State, a girl of sixteen. The only means of instruction ever enjoyed by her, did not exceed six months, but her mind was awakened by an ardent desire for knowledge. After she had learned by heart the few books within her reach, she took the Bible, and though she had seldom heard the gospel preached, yet the spirit of God inspired her with wonder, as she read the story of a Saviour's love.—Her wonder was changed to penitence; she was humbled; she sought pardon; and with a sense of forgiveness, came the inquiry, what she, a poor, ignorant child, could do for her Saviour. She thought of her brothers, she read to them over and over again, the lessons she had learned from the Bible. She had heard of Sunday schools, and with a determination to establish one among the few neighbors in her vicinity, she persuaded her father to lend his kitchen for a school room. When the Sunday came, twenty poor, ignorant children, filled her room. Soon, her school increased; old men and middle aged came, and the youthful teacher was happy, yet with a trembling heart she persevered.

Years passed, and in place of scores, hundreds gathered in that school, each returning Lord's day, and it is now in the midst of a flourishing village. A neat church stands by the site of the old log kitchen, and the songs of Zion echo from its walls, and the voice of the gospel minister is heard from its pulpit, on the Lord's day. That teacher sleeps! Her pure spirit has gone to receive the blessed commendation—"She hath done what she could."

Yes, she has ceased from her labors; but mark the sequel! A brother who listened to the first lessons of holiness that trembled on her lips, is preparing for the Christian ministry; others are devoted, useful Christians, and one of the scholars is already on missionary ground. Verily, "She hath done what she could."

To every young Christian we would say, "Go and do likewise." But do you ask what you can do? Look around you.—Are your brothers and sisters better for your example? Are your companions looking to you for a pattern of holiness, or are you a stumbling-block, over which they will plunge into the abodes of the lost? Say, is your heart steeped in the love of Christ? Is it burning with a missionary spirit? You can be a missionary even where you are, in your own town, in your own neighborhood, for there are those all around you who seldom hear the sound of the gospel. Seek them out; bring them to Christ. Thus, you may bear fruit to the glory of God, and of you too, it may be said, "She hath done what she could,"—and your name will stand out emblazoned upon the firmament of the upper world, as with the rays of a celestial sun. Is not the very thought enough to startle the soul with a thrill of heavenly rapture?

The Little Girl and the Bear.

A farmer and his family lived on the borders of a large forest in Germany, where there were a great many bears and other wild beasts. The farmer kept several dogs to guard his house and yard, and all the cattle in his fields, from the attacks of these fierce animals. The most vigilant of them all was a very fine Newfoundland dog that was called Lion. This faithful creature never suffered one of them to come near the house; and if ever any of the family were out late, he was sent to meet them, and always found out which way they were gone, and guarded them home again.

The farmer had a little girl, who ran into the forest one day, without thinking of the danger of going there by herself. It was a fine afternoon; and she found so much amusement in gathering flowers, and in many other ways, that she staid till it began to grow dusk. When she perceived that it was getting dark she was very much frightened, and set out to run home; but as she had not taken notice which way she had come, she was quite at a loss what path to take. At last, after looking about and considering which way she ought to go, she took a path that she thought led to her father's house. But she soon found how foolish she had been not to mind more what she had been about for this path carried her further into the forest, where she saw a bear coming towards her. This sight alarmed her most terribly. She turned about, and ran as fast as she could; but still she heard the bear coming after her.

Just at the instant when the bear was almost close to her, she heard a dog bark, and the next moment saw Lion running towards her. The bear stopped when he heard the barking of the dog; but Lion perceiving him, flew at him immediately, and gave him such a bite that the bear ran away roaring with pain.

When the father and mother missed their child, they set Lion out after her; and he had followed every step where she had been in the forest till he found her.

Lion came back to the little girl when he had made the bear run away, and went directly into the shortest path to his master's house. She went along with him, and he kept close to her till they got safe home.

It was great joy to all the family to see the little girl again, for they had been very unhappy about her. Indeed, if it had not been for this sagacious faithful dog, she would certainly have been killed by the bear. [Juv. Wes.

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PENNY MAGAZINE,

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THE London Penny Magazine, issued under the direction of the Society for the "Diffusion of Useful Knowledge," is, unquestionably, one of the most entertaining and useful of all the popular works which has ever appeared in any age, or in any language. Its pages embrace every subject in the wide field of human knowledge, and as every article, whether on

SCIENCE, HISTORY, BIOGRAPHY, LITERATURE, OR THE ARTS,

passed the careful scrutiny and critical ordeal of an able committee of learned men, the work may be placed in the hands of the youth of the country without danger or distrust. The popularity of the work in England may be judged of from the fact that during the first year of its publication

MORE THAN 80,000 COPIES

of the monthly parts were disposed of. In the United States too, the work has acquired no inconsiderable popularity.

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J. S. REDFIELD,
CLINTON HALL, N. Y.

PRICE CURRENT

ASHES.			
Pot, first sort		3	7
Pearl		4	5
CANDLES.			
Mould, tallow lb	9 *a*	11	
Sperm, east and city	27 *a*	29	
Do Patent	— *a*	38	
COFFEE.			
Java	9 *a*	11½	
Laguira	7¾ *a*	9	
Brazil	6¾ *a*	7¼	
St. Domingo	6¾ *a*	6¼	
DOMESTICS.			
Shirtings brown ¾	5 *a*	6½	
Do do ⅞	6 *a*	7	
Do bleached	7 *a*	9	
Sheetings b'wn 4-4	6¼ *a*	8	
Do do 5-4	10¼ *a*	12½	
Do bleached 4-4	7 *a*	12	
Do do 5-4	12 *a*	15	
Calicoes, blue	7 *a*	12	
Do fancy	6 *a*	14	
Drillings, brown	— *a*	8¾	
Kentucky jeans	25 *a*	50	
Satinets	40 *a*	75	
Checks 4-4	8 *a*	12	
Cotton yarn, 5-13	15 *a*	16	
FEATHERS.			
Foreign, lb	12 @	25	
American, Live	30 @	34	
FISH			
Dry Cod, cwt	2 57 @	2 62	
Pickled Cod, bbl	3 00 @	3 25	
Pickled Salmon tc	17 00 @		
Mackerel, No. 1 bbl	10 50 @	12 25	
No 2 bbl	9 50 @	10 00	
No 3 bbl	6 50 @	6 75	
FLAX			
Russia, lb	9 @	11	
American	7½ @	8	
FLOUR AND MEAL.			
Genesee	4 62½ @		
Michigan	4 62½ *a*		
Ohio, Hey. & Ven.	5 12½ @	5 25	
Pennsylvania	@		
Baltimore	4 62 @	4 75	
Richm'd c mills	5 75 @		
Do. county	@	4 75	
Brandywine	@	4 75	
Georgetown	— @	4 87½	
Rye flour	3 20 @	3 50	
Indian Meal	2 37½ @	2 56¼	
GRAIN.			
Wheat W.	85 @	1 00	
Do South new	85 @	1 00	
Rye, Northern	68 @		
Corn Jersey	57 @	60	
Southern	@	57	
Barley western	59 @	60	
Oats, Northern	41 @		
GLASS.			
English Crown 50 feet: 6x8 to 10x13	3 50 @	4 00	
12x18 to 16x26	5 50 @	6 50	
Eagle and Columbian: 6x8 to 8x10	2 10 @	2 30	
10x14 to 16x20	2 70 @	3 00	
HAY.			
North River, 100lbs.	72 @	75	
IRON.			
Pig, Eng. & Sc. ton	37 *a*		
Do Amer	35 *a*		
Bar do rolled	85 *a*		
Do RussPSI	100 *a*	102	
Do Swedes	84½ *a*		
Do Eng com	72 *a*	75	
Do do refined	85 *a*		
Sheet E & Am lb	7c *a*	7½c	
Hoop do cwt	5¾ *a*	6½	
LEATHER (Sole.)			
Oak, lb	18 @	22	
Hemlock, light	14 @	14½	
Middle	13½ @	14½	
Heavy	12½ @	13	
LUMBER.			
Boards N R [M ft	35 00 @	40 00	
Do. box	11 00 @	12 00	
Do. east. p.	10 00 @	11 00	
Do Albany, piece	8 @	18	
Plank, Gal [pine, M ft	33 00 @	40 00	
Scantling pine	14 00 @	16 20	
Do oak	30 @	35	
Timber, oak, cu ft	25 @	37	
Do Ga yel pine	35 @	40	
Shingles, 18in.	1 75 @	2 00	
Do. cedar, 3ft.	20 00 @	22 00	
Do. do. 2ft.	— @	17 50	
Staves, w o pipe M	@	45 00	
Do do bbl	28 00 @		
Do r oak hhd	27 00 @	28 00	
Heading, w o	@	45 00	
Hoops	25 00 @	30 00	
MOLASSES.			
New Orleans, gall	26 @	30	
St Croix	28 @	30	
Trinidad, Cuba	26 @	27	
Cardn's & Mat'nzas	24 @	25	
NAILS.			
Cut, 4d a 40d (3d 1c and 2d 2c more)	4 @	4¾	
Wrought 6d a 20d	10 @	12	
Horseshoes No 7 a 9	18 @	20	
PROVISIONS.			
Beef mess bbl	7 50 @	8 00	
Do prime	3 87 @	4 50	
Pork mess bbl	13 75 @	13 87	
Do Ohio prime	9 68¾ @	11 00	
Butter, west pme	15 @	16	
Do. Orange co.	18 @	22	
Do order to good	12 @	14	
Hog's lard	7¾ *a*	8¼	
Cheese, Am lb	6¼ *a*	7½	
Hams smoked	8½ *a*	10	
Do. pickled	7 @	7½	
Shoulders, smoked	6 @	6½	
Do. pickled	5½ @	6¾	
RICE.			
Ordinary 100lbs	4 37 *a*	4 50	
Good to prime	4 87 @	5 00	
SEEDS.			
Clover lb. new	8 *a*	9	
Timothy, tierce	12 00 *a*	16 00	
Flax, rough	8 50 *a*	9 00	
Do clean			
SUGARS.			
St Croix lb	7½ *a*	9	
New Orleans	6½ *a*	7½	
Cuba, muscovado	*a*		
Havana white	10 *a*	11	
Do Brown	8½ *a*	9	
SALT.			
Turks Isl bush	*a*	33	
Bonaire,	32 @	33	
Cadiz,	20 @	23	
Liverpool, fine	1 35 *a*	1 45	
SHEETING.			
Russia, white, p. 9	00 @	9 50	
Do. brown 8	00 @	9 00	
SOAP.			
N. York brown lb	3 *a*	6	
Castile	8½ *a*	9	
SPICES.			
Cassia lb	17 *a*	17½	
Cloves	33 *a*		
Ginger, race	*a*	6½	
Nutmegs No 1,	1 30 *a*	1 35	
Pepper, Sumatra	10½ *a*	10¾	
Pimento, Jamaica	11 *a*	11½	
TEAS.			
Imperial lb	35 *a*	90	
Hyson	45 *a*	88	
Young Hyson	34 *a*	88	
Hyson skin	20 *a*	60	
Souchong	18 *a*	60	
WOOL.			
Am. Sax. fleece, lb	35 *a*	37	
Do merino	30 *a*	33	
Pulled superfine	31 *a*	32	
S. Am. washed	20 @	21	
Do. unwashed	5 @	17	
African	8 @	14	
Smyrna	10 @	13	
Mexican	12½ @	13	

PRICE CURRENT

ASHES,			
Pot, first sort		3	7
Pearl		4	5
CANDLES.			
Mould, tallow lb	9	a	11
Sperm, east and city	27	a	29
Do Patent	—	a	38
COFFEE.			
Java	9	a	11½
Laguira	7½	a	9
Brazil	6¾	a	7½
St. Domingo	5¾	a	6½
DOMESTICS.			
Shirtings brown ¾	5	a	6½
Do do 7/8	6	a	7
Do bleached	7	a	9
Sheetings b'wn 4-4	6½	a	8
Do do 5-4	10½	a	12½
Do bleached 4-4	7	a	12
Do do 5-4	12	a	15
Calicoes, blue	7	a	12
Do fancy	6	a	14
Drillings, brown	—	a	8¾
Kentucky jeans	25	a	50
Satinets	40	a	75
Checks 4-4	8	a	12
Cotton yarn, 5-13	15	a	16
FEATHERS.			
Foreign, lb	12	@	25
American, Live	30	@	34
FISH			
Dry Cod, cwt	2 57	@	2 62
Pickled Cod, bbl	3 00	@	3 25
Pickled Salmon tc	17 00	@	
Mackerel, No. 1 bbl	10 50	@	12 25
No 2 bbl	9 50	@	10 00
No 3 bbl	6 50	@	6 75
FLAX			
Russia, lb	9	@	11
American	7½	@	8
FLOUR AND MEAL.			
Genesee	4 62½	@	
Michigan	4 62½	a	
Ohio, Hey. & Ven.	5 12½	@	5 25
Pennsylvania		@	
Baltimore	4 62	@	4 75
Richm'd c mills	5 75	@	
Do. county		@	4 75
Brandywine		@	4 75
Georgetown	—	@	4 87½
Rye flour	3 20	@	3 50
Indian Meal	2 37½	@	2 56¼
GRAIN.			
Wheat W.	85	@	1 00
Do South new	85	@	1 00
Rye, Northern	68	@	
Corn Jersey	57	@	60
Southern		@	57
Barley western	59	@	60
Oats, Northern	41	@	
GLASS.			
English Crown 50 feet: 6x8 to 10x13	3 50	@	4 00
12x18 to 16x26	5 50	@	6 50
Eagle and Columbian: 6x8 to 8x10	2 10	@	2 30
10x14 to 16x20	2 70	@	3 00
HAY.			
North River, 100lbs.	72	@	75
IRON.			
Pig, Eng. & Sc. ton	37	a	
Do Amer	35	a	
Bar do rolled	85	a	
Do Russ PSI	100	a	102
Do Swedes	84	a	
Do Eng com	72	a	75
Do do refined	85	a	
Sheet E & Am lb	7c	a	7½c
Hoop do cwt	5¼	a	6¼
LEATHER (Sole.)			
Oak, lb	18	@	22
Hemlock, light	14	@	14½
Middle	13½	@	14½
Heavy	12½	@	13
LUMBER.			
Boards N R [M ft	35 00	@	40 00
Do. box	11 00	@	12 00
Do east. p.	10 00	@	11 00
Do Albany, piece	8	@	18
Plank, Gal [pine, M ft	33 00	@	40 00
Scantling pine	14 00	@	16 20
Do oak	30	@	35
Timber, oak, cu ft	25	@	37
Do Ga yel pine	35	@	40
Shingles, 18in.	1 75	@	2 00
Do. cedar, 3ft.	20 00	@	22 00
Do. do. 2ft.	— —	@	17 50
Staves, w o pipe M		@	45 00
Do do bbl	28 00	@	
Do r oak hhd	27 00	@	28 00
Heading, w o		@	45 00
Hoops	25 00	@	30 00
MOLASSES.			
New Orleans, gall	26	@	30
St. Croix	28	@	30
Trinidad, Cuba	26	@	27
Cardn's & Mat'nzas	24	@	25
NAILS.			
Cut, 4d a 40d (3d 1c and 2d 2c more)	4	@	4½
Wrought 6d a 20d	10	@	12
Horseshoes No 7 a 9	18	@	20
PROVISIONS.			
Beef mess bbl	7 50	@	8 00
Do prime	3 87	@	4 50
Pork mess bbl	13 75	@	13 87
Do Ohio prime	9 68¾	@	11 00
Butter, west prne	15	@	16
Do. Orange co.	18	@	22
Do order to good	12	@	14
Hog's lard	7¾	a	8¼
Cheese, Am lb	6½	a	7½
Hams smoked	8½	a	10
Do. pickled	7	@	7½
Shoulders, smoked	6	@	6½
Do. pickled	5½	@	5¾
RICE.			
Ordinary 100lbs	4 37	a	4 50
Good to prime	4 87	@	5 00
SEEDS.			
Clover lb. new	8	a	9
Timothy, tierce	12 00	a	16 00
Flax, rough	8 50	a	9 00
Do clean			
SUGARS.			
St Croix lb	7½	a	9
New Orleans	6¼	a	7½
Cuba, muscovado		a	
Havana white	10	a	11
Do Brown	8½	a	9
SALT.			
Turks Isl bush		a	33
Bonaire,	32	@	33
Cadiz,	20	@	23
Liverpool, fine	1 35	a	1 45
SHEETING.			
Russia, white, p.	9 00	@	9 50
Do. brown	8 00	@	9 00
SOAP.			
N. York brown lb	3	a	6
Castile	8½	a	9
SPICES.			
Cassia lb	17	a	17½
Cloves	33	a	
Ginger, race		a	6½
Nutmegs No. 1,	1 30	a	1 35
Pepper, Sumatra	10½	a	10¾
Pimento, Jamaica	11	a	11½
TEAS.			
Imperial lb	35	a	90
Hyson	45	a	88
Young Hyson	34	a	88
Hyson skin	20	a	60
Souchong	18	a	60
WOOL.			
Am Sax fleece lb	35	a	37
Do merino	30	a	33
Pulled superfine	31	a	32
Am washed	21	@	21
Do unwashed	5	@	17
Africa	8	@	14
Smyrna	10	@	12
Buenos Ayres	12	@	13

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PUBLISHED AT NO. 9 SPRUCE ST.

VOL. II—NO. 17. NEW YORK, FIFTH-DAY, OCTOBER 16, 1845. WHOLE NO. 69.

The Sabbath Recorder.

PECULIARITIES OF THE WALDENSES.

Selected for the Recorder from Jones' History of the Christian Church.

"The term simply signifies inhabitants of vallies, and no more." p. 299. "These vallies were principally situated among the Alps, which divide France from Italy, Switzerland, and Germany; and among the Pyrenees, which divide France from Spain." p. 242-3.

"From the borders of Spain throughout the greatest part of the south of France, among and below the Alps, along the Rhine, and even to Bohemia, thousands of the disciples of Christ were found, even in the very worst times, preserving the faith in its purity." p. 244.

"They were called Piedmontese, Albigenses, Leonists, and Vaudois; as they lived at the foot of the mountains, in the city of Alby, in the city of Lyons, or more remotely in the mountain vallies." p. 277.

"Perrin, who wrote their history, had in his possession a New Testament in the Vallese language, written on parchment in a very ancient letter; and a book entitled in their language, "Qual cosa sia l'anti-Christ?" that is, What is Anti-Christ? under the date of the year 1120. And another book, entitled "The Noble Lesson," is dated A. D. 1100." p. 301.

"Rhinerius Saccho, *a popish inquisitor*, and one of their most implacable enemies, admits that the Waldenses flourished 500 years before Waldo," (one of their pastors) which carries their history back to the early part of the eighth century. p. 301.

The following were some of their peculiarities:

"Whatever is preached without Scripture proof, they account no better than fable." "And affirm that the traditions of the church are no better than the traditions of the Pharisees; insisting, moreover, that greater stress is laid on the observance of human tradition, than on keeping the law of God." p. 317.

"They look upon a church built of stone as no better than a common barn, neither do they believe that God dwells there." "And affirm that the temple of God is the universe; and that to build churches, monasteries and oratories to him, under the supposition that the divine goodness could be more favorably found in them than in other places, is limiting the divine majesty." p. 318.

"They say we ought not to have any set form of prayer." p. 322.

"They celebrate the Eucharist in their houses, hold cups, and say that the corporal or cloth on which the host (or consecrated bread) is laid, is no holier than the cloth of their breeches." p. 317.

"They say that there is no difference as to rank and dignity among priests. That every one has liberty to preach or instruct." p. 318.

"They condemn watching with the dead by night, because of the folly and wickedness which are practiced on these occasions." p. 318.

"They say that the souls of the dead, immediately on their parting from the body, enter into happiness or misery." p. 322.

"They take the Old and New Testaments for the rule of their lives. And say that the Holy Scriptures contain all things necessary to our salvation; and that we are called to believe only what they teach, without any regard to the authority of man." p. 334.

"They admit all the sacraments instituted by Christ, and the ten commandments." p. 465.

"They say, those act against the first precept of the Decalogue, who believe the planets can control the free will of man. Against such the Apostle Paul says, "Ye observe days, and months, and times, and years; I am afraid of you, lest I have bestowed on you labor in vain." p. 334.

"Because they would not observe saints' days, they were falsely supposed to neglect the Sabbath also, and were called Insabbati, or Insabbathists." p. 300.

"On the contrary, they kept the Sabbath day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith, and the commandments of God." p. 338.

"In their lives and morals they are perfect, irreprehensible, and without reproach among men, addicting themselves with all their might to observe the commandments of God." p. 336.

"Luther says, he had found among them one thing worthy of admiration, that laying aside the doctrines of men, they meditated in the law of God day and night, and were well versed in the sacred scriptures." p. 342.

In 1823, an English clergyman named Gilly, visited the Vaudois in the valley of Perosa, making his journey thither by Turin, and had an interview with Mr. Peyrani, whom he calls the late moderator of the Vaudois valleys, who was then 70 years of age, and is since dead. He was the successor of a line of prelates whom tradition would extend to the Apostles themselves; and represents him as having a library amply supplied with books and parchments, and paper manuscripts accumulated by his ancestors. He conversed freely in the English, French, Latin, and Italian languages.—Of the pastor's labors he says:

"In the summer, when these pastoral people are tending their cattle at a distance from the valleys, and occupying their *chalets*, or temporary cabins, upon the summits of the mountains, the clearness of the atmosphere allows the sound of the same Sabbath-bells to reach them, calling them to the worship of the Creator beneath the canopy of heaven. They assemble in a convenient place on the green turf to listen to the exhortations of their minister, who follows them on every seventh day to their remotest pasturings."

THE SABBATH BELLS.

"Those Sabbath bells, those Sabbath bells,
How many a tale their music tells,
Of hoary past, and hallow'd times
When martyrs heard their soothing chimes!

Those Sabbath times have passed away,
And many a throng that hail'd that day
Within the tomb now darkly dwells,
And hears no more those Sabbath bells.

And so 'twill be when these are gone;
That tuneful peal will still ring on,
While other saints will walk those dells,
And wake their praise with Sabbath bells."

S. D.

POMPEII AND HERCULANEUM.

A railroad carried us from Naples to Annunciata—a small town about two miles from Pompeii. Here we encountered a motly throng of hackmen, who were as bland as zephyrs towards us, but would turn upon each other with the deep, hoarse growl of a tempest, which we soon lulled to repose by mounting the coach which chanced to be nearest. The instant we were seated, our charioteer cracked his whip, and went off at full gallop, singing at the top of his voice one of the wild, sweet, Anacreontic airs of his country, with a spontaneity of soul which assured us that the man had never known an anxious hour or a troubled thought. We approached the disinterred city through an avenue of tombs rising above the road on either side. On approaching the gate, the first object to be noticed is an inn, such as country people still, in all the world, know well how to use, in order to lessen the expense of a visit to the city.—At each side of the gate are sentry boxes; passing within, we found ourselves in one of the principal streets of the city. The houses are generally but one story high. The roofs have quite disappeared, crushed beneath the weight of the volcanic ashes; but the walls stand perfectly firm. The streets are very narrow, and the pavement, composed of pieces of lava, is deeply indented by the wheels of Pompeian carriages. Many of the houses are built of lava—the fiery stream of some ancient eruption, long before the brief records of man began to note the awful voice and action of Vesuvius. Pompeii was destroyed, not by lava, but by ashes; which accounts for the admirable preservation of the objects found there. The calamity was not so sudden but that most of the inhabitants were able to save themselves by flight; hence very few human skeletons have been found. From the absence, in many of the houses, of things which must have been in them at the moment of the disaster, it is supposed that the people seized on what was most precious and carried it with them; or perhaps returned after the work of ruin was done, and recovered what they could by excavation. The ashy tempest which buried this fair city, raged for more than a week, swept quite across the Mediterranean, and left traces of itself on the distant shores of Egypt. Naples is just the same distance from the volcanic crater as Pompeii, and by a slight variation of circumstances might have been the buried city. Pompeii was once, perhaps at the time of the fatal eruption, on the sea, and its wharves were laved by the river Sarnus. The sea has long since retired to the distance of three-fourths of a mile, and the river has shrunk to a mere rivulet. After lying beneath ashes and cinders for 1676 years, indications of its site were accidently discovered. The excavations were begun in 1755. As yet, but one third of the city has been disinterred; but this has revealed to us objects of the deepest interest—including eighty houses, an immense number of small shops, the public baths, two theatres, two halls of justice called *basilicas*, eight temples, the prison, the amphitheatre, and other public edifices, besides a great number of fountains and tombs.

As you pass these silent and desolate streets, you are curious to learn all that is known of each house. You have your book and your map in your hand, and your guide at your side, prepared to supply every deficiency by a ready memory, or by a readier invention. We are now in the street which leads from the gate at which we entered, to the forum. On our left is a shop where drinks were sold; it has a marble counter, from which the passers by could take their refreshments without going within. I fear they were in the habit of drinking hot punch in those days; for the circular prints of the hot glasses or other vessels are still distinctly visible on the smooth marble. On the right stands the house of a musician. On the left again, a house which belonged to the vestals. Then comes the custom house, the house of a surgeon, in which were found the instruments already described. In what I might call grocers' shops, the large earthern jars which contained the wine, oil, and other articles, are still arranged around the wall. They were not moveable, their contents being dipped up by the ladles of which the museum at Naples contains a great many specimens. A baker's shop arrested my attention. The front portion upon the street contained the articles made ready for use. Behind this was the mill for grinding the grain, in the form of a coffee mill—consisting of a solid cone of very hard lava, fitted to a hollow cone of the same material; still further in the rear are the ovens; so that the whole establishment is quite comprehensive.

The general plan of the houses is that of a quadrangle, built round an open court. Nearly all the rooms open into this court, at the centre of which is a marble fountain, or cistern of water, and their only light is derived from the doors. From the small size of the apartments, it is supposed that hospitality could not have been one of the virtues of the Pompeians. They, probably, as the inhabitants of those countries still do to a great extent, spent much of their time in the forum, in the public baths, at the theatres, or at the amphitheatre. Here they saw every body, conversed with every body, and had therefore little motive for social entertainments at their own houses.

The baths of Pompeii are both spacious and splendid. They are divided into three separate apartments; the first for servants and for fires, the second for the use of the women, and the third for the men. All these apartments are beautifully adorned with frescoes, and with figures wrought in stucco, both in the ceilings and on the walls. The basin for cold water is twelve feet and ten inches in diameter, and is lined throughout with white marble. A bronze window frame was found in one of these baths, containing four beautiful panes of glass, which prove that this elegant comfort was not unknown to the Pompeians. Nor is this the only evidence of their skill in this kind of manufacture; for a large number of vases, bottles, and glasses, of very elegant patterns and beautiful material, have been brought to light. Some idea of the extent and magnificence of these baths may be formed, from the fact that 1000 lamps were found here. Imagine these magnificent apartments, with their bronzes, their marble statues, their relievos, all radiant with the light of a thousand lamps, and thronged with a gay and graceful people, in easy, flowing costume, breathing the balmiest air that was ever breathed without the gates of paradise, and you have a picture of one scene in Pompeian life.

The fact that most of the inhabitants of this unfortunate city were allowed to make their escape from impending ruin, induces us to sympathize all the more tenderly with those ill-fated victims who perished. I have already alluded to the skeleton of Diomede, found in his splendid villa without the gate; a still more touching memorial, found in the the same villa, is believed to be the remains of the mistress of the house and an infant child. The wet ashes had enveloped the mother with the child locked in her arms. There was found every feature and limb of both, exquisitely rounded. Even the linen which had enveloped her young and beautiful form was found adhering to the mould.—But nothing of that fair form remained, except the skeleton mother clasping her skeleton child—a gold chain about her neck, and gold rings on her bony fingers.

In the prison were found two skeletons with their bones still held by the shackles either of justice or tyranny. In a niche near the forum were found the remains of a soldier—his skeleton hand still grasping a lance.

I could not content myself with a single visit, but returned to spend a second day amongst these unique and deeply interesting ruins. The excavations were then going forward, and I had the pleasure of seeing the walls of a house laid bare, which had been hid from the light of day for 1800 years. The frescoes on these walls were as bright as if the pencil had traced them but yesterday.—The excavations are conducted by the government, and the premises are guarded night and day against depredations. Visitors are always attended by guides authorized by the government.

To explore Herculaneum* is a more difficult enterprise. It was buried beneath solid lava, or if beneath loose ashes and mud, these materials have consolidated into a gray rock, which makes excavation a slow and costly work. Nevertheless, a magnificent theatre, two temples, a portico, and several private houses, were excavated, but all except the theatre have been filled up, and the work is not now in progress. We descended into the theatre and wandered through its dark, spacious caverns, formed by excavation, for it was as completely filled with solid rock as a mould with molten lead. Many interesting and beautiful works of art were found here. The depth of our descent was between 70 and 80 feet below the surface of the rock. The modern town of Portici is built over the buried city, and whilst exploring the theatre, we could hear carriages rumbling along the street over our heads. [Calendar.

* Accidently discovered in 1726, in digging a well.

REV. ANDREW FULLER.

There is at this day no need of any commendation of Andrew Fuller, any more than of Scott, or Newton, or John Foster, or Robert Hall. Both in English theology and literature, the Baptists have great and venerable names. In theology Fuller stands pre-eminent. He was a man who united great depth of piety with largeness of view. He was a man eminent for a wise judgment; he was one of the most sensible of English theologians. There is a great unction in his writing, great richness of piety, as there was in his life and conversation.

We remember a description given to us of his conversation, by Rev. Christopher Anderson, of Edinburgh, who has recently published a large and valuable work, entitled The History of the English Bible. He was, we believe, an intimate friend of Andrew Fuller. 'Ah,' said Fuller to him one day, in the midst of his labors, 'dear brother, we must leave our work half done. There never was but one Being in this world, and never will be, who could say, "it is finished!"'

'I will tell you,' said Fuller on another occasion, 'how to get along in the world as a Christian. We must all have much to do with the world and in the world, and we cannot help it; but I will tell you how to get along; I will give you a good rule. Do what you have to do in the world like a man standing in the rain. A man will not stay long in the rain, if he can help it, and if you feel in the midst of worldly business and society, as if it were raining, you will get out of it as quick as possible.'

The works of Fuller are of the same precious spirit of deep, practical piety. They are food for the soul, not mere speculation. They are mellow fruits of the tree of life, which grew in the very centre of his mind and heart. Pluck them anywhere, and you will be refreshed by them.

Fuller was one of those English theologians, whose views of divine truth were formed not a little under the influence of the great theologian of New England, President Edwards. Mr. Sutcliff tells us, in a sermon preached at his funeral, that it was impossible to say when it was that he first became acquainted with the writings of President Edwards and other New England divines; but having read them, he drank deeply into them; particularly into the harmony between the law and the gospel, between the obligations of men to love God with all their hearts, and their actual enmity against him; and between the duty of ministers to call on sinners to repent and believe in Christ for salvation and the necessity of omnipotent grace to render the call effectual. The attainment of a knowledge of this harmony, and the practical power over men's hearts and consciences, which result from it, was a great and precious thing in Fuller's ministry.

In his dying hours, the record of which is so deeply interesting and instructive, he often intimated that his views of divine things were far more vivid and impressive than they had ever been before. He had a greater sense of the depravity of the human heart, and of the exceeding sinfulness of sin, as consisting in disaffection to the character and government of God, than at any former period of his life. He had, he said, an inexpressibly greater sense of the importance of ministers having correct views of the import of the gospel message, and of their stating and urging the same on their hearers, than he had ever done before. He was ready to think, if he could communicate his present views and feelings, they must produce a greater effect than his preaching had ordinarily done. 'If I were able to preach again,' said he, 'I should say things I never said before; but God has no need of me; he can raise up men to say them better than I could say them.' He would sometimes say, 'Ministers will never do much good, till they begin to pull sinners out of the fire.'

The last words he was heard to utter were these memorable ones; 'That God is the strength of his people, is a truth that I now see as I never saw it in my life.' So he passed into glory.

[N. Y. Evangelist.

MATERNAL INFLUENCE.

Timothy Dwight and Aaron Burr were first cousins—their mothers being daughters of the elder Jonathan Edwards. The mother of Dwight lived to educate and train her son and to enjoy the rich fruits of her watchful care; the mother of the latter, together with his father, an excellent and exemplary man, died while he was young. Thus early bereft of paternal guidance, Burr with high intellectual capacities entered upon a course which has made his name a terror, both in the social and political world. Few men, perhaps, ever attained to his enormity of crime; fewer still have experienced, more fully, the miseries which are the inevitable result of a career of sensuality and lust.

"Reft of his sire, too young his loss to know—
Lord of himself, that heritage of wo."

His evil propensities early acquired the mastery over his moral powers, and he fell, even in the meridian of his days, a wreck, a moral ruin, over which we shed a nation's tears, and over whose memory, withered though it be by pestilence of mighty vices, Christianity will long mourn,

"As o'er the grave of one whom God endowed
With powers noble, and for noble ends;
But who, in sin, conceived a mighty crime,
And fell—no more to rise."

As a contrast to the fate of Burr we may present that of Dwight. In the language of a terse and beautiful writer,—"He became eminently successful in extending the beauties of learning and religion, which he loved, and left him a noble monument of piety and genius in his written works. Who can say but that if Mrs. Burr had lived to watch and pray with her son, the highly gifted youths might have pursued the same narrow path, and they might have been equally useful in the earth, and equally happy in the heavens!

Mothers! though your children may not possess mental endowments of so high an order, with which to bless or curse mankind, to honor or offend God, elevate or degrade themselves, yet they do possess souls as precious, for whose salvation the same blood has been shed, and while your lives have been spared, they are much dependent on you for their guidance aright, and you are as deeply responsible to God as were those mothers, for the manner in which you discharge the sacred trust. O, are you individually prepared with reference to your children, to obey the summons, "Give an account of thy stewardship, for thou mayest be no longer steward?"

DR. BAIRD'S LECTURE ON EUROPE.

DAYS WITHOUT NIGHTS, AND NIGHTS WITHOUT DAYS.

There is nothing that strikes the stranger more forcibly, if he visits Sweeden at this season of the year when the days are longest, than the absence of night. Dr. B. had no conception of it before his arrival. He arrived at Stockholm from Gottemburg, 400 miles distant, in the morning, and in the afternoon went to see some friends—had not taken notice of time, and returned about midnight—it was as light as it is here half an hour after sundown. You could see distinctly. But all was quiet in the streets—it seemed as if the inhabitants had gone away or were dead. No signs of life, stores closed. The sun in June goes down at Stockholm a little before 10 o'clock. There is a great illumination all night, as the sun passes round the earth towards the north pole, and the refraction of its rays is such, that you can see to read at midnight. Dr. B. read a letter in the forest at midnight, without artificial light. There is a mountain at the head of the Gulf of Bothnia, where on the 21st of June the sun does not go down at all. Travelers go up there to see it. A steamboat goes up from Stockholm for the purpose of carrying those who are curious to witness the phenomena. It only occurs one night. The sun goes down to the horizon, you can see the whole face of it, and in five minutes it begins to rise. At the north Cape, lat. 72 deg., it does not go down for several weeks. Now (June 23d) it would be at midnight about 25 deg. above the horizon. The way the people there know it is midnight, they see the sun begin to rise. The changes in those high latitudes, from summer to winter, are so great that we can have no conception of them at all. In the winter time the sun disappears and is not seen for six weeks. Then it comes up and shows its face. Afterwards it remains for 10, 15 or 20 minutes, then descends. And finally it does not set at all, but almost makes a circle round the heavens. He had been asked how they managed in regard to hired persons, and what they consider a day? He could not say, but supposed they worked by the hour, and 12 hours would be considered a day's work. Birds and animals take their accustomed rest at their usual hours. The Doctor did not know how they learned the time, but they do, and go to rest whether the sun goes down or not. The hens take to the trees about 7 P. M. and stay there until the sun is well up in the morning—and the people get into this habit of late rising too. The first morning Dr. B. awoke in Stockholm, he was surprised to see the sun shining into his room. He looked at his watch, and found it only 3 o'clock. The next time he awoke it was five o'clock, but nobody in the streets. The people are not in the habit of rising so soon. The Swedes in the city are not very industrious, owing probably to the climate. The sun is up so long that it becomes very hot, though not so hot as our summer weather. The shopkeepers in Stockholm in the middle of the day, used to shut up their shops, and take their siesta; but the government allowed the Jews to come in, and they obliged the Swedes to change; the Jews kept their shops open in the middle of the day, and the Swedes had to follow their example. But they are not very thankful to the Jews for it.

The Diet of Norway does not allow a Jew to step his foot in that country. The law was made in the 19th century, and it is a disgrace to the age and its protestantism; they exclude both Jews and Jesuits. A few years ago the government advertised for money; a Jew went to Copenhagen to negotiate the loan. He made a bargain, and afterwards wanted to go ashore, but this privilege was refused him. They were glad of his money, but would not allow him to step his foot on the soil.

The country of the Swedes and the Norwegians may be called the New England of Europe. It is a land of rocks, and contains an innumerable number of lakes and islands—no part of it is perfectly level, and where the surface is comparatively level, it is undulating. There are many iron mines and some of gold and silver. The iron mine of Danemora, which is in a plain country and 500 feet deep, is particularly celebrated, as also the iron and copper mines of Falmouth. The mining districts are poor and populous, but you find there the best people in Sweden.

THE DYING GERMAN GIRL AND THE CHILD'S TRACT.

A woman to whom I gave the Tract "'Tis all for the best," after looking at the title asked me if it was for the best that her child had died. I endeavored to present the truth to her, and to comfort her, as two more of her children were seriously sick. As I left I gave her a few children's Tracts. A week after, as I was passing I heard some one calling me. I went to the house, and the woman met me in tears, telling me that another child had died. During her sickness she often spoke of me, and would not suffer the Tract to be taken from the bed. A short time before she died her countenance was lighted up with joy. She took the Tract, Life and Death of John Hands, (German,) and turned over the leaves until she came to the plate in connection with the passage "Suffer little children to come unto me," when she pressed it to her bosom, and requested her mother to read the passage. After she had read it, the child said, "The dear Saviour also calls me, and I shall soon be with my little brother. Oh mother, pray, pray." She then stretched out her little arms towards the Tract, kissed it, and exclaimed, "O dear Saviour come, come and take me to thyself," and so expired. A powerful impression was made on the mother's mind.

THE CHRISTIAN'S HOME.

Mourning Christian, dry every tear, thou art almost home. Every setting sun thou beholdest wafts thee nearer to thy heavenly home. Does he send pain and suffering upon thy poor, frail, clay tenement? thou shalt soon put on the robe of immortal bloom, and these afflictions, which are but for a moment, shall work out for thee a far more exceeding and eternal weight of glory. Art thou bereaved? thou shalt soon meet the dear ones God has called a little before thee, to dwell with them, to dwell with the Jesus whom you dearly love, and to join in their song of redeeming praise to God and the Lamb. There no farewell adieus are ever heard; there no sorrowing tear is shed; there no pain, no suffering, and, above all, *no sin* shall ever come, and God shall wipe away all tears from their eyes. Cheer up then, Christian; thy toil will soon cease, thy troubles will be over, and thou shalt receive that crown of glory prepared for thee from the foundation of the world. [N. Y. Evangelist.

ROWING AND SWIMMING FOR TRACTS.—The Rev. Mr. Goddard, Baptist missionary in Siam, states that passing through a canal, the Siamese manifested an unusual desire for Tracts. Two men in a small boat rowed hard to overtake them, but dropping their oars to take the Tracts, their boat was carried back several rods by the tide. They rowed hard and again came up and took each a Tract; but just as they turned away, he says, "their boat upset, and forthwith all I could see of them was one hand of each holding up his Tract out of water. Soon, however, their heads appeared, and with great care they made their way to the shore, towing their boat after them, without scarcely wetting their Tracts. Passing on a little farther, a grey-headed old man on shore called out for a Tract, and plunged into the water to swim after us; but as he could not overtake us we rowed up to the shore and waited for him. There is reason to hope that Tracts will not be altogether useless to those who are willing to take so much pains to get them."

The Sabbath Recorder.

New York, October 16, 1845.

SABBATH PETITIONS AND SABBATH LAWS.

We have received repeated inquiries respecting the Petition which was forwarded to the Legislature of the State of New York in 1839, and also respecting the provisions of the Law which was passed in answer to that Petition. This has induced us to look them up, and present them in a connected form for the information of those who may be interested in the subject.

The Petition.

To the Honorable the Legislature of New York,
represented in Senate and Assembly:

We, your petitioners, members of the Seventh-day Baptist Church in the town of ————, would respectfully represent, that there are more than three thousand individuals in this State, who are members of churches of the Seventh-day Baptist denomination, who regularly observe the seventh day as the Sabbath. We further represent, that we are liable to be called as jurors and witnesses, and to answer in civil suits, on the day we observe as the Sabbath. We do not wish to have any privileges granted to us which are not granted to others. We simply ask, that our religious views may be regarded by the laws of this State, and that we may be protected in the observance of the seventh day, the same as others are in the observance of the first day. We therefore entreat your honorable body to pass a law which shall exempt all persons who religiously observe the seventh day as the Sabbath, from serving in the militia, and from being liable to as jorors or witnesses, and from being liable to answer in civil suits, on the Sabbath. And, as in duty bound, we will ever pray.

The Law.

An Act in relation to the Seventh-day Baptists.

Passed May 7, 1839.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:—

§ 1. No writ, process, warrant, order, judgement, decree, or other proceeding of any court or office of Justice of the Peace, which shall be served or executed upon the seventh day of the week, commonly called Saturday, by or upon any person whose religious faith and practice is to keep the seventh day as a day set apart by divine commandment, as the Sabbath of rest from labor, and dedicated to the worship of God, shall be valid, except in cases of breaches of the peace, or apprehension of persons charged with crimes and misdemeanors. The service of any such proceeding, in all other cases, shall be utterly void.

§ 2. No person shall be subject to do or perform military duty on the seventh day of the week, whose religious faith and practice is the same as stated in the first section of this Act, except in cases of invasion, insurrection, or in time of war.

§ 3. This Act shall take effect immediately.

Such was our petition, and such the law passed in answer to it. No person who reads the petition candidly, will deny that its requests are just and righteous; and no person who reads the law in connection with the petition, can doubt that the Legislature designed in good faith to grant our request. But according to the late decision in the case of Maxson *vs.* Annas, it appears that the Legislature failed of its object. The petition asks that Sabbath-keepers may be exempted from liability "to *answer* in civil suits on the Sabbath;" but it has been decided, that the law only excuses them from having processes *served* upon them, and not from *answering* to those processes. Again, the petition asks that Sabbath-keepers "may be protected in the observance of the seventh day, *the same as others are in the observance of the first day;*" but it has been decided, that the rule which makes the first day no judicial day to those who observe it, does not apply so as to make the seventh day no judicial day to those who observe it. Hence the Legislature, according to this decision, totally failed of its object, which was to grant the prayer of the petitioners. Perhaps the decision was right, considering that it was made in accordance with the *letter* rather than the *spirit* of the law. But there is a court which has power to decide according to equity, even at the expense of technicality. If an appeal be made to that Court, we do not see how it can fail to decide in our favor.

Another Petition.

While we are upon this subject, we may as well publish a Petition which has been prepared for circulation in the State of Pennsylvania—called forth, as the reader will see, by the recent unjustifiable molestation of our German Seventh-day Baptist brethren in that State. The Petition reads as follows:—

To the Honorable the Legislature of Pennsylvania:

We, your petitioners, members of the Seventh-day Baptist Church in the town of ————, ———— County, would respectfully represent, that there are numerous individuals scattered throughout more than a dozen counties in this State, who are members of the Seventh-day Baptist denomination, making it a matter of conscience towards God to observe the seventh day of the week, commonly called Saturday, as the Sabbath. In submitting this memorial, we do not ask that any privileges shall be granted to us which are not granted to others. We simply ask, that our religious views may be regarded by the laws of the State, and that we may be protected in the observance of the seventh day, to the same extent that others are in the observance of the first day. We are moved to make this request in consideration of the fact, that some of our number have recently been molested in the enjoyment of their privileges, by being prosecuted at law for a breach of the first day of the week, and decision given against them. We have heretofore supposed ourselves sufficiently protected by that broad principle of the Constitution, which guarantees to every sect the rights of conscience. But recent developments having shown that this is not a sufficient security, we therefore entreat your honorable body to pass a law which shall exempt all persons who religiously observe the seventh day as the Sabbath, from serving in the militia, and from being called on as jurors, or witnesses, and from being liable to answer in civil suits, on the Sabbath. And, as in duty bound, your petitioners will ever pray.

MUSICAL CONVENTION.

A great Musical Convention was held in this city last week, which continued in session for three days. The meeting was one of considerable interest to musical professors and amateurs. Among the subjects discussed was that of using instrumental music in the sanctuary. The Convention recommended the use of the organ, and, with becoming discretion and reverence, some other instruments. Several interesting addresses were delivered. One was by Rev. Dr. Hooker, on the Musical Profession. He urged, that the main dependence of music for advancement in this country is upon the men who devote themselves to it as students, practitioners, and instructors. He mentioned some of the encouraging indications of the present period, among which were the improvements in vocal training, the growing attention to the subject on the part of the public, and the increase of musical assemblies for the cultivation of taste. Another address was by Rev. Mr. Seeley, on the influence of sacred music upon the piety and prosperity of the Church. He claimed that praise was as distinctly enjoined in Revelation as prayer, and that its neglect was as hurtful as the neglect of prayer. It is important likewise to the temporal prosperity of the Church, since it makes the house of God attractive, and brings into it many who would not otherwise come under the influence of religious instruction. He urged with much earnestness the importance of the whole congregation qualifying themselves to join in the high praises of God, and concluded with saying, "Let every thing that hath breath praise the Lord."

CURIOSITIES OF NEWPORT, R. I.

The antiquity of this place endears it to many hearts, it having been either their birth-place, or the birth-place of their ancestors. After landing from the steamboat on the long wharf at break of day, and walking up the main street, the first thing that attracted my attention was the dwellings built in the ancient style of architecture, with their hipped roofs, which had, doubtless, passed through many improvements and alterations since their erection, but still retained their original shape.

The next thing that strikes the eye of the visitor is the numerous wind-mills that stand upon the height of land east and north of the city, with their long arms flying in the air with swiftness according to the strength of the wind by which they are propelled. These may be seen to the number of six or eight. They have been erected to supply the absence of water power, and the people being much attached to the customs of their fathers, still keep them in operation, notwithstanding the superior advantages of steam power.

From these, the eye turns to the large and extensive boarding-houses, erected to accommodate visitors who resort here in the warm season in great numbers from the Southern cities. Back of the city only a short distance is a beautiful beach, where they have every convenience for bathing. Several hundred can be accommodated at the same time. One of the largest boarding-houses was consumed by fire in August last, but it will soon be rebuilt in superior style.

One of the greatest wonders of the place is what is termed the Old Mill. It has been standing as it now is from time immemorial. It is built of small stones, and a cement that appears to have been made of shell lime and sand. It is round, about fifteen feet in diameter, and probably about twenty feet in height. It stands upon pillars made of the same material, four feet high. The wall is from one to two feet in thickness, the inside as the outside, so that no one can determine for what purpose it was made. The gentleman who owns it, keeps it for its antiquity. It occupies one of the most elevated spots in the city. Some imagine that it has been a windmill; some an Indian observatory; and others a fort; but all is conjecture.

Another object of interest is the Jewish synagogue and burying-ground in Truro street. At an early day this Society was established by some Jews from Germany. Afterwards it came into the possession of the Portuguese, who continued to occupy the house until about forty years ago, when the few that were living moved to Boston. Since that time it has not been occupied. Mr. Truro, a wealthy Jew, bequeathed the sum of thirty thousand dollars, to be kept in trust by the City Council, to keep the street, house, and burying-ground in repair; and each has been enclosed with an elegant iron fence, with large granite pillars, which makes this spot an ornament to the city. By the kindness of the man who keeps the key, I was permitted with some friends to visit the interior of the house. It is truly beautiful, and considering the age in which it was built, its style of architecture is probably not surpassed; and as it is not occupied, cleanliness can be observed with but little trouble. The golden candlesticks, the charity-boxes, and indeed every thing, has the appearance of having been there but a short time, although they have occupied the place they now do more than a century.

The Redwood Library is a valuable institution, being a large collection of interesting books, both ancient and modern. The site is delightful, and the building appropriate. On entering, the first objects that strike one, are the portraits of Christopher Columbus, Rev. John Callender, Governor William Coddington, Abraham Redwood, Governor Wanton, the Chief of the Otto Indians, and his wife. They are well executed, and occupy a conspicuous place in the room. The ground upon which this building stands was given by Mr. Collins, a Seventh-day Baptist.

The patrons of the various institutions that once flourished here, where are they? They are sleeping in the large burying-ground at the north end of the town. There lie thousands, rich and poor, old and young, whose bodies are waiting the resurrection morn. Some have been forgotten; others are remembered with deep affection by both church and state. You read the inscriptions on the tomb-stone, and there is Captain, Esquire, Judge, Governor, Doctor, Elder, Rev., Rector, Deacon, Commodore, Colonel, Major, Lieutenant, &c. All occupy their quiet spot. The tomb of Commodore Perry is an ornament to the place. It was erected by the State of Rhode Island, at an expense of five thousand dollars. They are making great improvements in this ground by its enlargement, and the erection of vaults for the accommodation of families.

South of the town stands Fort Adams, upon a point of land projecting into the bay. This fort has been recently erected by the government of the United States at a great expense. It is probably the largest fortification in the United States. I visited and passed through it, and could but regret the waste of money, time, and morals, connected with its erection and preservation. A garrison is kept here, and since the expectation of a war with Mexico, cannon have been mounted upon its walls, whose very appearance is frightful to the traveler. There are other objects of note that time would not permit me to visit.

A VISITOR.

PAINTING OF OUR LORD'S BAPTISM.—A late number of the London Baptist Magazine contains a notice offering one thousand pounds sterling for the best oil painting representing the immersion of Christ. The competition is open to artists of all nations, and two years are allowed to prepare and forward paintings for the prize, all of which are to be publicly exhibited in London for a space of not more than two months. The size of the work is to be not less than twelve feet by ten, nor more than fifteen feet by twelve. Such a prize will undoubtedly attract the attention of a large number of artists, and their paintings can hardly fail of being exceedingly instructive and influential.

FAIR OF THE AMERICAN INSTITUTE.

The Great Fair of the American Institute has been open for more than a week past at Niblo's Garden. The articles exhibited have seldom if ever been equaled for richness and variety. One enters the Grand Saloon, walks about through the spacious aisles, and wonders where they could find so many cases of the richest wares and fabrics, any one of which would make a show of itself. From the Saloon he may pass to the department appropriated to Machinery, and his surprise will not be diminished. Then comes the collection of Agricultural Implements, such as Plows, Fanning Mills Straw Cutters, &c. From this he may pass to the temporary saloon fitted up for the exhibition of Agricultural Products, where rare Plants, and Fruits, and Flowers abound. Near by is an extensive collection of Stoves, Ranges, Boats, and superb Carriages. The north wing of the Saloon, second floor, is appropriated to Manufactures, and presents a great variety of cloths, silks, etc. etc. But it is impossible to give a complete description. Only those who see can have a clear idea of the extent and variety of the collection. Such will be richly repaid for their trouble.

DEATH OF DR. CHAPIN.

The Rev. Stephen Chapin, D. D., closed his earthly career on the 1st of October. In early life he was a Congregational minister in New Hampshire; but in 1818 he embraced the sentiments of the Baptists, and was baptized at Boston by Dr. Baldwin. Since then he has served as pastor of a Baptist Church in Maine, as Professor in the College at Waterville, and as President of Columbian College in the District of Columbia. A few weeks before his death he dictated a letter to a friend, from which the following is a touching extract:—

"As for myself, I have continued to decline since I wrote you last. I am too weak to give particulars, and shall not probably live but a short time. For the most of the time I have enjoyed my mind well, and I have had seasons of far brighter, more enlarged views of God in Christ, and have had seasons of far sweeter comfort in religion, and of fuller evidence that Christ died for me personally, and that he now intercedes in my behalf, than I have ever enjoyed before. Yes, dear brother, I do believe that I am not only pardoned, but that, by faith in the imputed righteousness of Christ, I stand completely justified before God, that he has received me as an innocent person, and that I am entitled to all the benefits of justification—peace with God, and joy and communion in the Holy Ghost. I have frequently examined myself with great minuteness and care, and can come to no other conclusion than that my hope is sure. Last night I went over the ground again, I think with greater care and formality than ever, and could not but feel as sure that I shall go to heaven when I die, as I am that God exists. I bless his holy name, and trust that it will be my everlasting employment to glorify and enjoy him. O what a delightful service! I shall then have far richer means of enjoying him, and a far wider field to promote his glory in than here, and I shall serve him without sin, without intermission, and with ever growing powers thus to do."

REVIVALS.—"The Baptist" publishes a letter from Philadelphia, Tenn., giving an account of a great revival in that neighborhood, during which about one hundred persons professed faith in Christ. Among the converts were several doctors, one ex-representative in Congress with his wife, several Covenanters, old and new school Presbyterians, mission and anti-mission Baptists, Methodists, and one Swedenborgian.

The same paper gives an account of another revival in Tennessee, at which fourteen persons were baptized, including four Pedo-baptists, who had become dissatisfied with infant sprinkling, and were baptized by immersion.

Another letter says that a number of protracted meetings have lately been held in West Tennessee, at which many persons have been converted—in all more than one hundred.

JEWISH MISSIONARY SOCIETY.—We have received the 22d Annual Report of the Board of Directors of the American Society for Meliorating the Condition of the Jews. In addition to the Annual Report, the pamphlet contains the proceedings of the Society at its last anniversary, and the proceedings of several other Societies in Great Britain and on the Continent of Europe. The American Society has now in its employ a number of missionaries and agents, maintains a mission-house and chapel in New York, and publishes a monthly periodical devoted to the communication of intelligence respecting the Jews. Its office is No. 23 Nassau st., New York.

SOUTHERN MISSIONARY.—The Foreign Missionary Board of the Southern Baptist Convention, have appointed Samuel C. Clopton a missionary to China. Mr. C. is a graduate of Columbian College, and was a member of Newton Theological Seminary until the action of the Boston Board induced him to leave there.

A CHALLENGE.—A correspondent of the Boston Investigator, after referring to the effort now making to promote the better observance of the Christian Sabbath, says:—"I again call on and invite, or challenge, if they like it better, Dr. Woods, or any other advocate for observing the first day—Sunday—as *a* or *the* Sabbath, to the proof that it is of Divine authority."

"THE BOSTON FREE DISCUSSION SOCIETY" held a meeting on Sunday last, at which the question for discussion was, "Ought the Sunday Law to be enforced, requiring all places of business to be shut on that day." Persons of every religious persuasion were invited to attend.

Rev. ELON GALUSHA has been excluded from the fellowship of the Baptist Church in Perry, N. Y., for heresy. We believe the principal charge against him relates to his adoption of the Millerite creed, and his connection with that sect.

THE TRUE AMERICAN.—Cassius M. Clay has revived his "True American," and sent forth a number from Lexington, Ky., dated October 7. It contains a full statement of the circumstances connected with the destruction of his press, together with a stirring appeal to the public against the calumnies of his persecutors.

JOHN QUINCY ADAMS.—This honored statesman and venerable old man is suffering from ill health. He was expected to address the N. Y. Bible Society about this time, but has declined on account of infirmities which disable him from attendance at any public meetings, and from which he sees no prospect of relief for the ensuing month of November. His letter communicating this intelligence, contains the following passage, which shows with what feelings he now regards the efforts to circulate the Bible:—

"My testimony of reverence for the Holy Scpiptures has been already, on more than one occasion, publicly made, and will be repeated on every occasion upon which it can with propriety be manifested. Of all the societies devoted to piety and charity which I have known, there is none higher in my estimation or more adapted to eminent usefulness than the Bible Society; and I fervently pray that the Divine blessing may rest upon it and go forth with it to the ends of the earth."

RELIGIOUS MOVEMENT IN GERMANY.—A correspondent of the German *Schnellpost*, in concluding a review of the present political and social condition of the different European Countries, remarks as follows:—

"The various Governments of Germany, terrified by the events in Leipzig, Tosen, Halberstadt, and at different other places, are busy in stopping the religious movement. Ronge, Czerski and others are forbidden to preach. Whether this will avail I doubt very much. The stone that has once been started rolls down the hill, and he who attempts to stop it will be run over."

REVIVAL AMONG THE NESTORIANS.—The Missionary Herald gives a brief account of a cheering work of grace in Geog Tapa, one of the Nestorian Villages. The Missionary says:—

"Two of our helpers, priests Abraham and John, natives of that village, have repeatedly cheered us with intelligence of unusual interest on the subject of religion there, during most of the time since the commencement of our troubles the past year. Of late that interest has become quite extensive under the labors of those pious native helpers; so much so that they have scores of persons in their house uncalled, almost every evening after the toils of the day to hear the preaching of the gospel. And after the regular exercises of the evening, many individuals linger till a late hour to make inquiries and receive instruction. The members of our mission frequently visit that village and preach, both in the church on the Sunday and at the evening meetings."

ARREST OF JOHANNES RONGE.

The following account of the arrest of this leader of the religious movement in Germany, was translated from the *Schnellpost*, a German paper published in this city:—

"On the 8th of September, about 7 o'clock in the morning, Ronge was about leaving Breslau (the capital of Silesia) for Brieg, where he was to hold a service for the first time—which occasion was looked up to with great anxiety by a great many people—when he was suddenly and unexpectedly arrested, and brought before the President of the Police. From the particulars of the event as given in some German papers, it appears that Ronge was stopped according to an order from the highest authorities. The officer of the police first stated to Ronge that he was at liberty to hold service only in his community, but that he had to obtain special permission for so doing elsewhere. Then the question was asked him, whether he had chosen of his own accord a public place for service in Halberstadt while a church had been offered him for the purpose?—and whether he had concluded his sermon with the words, 'Rome must fall?' Ronge replied, with regard to the former question, that he chose the public place with the consent of the authorities, as the church was found too small for the number of attendants; and in reference to the latter question, he returned that he *had* used the words, which, however, could be understood properly only in connection with his sermon; that he had previously spoken of the superstition prevailing in Rome, and which was based upon ignorance; that superstition could no more exist; that in this sense of the expression, Rome, the protectress of superstition, could not avoid falling."

SLAVERY IN TEXAS.

So much has been said about enlarging the area of freedom by the annexation of Texas, that our readers may be curious to know something about the laws on the subject of slavery. For the benefit of such, we publish below the first section of the eighth article of the Constitution of Texas. From this it appears, that instead of loosing the bands of the slave in that country, the Legislature is to be deprived of all power to relieve the oppressed, or do away with the 'peculiar institution.' Here is the article:—

"The Legislature shall have no power to pass laws for the emancipation of slaves, without the consent of their owners, nor without paying their owners, previous to emancipation, a full equivalent in money for the slaves so emancipated. They shall have no power to prevent emigrants to this State from bringing with them such persons as are deemed slaves by the laws of any of the United States, so long as any of the same age or description shall be continued in slavery by the laws of this State: provided, that such slaves be the *bona fide* property of such emigrants: *provided*, also, that laws shall be passed to *inhibit* the introduction into this State, slaves who have committed high crimes in other States or Territories. They shall have the right to pass laws to permit the owners of slaves to emancipate them, saving the rights of creditors, and preventing them from becoming a public charge. They shall have *full* power to pass laws which will oblige the owners of slaves to treat them with humanity; to provide for them necessary food and clothing; to abstain from all injuries to them extending to life and limb; and, in case of their neglect or refusal to comply with the directions of such laws, to have such slave or slaves taken from such owner, and sold for the benefit of such owner or owners. They may pass laws to prevent slaves from being brought into this State as merchandize only."

ROMANISM.

The Romanists of Mobile are building a Cathedral 162 ft. by 90. 'They have been greatly assisted by the munificent donations of their *Protestant brethren*, many of whom have become annual donors.'

At South Bend, on St. Joseph's river, Ia., 'the University of our Lady of the Lake' has been chartered by the Legislature, also a *Manual Labor* School, both papal institutions. In August 1843, the site of the University was a wilderness. Now they have 96 acres of wheat, and 50 in addition cleared—a spacious college building, 4 stories high, most of it finished in the best style—a noviciate, and 8 workshops for mechanical trades.

In Iowa, the Brothers of Saint Joseph have opened an academy for boys at Dubuque; and the Sisters of Charity of the Blessed Virgin, another for young ladies at Davenport, on the Mississippi.

In Wisconsin, the Romanist population is estimated at 25,000; of these 2000 are Indians, and 5000 are French natives. They have erected 2 stone churches, 19 frame and 4 log ones, and are erecting 7 others—in all 32. One of these, now in process at Southport, on Lake Mich., is of brick, of the gothic order, and is designed to be the handsomest building in the Territory.

Meanwhile, what are Protestants doing to found and sustain institutions, in the boundless and rapidly populating West, at all adequate to the emergency of the time or the wants of the people? It is a mortifying fact, that the children of Babylon should be wiser than the children of light. We are putting an oppressive task on future generations, by suffering the best season for sowing the good seed to pass unimproved, or but partially improved.

[Christian Reflector.

LECTURES ON THE HEBREW COMMONWEALTH.—The Board of Directors of the Mercantile Library Association have made arrangements with Prof. E. C. Wines to deliver before the Association his Course of Nine Lectures on the above subject, in the Lecture-Room at Clinton Hall. These lectures have been given to large and delighted audiences in Philadelphia, Baltimore, Washington, and various other Southern cities. Intelligent judges have expressed the opinion they abound in original and striking views, and present the most elaborate, interesting and instructive analysis of the policy and instructions of the great Jewish Lawgiver, ever given to the American public.

CHOCTAWS.—There are now, (says the Missionary Herald,) four female boarding schools among the Choctaws, sustained mainly from public funds of that nation; but under the immediate care and instruction of the missionaries. In these and other schools connected with the mission, there are about two hundred and fifty pupils, of whom about one hundred are boarded in the mission families. There are also many schools taught on Saturday and Sunday, principally by Indian teachers, embracing 6 or 700 adults and children.

General Intelligence.

FOREIGN NEWS—THE GREAT BRITAIN.

Wednesday Morning, Oct. 15.

Not a little excitement was created in New York yesterday by the news that the steamer Great Britain, which has been expected for several days, was seen on Sunday inside the Nantucket Shoals, with a signal of distress flying, firing signal guns, and her foremast gone. But the news from Boston, received this morning, quieted all fears. It seems that she left Liverpool on the 27th ult., experienced heavy gales of wind for the last ten days, run short of coal, got out of her course, and finally put in at Holmes' Hole, Mass. She obtained coal there, and is now hourly expected in New York. She has on board 105 passengers. Her news was brought by express to Boston and thence to New York.

The absorbing topic relates to the great failure of the crops in England and Continental Europe. The wet weather, after an interval of nearly three weeks, had returned, before the crops were all secured. Besides, the yield is not good. Consequently prices are rising, and suffering is feared. The failure of the potatoe crop, likewise, is almost general. In such circumstances, all eyes are turned across the Atlantic, and whatever this country affords will find a ready market either in England or on the Continent.

The iron trade is brisk, owing to the multiplication of railways, the rage for speculation in which continues unabated.

A bottle has been picked up and brought to Liverpool, supposed to have been thrown from the missing packet ship England. It contains a paper dated Dec. 11, 1844, and stating that the ship had lost her quarter boats, and had ten feet of water in her hold. The writing is believed to be genuine.

The news from the Continent is not important.

Agricultural Fairs, almost without exception, if we may believe the testimony of the local presses, have this year been uncommonly successful. We regard this as one of the most cheering signs of the times, indicating as it does that the people of this country are beginning to appreciate the relative importance of Agricultural pursuits. The badge of the Farmer will ere long become the sign of intellectual superiority, as it is now to some good extent of integrity and moral worth. There is no employment which furnishes more constant and healthful stimulus to the intellectual powers, or which is beset with fewer temptations. Why then should a Farmer be a mere drudge, moving among the most beautiful creations of nature, with scarcely more consciousness of the ennobling tendency of his occupation than the brute he drives? This sort of Farmers is annually becoming scarcer, and we trust the whole race will ere long disappear. [Tribune.

A New Idea—How to become owner of a House.—A society has been incorporated in Montreal, called the Montreal Building Society, by becoming a member of which a person is enabled to build a house by means of a loan granted him for that purpose, repayable by instalments for what the rent of such a house would cost him in ten years. The working of the plan is as follows:—"Having a piece of land, an individual becomes a subscriber to the Society for one or more shares at $500 each, paying a *monthly* subscription of two dollars and a half *for each* share, for a period of nine or ten years, at the end of which time he finds himself owner of his house, having paid off the principal." This sort of Savings Bank has, it is said, been found to work well in England.

A New Morticing Machine.—We called a few days since to look at a machine for boring and morticing wheel hubs. It was not in operation when we were in, but we saw plenty of the work done by it, which was finished in a style of greater accuracy than is usually accomplished by hand. A wheel hub with this implement can be bored and morticed ready to receive the spokes in two minutes and a half, and it will turn them off on an average of five minutes of the day. The cost of the machine is about $100. It is worked by horse power. It is the invention of Mr. B. Cummings, a workman in the shop of Messrs. Scoville and Gates of this city, (Chicago,) and will, without question, prove to be an instrument of the highest value in this branch of business.

Drawing out a Needle by a Magnet.—A colored woman at Frankfort, Ky., run a needle into the fleshy part of her palm, some three months ago. Last week, Mr. John Goodman, to whom the woman belonged, knowing the needle would not remain stationary, that it would produce suppuration, and gradually move from its imbedment, it struck him that it might be attracted to the surface of the skin, and he procured a magnet and applied it to the hand. Soon a sensation of pain was produced, and three days after, the needle made its appearance just under the skin, when it was easily extracted.

The Corn Crop.—To give the distant reader some idea of the abundance of the corn crop in this vicinity, we may state that we were told, a few days ago, by a gentleman fully competent to form a correct opinion upon the subject, that the quantity of standing corn which may be seen from Mound Farm, in Jersey County, under twenty miles from this place, cannot amount to less than *five hundred thousand* bushels. Nor is this all, or the best. From Mr. B. A. Davidson's residence on the bluff, on the road from Alton to Edwardsville, and about seven miles from this city, there may be seen, without moving from the same spot, by looking only in two directions, fields of standing corn, the probable yield of which is estimated at *one million five hundred thousand* bushels.

[Alton Telegraph.

Chills and Fever and Fever and Ague.—We are told by some of the oldest inhabitants, that the number of those attacked the present year with these disorders exceeds the number attacked in any one year since the first settlement of the country. It seems to be almost universal, affecting as well those upon the high as those upon the low or bottom lands. In some neighborhoods, we are informed, almost every family has at least one case, and in some of the families not a well one is left to attend the sick. The diseases, though very annoying, are not very fatal, unless they assume some other form. [Xenia (O.) Torchlight.

French Slave Trade in Algeria. "A caravan of black slaves, all females save one, and to the number of sixty-eight, have been just brought here by the Beni Mzabs. They encamped at two musket-shots' distance from the town and opened their market. There were plenty of purchasers, nor did the young damsels who were to be sold appear to be sorry. After making a purchase the buyer examined the slave previous to payment, felt the limbs, to see if they were sound, agitated something before the eyes, to see if the sight was perfect, and looked into the mouth for the age. It was exactly as if a cow or a horse was purchased. The price, which was but 120 or 130 francs up the country, here reached 500 or 600 francs."

The above is translated from a French paper. Medea being a French garrison town, every one knows the purpose for which these slaves were bought—the indulgence of military licentiousness.

Fruits of Gaming.—The News says, within a few weeks past it has been discovered by the house of Holford, Banker & Co., private bankers in Wall-street, that the large amount of *thirty-three thousand eight hundred and odd dollars* of the funds in their hands had been embezzled by their book-keeper and confidential clerk, by means of a regular system of fraudulent and false entries and alterations of the books, carried on for several years. The young man, whose name we suppress on account of his afflicted family and fond and doting young wife and several small children, has not been the gainer by this nefarious transaction, for he does not possess now one single penny of the whole sum. The fatal passion for gaming first induced him to betray the trust of his employers. He lost, and his after larcenies were committed with the hope of being able, by a fortunate stroke at play, to retrieve his losses and refund the money. As is too often the case, instead of getting out of the mire, he continued to go deeper and deeper into it, until at last his crime was discovered.

SUMMARY.

From information communicated on Monday morning to the editors of the National Police Gazette, Henry Isaacs, late book-keeper and confidential clerk of Holford, Banker & Co., of Wall street, was arrested while attempting to escape justice, by sailing for Jamaica in the clipper Sally Ann. Isaacs stands charged with embezzling or robbing his employers of about $40,000, nearly all of which he has lost in gambling.

The Methodist, and Presbyterian churches in Delaware County, N. Y., have denounced Anti-Rentism as a crime against which they will proceed, if any of their members are found connected with the association.

Hon. Henry Hawkins of Alexander, Genesee Co. and formerly State Senator from the eighth district, died at his residence on the 8th. He was President of the Exchange Bank of Genesee, and died of small pox, which is said to be just now very prevalent there.

The wheat crop of Vermont, this season, is said to be sufficient to supply the inhabitant; thus saving to the State half a million of dollars, that being about the usual amount paid to the other States for flour.

It is said the beech will make a strong, durable, long lived, admirable hedge. The first of November is the time to gather the nuts, and they should also be planted about this time.

A street fight with pistols, knives, and sticks, took place at St. Augustine, Fa., on the 1st inst., in which three persons were very severely wounded.

The large carpet lately finished at the royal manufactory of the Gobelins, has lately been put down on the floor of the ambassador's hall at the palace of Versailles. It is the most splendid carpet in the word; it was commenced sixty-two years ago, or in 1783, and has just been completed. The whole border is worked with rich garlands of flowers, and the four corners each with a large bunch of roses copied from celebrated paintings, and embracing all the roses known in France.

In the pine district of North Carolina, the people are carrying barrels of turpentine to the stores to exchange for necessaries, it is said. There is no money in circulation there, and barter, the primitive system of commerce, is the only resource.

The General Convention of the Baptist denomination in the United States, will hold a special meeting at the Baptist Tabernacle in Mulberry street on the third Wednesday of November. The special object of the meeting will be to make such alterations in the Constitution of the Convention as have been rendered necessary by the withdrawal of the Southern Churches from their connection with it on account of the slave question. Rev. Dr. Sears, Professor of Newton Theological Seminary, will preach on the occasion.

The Wetumpka Whig says that during the late religious revivals at Montgomery and Wetumpka, Hon James E. Belser, ex-member of Congress, Wm. L. Yancey, Representative of the 3d Congressional District, and Sampson W. Harris, State Senator for Coosa and Autauga, were among the number who made a profession of religion.

Judge Edmonds has received an anonymous letter, in which the writer states that himself and 12 others have sworn, "by the hearths of their sires," to "put the Patroon out of the way," and to have the blood of the Judge, &c. The letter appears to be based on some words spoken by Judge E. at the trial of Boughton, over which he presided. The letter is post-marked 'Boston.' It is evidently written by an illiterate hand.

A letter states that all resistance has ceased in Delaware County. The Sheriff on Friday and Saturday, with a small armed posse, made a tour through the worst part of the infected district, and served warrants upon a large number of the most disaffected. Not the slightest opposition was offered, except some rather free talking on the part of the gentler sex. The posse returned to Delhi, without encountering a single hair-breadth escape, or adventure of any kind.

A young female named Catharine Langdon was arrested upon the complaint of Charles Langdon, for bigamy, in marrying him on the 10th day of September, whilst at the time she was the lawful wedded wife of another, to whom she was married on the 30th of April, 1843, by Rev. Mr. Benedict, of Rivington street. Her maiden name was Catharine Noble. She is but about 19 years of age.

A Medical College is about to be established at Richmond, Va., under the control of the Thompsonians. They are about to petition the Legislature to be placed upon the same footing as other medical practitioners.

The Debate at Cincinnati on the question whether Slavery is in itself a sin, between Rev. Mr. Blanchard and Rev. Mr. Rice, opened on the 1st inst., and excited a deep interest, crowds being in attendance.

The author of the "Vestiges of Creation," it is now stated, on the authority of the publishers, is Rev. Mr. Newman, brother of the Oxford Professor.

On Tuesday of last week, at Greensburg, Pa., a lad named Stouffer attempted to stop a threshing machine, by catching hold of the strap, which had broken, and was so drawn into the machine, that his arm was entangled in it, drawn round the pulley, and completely severed. The arm was subsequently amputated just below the joint.

The temperature of the month of July last, was the coldest in France, according to observations made at Paris, of the corresponding month of any year since 1816. In the United States it was the hottest month "within the memory of the oldest inhabitants."

A suit for damages for breach of marriage promise has just closed in the Wayne County Common Pleas, which should prove a caution to all faithless Buckeye swains. The character and standing of the parties, and the aggravated circumstances attending the refusal to fulfil the most solemn of contracts, created much interest in the case in Wayne County. The suit was brought by Miss Mary Fleming against Thomson Eckhart, and resulted in a verdict of $2,250 for the plaintiff. When the verdict was announced, we understand the crowded court room was somewhat noisy in its approval.

A young Irishman named Armstrong, who had not long been in this country, and for 5 or 6 months past has been a porter in the dry goods store at the corner of Barclay and Greenwich streets, a couple of days since received intelligence from his native land of the demise of his father, and his own consequent accession to a fortune of £30,000, if not over.

The splendid residence of the late Joseph Bonaparte, at Bordentown, will be sold on the 27th inst. Here is a chance for capitalists seldom to be met with.

Gov. Wright has offered a reward for the apprehension of George Potter, the notorious pickpocket, who was recently pardoned from the State prison on condition of leaving the United States, which condition has not been complied with.

Fruit Trees are generally planted in the fall, and those in rich and constantly cultivated ground grow twice as fast as those in grass ground, and come into bearing sooner. Those obtained from suckers are not as good as those from the seed.

A scrap-gatherer in the *Evening Gazette* truly says: "Our climate is one of the most delightful in America. Frost was seen in Herkimer Co., this State, on the 1st of September; at Bangor, Me., and Troy, N. Y., on the 8th; at Geneva, N. Y., on the 15th; at Richmond, Va., Baltimore, Md., Philadelphia, and St. Louis, on the 22d; in the vicinity of Charleston, S. C., on the 23d, and in Warren Co., N. Jersey, on the 24th; and yet the thermometer in this city has not yet been lower than 50 degrees or 18 above *Frost.*"

Four children of N. P. Rogers, the famous New Hampshire 'Come-outer'—'a nest of sisters with a brother in it'—gave a free Concert at Concord a few days since which appears to have delighted the people of that miniature city. They are lineal descendants of John Rogers of Smithfield, and, it is said, intend to give entertainments in other places if encouraged by the public to do so. They are intimate friends of the Hutchinsons, to whose music their own is scarcely inferior.

The *Express* publishes an important decision of the Court of Chancery, declared by Vice Chancellor Sanford. Until very recently it has been supposed that our mechanics and manufacturers had a right to adopt the names and marks of manufacturers of foreign countries. It will be seen that not only have they no right to use the names or marks, or imitate them, but that they will be liable for so doing for the profits of sale, and also for all damages which may accrue for the manufacture of an inferior article.

Dr. Dodinier, late of Paris, invited us some days since to witness the operation of extirpating a cancer from the breast. The patient was Mrs. Didier, of Nineteenth-street, and she underwent the process with considerable fortitude. The Doctor is a bold and rapid operator, and his bright knife glanced among the sources of life, clearly and unhesitatingly performing its daring and delicate functions, as if under the subtle guidance of an instinct that could not err. The operation was entirely successful, and the lady in eight days called on the Doctor at his office, quite recovered.

Mrs. Mary Dwight, relict of the late President Dwight, died at New Haven on Monday, aged 92 years.

Ice Houses of China stand in the open sun, and are built almost entirely above ground. They preserve ice nearly or quite the whole year.

The Marion *Review* of the 17th ult. states that Gen. Sam. Houston, in his late address to the citizens of that county, on the subject of "Texas and our relations with Mexico," asserted that "every town in Texas, whose population amounts to 500 souls, contains at least 200 loafers," and endorses the charge that "Texas is a *nation of thieves and robbers.*"

Mr. Drivers, in Madeira, in Febuary last, used four bags of Guano on four acres of vines, the result of which is, that he has four-fold the quantity of grapes produced in former years, which of course will yield four times the quantity of wine. Mr. D. also tried it with orange trees, which have given nearly double the usual number, and much larger in size.

The Montreal Times of the 6th inst. contains full particulars of the late fire in that city. The destruction of property was very great, and the value of it has not yet been ascertained. The site of the conflagration extends along Wellington street, from Queen to Nazareth streets, running back to Gabriel street, (not College.) The extent is upwards of 7 English acres.

Charles Lyell, Esq. F. R. S. of London, will commence a course of Lectures before the Lowell Institute, Boston, on the 21st inst.

The fare to Albany and Troy now ranges from 50 cents to one shilling.

RECKLESSNESS OF HUMAN LIFE.

La Prairie, L. C., August, 1845.

* * * * * * * * * *

There are some painful facts connected with traveling on these Northern routes, which I think the public ought generally to know. Few need to be informed that there is a very vigorous and well sustained opposition to the monopoly that has long controlled the navigation of the St. Lawrence, between Montreal and Quebec. But among all the numerous letter writers, who have travelled this route during the summer, there is not one, to my knowledge, who has given a detailed statement of the danger to which the tourist is here exposed.

Previous to the present season, the rates of fare on this route were extravagantly high, seldom less, I think, than one pound ten shillings, or six dollars, while the distance is but thirty miles greater than between New York and Albany.—But with the opening of navigation this season, commenced a new era. Two boats, the Rowland Hill and the Quebec, were placed on the route in opposition to the monopoly.—The latter of these boats is said to be equal in speed to almost any steamer on the continent. She is a pleasant, commodious boat, and is well commanded. The cabin passage, including berths and meals, is two dollars. So far well. The public appreciated the enterprise, and sustained it nobly. But the old monopoly, jealous of their rivals, placed another boat, the Montreal, an old line, to run in conjunction with and in opposition to the Quebec. This boat, too, is well managed. Very marked attention is shown to the comfort of the passengers; and I must bear my testimony to the gentlemanly deportment of the commander especially. The fare on board the Montreal is five shillings, or one dollar, including excellent berths and meals. The distance is one hundred and eighty miles. So far well—but no farther.

The traveling public ought to know that every day in the week, Sundays not excepted, *the Montreal and Quebec are racing.* A few days since I came up the river in the Montreal: and the commander of this boat candidly acknowledged to me on the passage, that it was no small part of his business to *beat the Quebec.* At this time the Montreal left the wharf first. The Quebec was astern for some thirty miles, when she overtook us, and came up abreast of us.—Our captain was at this time standing near me, and I heard him express his determination not to allow the Quebec to pass, if it was possible for him to prevent it. Large quantities of rosin, to my certain knowledge, were thrown under the boilers, and the flame rose three or four feet above the top of the chimnies. There was a great deal of agitation among the passengers who were acquainted with the facts, but the captain could not be prevailed upon to desist from this foolish and dangerous strife. The Quebec passed us, coming directly across our bow. Had any accident happened to the Quebec at the time she was crossing, so as at all to disable her machinery, we should inevitably have run into her, and in that case she must have sunk immediately. But the strife after this did not cease. Both boats were racing the whole distance.

The responsibility of this childish trial of speed, however the case may have stood at first, must now rest in a great measure upon the heads of the managers of the old line.—The Quebec, in two or three instances, has changed her day of leaving the different places, purposely to avoid the conflict with the Montreal. But the Montreal, in every case, lay over to run with the Quebec. I know very well that the apologists for the old monopoly have a story that the Montreal needed some trifling repairs, and that this was the reason of her detention. But I know equally well, that the captain of the Montreal told me frankly that the sole object of her lying over was to run with her adversary.

So much for the navigation on the St. Lawrence. Turn we now to the Ottowa. This is a beautiful stream, though little known, comparatively, as far south as New York.—Were this the place, I could fill a page with the particular recital of the beauty of the scenery on the Ottowa river. But I forbear at present. I have another end in view in this letter. This river, which is received by the St. Lawrence near Montreal, is navigated by steamboats some two hundred miles, though there are several very formidable rapids which the traveller avoids either by a canal or line of stages. A few days since I was coming down the Ottawa from the upper province, in the steamer Porcupine, commanded by one Lighthall, or some such name. When we arrived at Lorignal we had our choice in avoiding the rapids a few miles below, either to take the stages at this place, and ride seventeen miles over a good road, or proceed five miles furtner in the boat and take the stages on the other side of the river. In this latter case, we have twelve miles of land traveling, over a very bad road. Of these two evils I judged the former to be the less, and chose it. But the captain, who, I am told, is interested in the other line, and is hostile to the one I selected, found measures to punish those of his passengers who happened to differ from him in this matter. Those who take the stage at the first point, are obliged to cross the river in a small ferry boat. This boat, it is understood, has no connection with the steamer. The wind was very high when the ferry boat came alongside, and there were more passengers than usual to go on board. A large number, with considerable heavy baggage, were already in the boat, and the captain of the steamer was urging the rest of those who chose that route to go, when the man who managed the little ferry boat declared that he had already too heavy a load, and any more weight would endanger the safety of the passengers.—A lady then left the ferry boat, but was persuaded to return in no very civil manner by the captain of the Porcupine.—Several of the passengers then entreated him to wait until the ferry boat could go over and return; but he peremptorily and somewhat boisterously refused. More than this, he actually compelled all the passengers, including several ladies, to enter the crazy scow at once, though contrary to the urgent remonstrance of the man that managed it, who said repeatedly that the water was too rough for such a load, and he could not attempt to cross without imminent peril.—Having accomplished this somewhat anomalous feat, Capt. L. immediately pushed off, and left us to the mercy of the waves. No, not the waves, for there is a power that commands the winds and the waves, and they obey him. We were in great danger. There was but one opinion in regard to this matter. The boat was propelled by oars, and it occupied a long time in crossing. Wave after wave came in upon us, and when at last our frail bark reached the shore, we all felt that we had narrowly escaped. Among our number were several ladies, and two of whom had infants in their arms. Such recklessness as this captain exhibited ought not to go unnoticed and unrebuked. The public, at least, should know what they are to expect if they ever chance to fall under the regimen of the present commander of the Porcupine. I have the names and address of several gentlemen, passengers at the time, who will cheerfully testify that there was in this case, a most shameful trifling with human life.

Theophilus.

MARRIED,

In Hopkinton, R. I., on the 12th inst., by Eld. H. Clarke, Mr. Thomas M. Wilcox, of West Greenwich, to Miss Aurelia E. Stillman, of Westerly.

DIED,

In Alfred, N. Y., on the 1st of October, Miss Susan E. Warren, aged 22 years. She embraced religion some years since, and united with the First Seventh-day Baptist Church in Alfred, of which she remained a worthy member until her death. Her health has been feeble for some months past, yet her last illness was short, and her death triumphant. She has left a weeping widowed mother, and an affectionate brother to mourn her early dissolution. H. P. B.

LETTERS.

W. B. Gillett, Joseph Spicer, Daniel Babcock Jr., Wm. M. Fahnestock, Farley F. Coon, Joseph Goodrich, Hiram P. Burdick, Ephrain Maxson (all right), Luke P. Babcock, Henry Clarke.

RECEIPTS.

Waterford Centre, Mich.—Farley F. Coon, 5.
Milton, W. T.—Joseph Goodrich, $2.
Whitewater, W. T.—Wm. P. Stillman, $2.
Adams.—Dea. David Maxson, $2.
New Brunswick, N. J.—Edgar F. Stelle, $2.
Stonington, Ct.—Charles G. Beebe, $1.
Whitewater, W. T.—Philip A. Fenner, $1.
Shiloh, N. J.—Enoch J. Davis, $2.
West Edmeston.—Ezra Coon, Elijah H. Coon, Benjamin Burdick, $2 each.
Alfred.—Stephen C. Burdick, Dea. Amos Burdick $2 each.
Brookfield.—Andrew Babcock, $1, Dea. W. Whitford $2.
Hopkinton, R. I.—Benj. Green, Reuben Brown, $2 each.
Scott—Raymond P. Babcock, Ezekiel G. Potter, Paul Clark, Jerome R. Babcock, $2 each.
Newport—Abel Stillman, Erastus B. Stillman, Nathaniel P. Stillman, Daniel Truman, Ezra Stillman, $2 each.
Unadilla Forks—John B. Stillman $2.
Mystic, Ct.—Silas Watrous $2.

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The Institution is liberally endowed and subject to the visitation of the Regents.

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The Academic Year for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

Expenses.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL,

President of the Board of Trustees

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Miscellany.

THE CHANGING WORLD.

"The fashion of this world passeth away."

'Tis written on the rolling SEA,
That holds no settled form,
Its shadowy clouds, its azure dye,
Its rainbow and its storm.

'Tis written on the restless YEAR;
On spring arrayed in flowers,
On summer bright, on autumn sear,
On winter's stormy hours.

'Tis winter on the changing EARTH;
Its vallies clothed with pride,
Its towering hills of ancient birth,
Its fields and forests wide.

'Tis written on the surging SEA,
Whose waters will not sleep;
And on the countless streams that flee.
All restless to its deep.

'Tis written on TIME'S moving show
That never is the same;
The living dreams that come and go,
Remembered but in name.

'Tis written in THY dying form,
Sweet mistress of this page;
The heart that plays within thee warm,
Steals as it gives thine age.

Scene in aa Ecclesiastical Court.

We have sometimes heard the complaint made against Baptists, that their form of government is "too congregational," since it permits churches to call their own ministers to account, and allows laymen to vote as well as preachers. As an offset to this complaint, we have thought it might be useful to publish the following scene in an ecclesiastical court which has canons enough for its government, and is not generally supposed to be "too congregational." The scene was witnessed at the recent Convention of the Protestant Episcopal Diocese of New York, in connection with a report and resolutions concerning the suspended Bishop. We copy from the New York Evangelist:

On Saturday occurred an extraordinary scene of confusion and uproar. The debate was upon an amendment proposed by Judge Oakley, and proceeded for some time with comparative calmness, though great eagerness was manifested by the members to obtain the floor. After the state of things had become already quite tumultuous, Judge Burnet made a speech so full of personal allusions, and alledged misrepresentations, as to subject him to almost constant interruptions. When he had ceased, Judge Oakley made a proposal to withdraw the amendment which proved so troublesome. It was met with deafening cries of "no, no," "order," &c., which neither the voice nor the hammer of the President could quell.—A scene of indescribable confusion prevailed for some time, during which there were sometimes twenty upon the floor at once, some crying at the top of their voices, and nearly all with some different proposition, designed to restore harmony. While the uproar was at the highest, Hon. James Monroe rose, and by mere power of voice, and violence of action, obtained a hearing. What then took place, is thus described by the accomplished reporter of the Commercial Advertiser:

The President. (Rapping very hard) Will the gentleman allow me to put the question?

Mr. Monroe. No, sir, I won't. I want to propose a resolution and———

The President. Then I hope the gentleman will be brief.

Mr. Monroe. I will not be over fifteen minutes (a laugh)—well, then, not over five minutes--in what I have to say. I know but little about canons, but I know what I am at. I want a direct vote, and no dodging, upon the conduct of Bishop Onderdonk. I want to know what is the morality of this convention—I want to train up my children for heaven, and therefore I want to teach them morality. (Laughter)—Yes, sir, I want to teach them morality, sir, and I should like to know, sir, how I am to do it, sir, if immorality is to be sanctioned by this convention, sir. I must go elsewhere, sir, if it is. Mr. President, I propose, sir, the following resolution:—

Resolved, That in the opinion—yes, sir, opinion is all I want, sir—I want the opinion of this convention, sir—(laughter)—in the *opinion* of this convention, the Rev. B. T. Onderdonk can never again preside over this diocese.

There! I want a vote on *that!* I want to test the moral sentiment of this convention.

(Cries of "order," "order," and great uproar.)

Mr. Monroe, raising his voice to a pitch that would have done admirably for a political meeting on Boston Common, Order, yes sir; order, I say. Why, I should be called to order by gentlemen in that corner (pointing to the president's left, where the Bishop's friends were congregated) if I were reading the prayer book. Cries of "oh—oh"—laughter, shouts of question, &c., and Mr. M. was asked to give up the floor.

Mr. Monroe. No, I will not give up the floor. What are canons good for but to sustain morality, virtue and religion? Let me not be told that a canon or the canons prevent my having a direct vote. I want to immortalize the man who can vote Bishop Onderdonk an innocent man. (Laughter.) Yes sir, I want to immortalize him and the convention. (Cries of "order," "question," &c.)

The Chair. Better take the question. A gentleman rises to speak five minutes and speaks ten.

Great disorder, and the chair *raps*, RAPS, RAPS with his mallet.

A gentleman (Mr. Lloyd) made some remarks upon points of order.

The Chair. Will the gentleman speak to the question?

Mr. Lloyd. What is the question? (Loud laughter.)

James Fenimore Cooper. I move an adjournment.

The chair did not hear.

A Voice. If the chair would not listen quite so much to the whisperings and instructions of those about him, the minority would be much better pleased.

Mr. Cooper again. I move an adjournment.

The chair is putting the question.

Cries of "take the question by orders," counter cries "no," "no," "no."

The Chair. As many of you as are in favor of adjourning will say "aye!" (Loud cries of aye.) As many of you as are against adjourning will say "no;" (about as loud a cry of "no.")

The Chair. The *noes* appear to have it by the voices. Cries of "no," "no," the *noes* don't have it. "Divide," "count."

The Chair. The *noes* have it.

Mr. Cooper. I appeal from the decision of the Chair.

The Chair. I have decided that the noes have it.

Mr. Cooper. No doubt the chair decided according to its best judgment, but there are those around me who think, and so it seemed to me too, the "ayes" have it.

The Chair. The question then is on the third resolution. (Secretary reads.)

Mr. Cooper. No: the question is on the adjournment—the chair has not yet divided the house.

The Chair. I have decided there was no adjournment.

Mr. Cooper. I beg pardon—the chair must divide the house.

The Chair. Then the gentleman appeals from the decision of the chair.

Mr. Cooper. No—I call for a division.

The Chair. The question then is an appeal from the decision of the chair. As many of you as are in favor of sustaining the chair will say "aye."

The Chair. The decision of the chair is sustained. The question now is on the 3d resolution.

Cries of "divide the house."

The Chair. As many of you as sustain the decision of the chair will rise. [About two thirds of the convention rose.] As many as are opposed to the decision of the chair will rise—[few or none rose.] The decision of the chair is sustained.

After a scene of the utmost confusion the house passed the resolution directing the standing committee to continue their functions, and when needed, to supply the diocese with episcopal services.

This bedlam scene continued in full fury for nearly a half an hour longer, when one definite motion was made and carried, that is to adjourn.

The vexed Bishop question came up again on Monday with greater violence than ever. The fourth resolution of the majority report, proposing an amendment of the Canon, to give greater power to the Standing Committee, was negatived. The resolution proposing the appointment of an Assistant Bishop next came up, and with it the question whether the Bishop could ever be restored. The whole debate was made to turn on this, by an amendment proposed by Judge Oakley, adding that in *no contingency can the Bishop ever be restored to his jurisdiction over the Diocese.* The public will feel some interest in knowing the sentiments of prominent characters in the church on this question. Hon. J. C. Spencer could not say that no contingency could arise in which it would be proper to restore the Bishop. Rev. Mr. Balch, of this city, held that such restoration could never be, how penitent soever he may be—it would taint the character of the clergy, and render them suspected, in their privatc relations with the community. Bishop Onderdonk cannot be restored for the injury it would inflict on Episcopacy—nor could he be restored, in consideration of the injury it would do to the piety of the church. He would put this to the members of the convention—not here, under excitement—but in the silence of their secluded lives, when they look their wives in the face, and their innocent daughters in the face, and ask themselves what they had done for the elevation of the clerical character in this Diocese.

Rev. Dr. Tyng made a long and most eloquent speech, in which he expressed himself quite unambiguously as to the restoration of the Bishop.

Can this person, said he, be restored to the episcopal jurisdiction in this diocese? Ought he to be restored thereto? Dr. Tyng said that character did not depend upon penitence. It might induce a cordial restoration to private affection and regard. We may, as individuals, welcome him back, though a wanderer from duty. And the time may come, (and I pray God it may come early,) when we may receive him to our hearts with restored and full affection; when we may meet him, like the returning son to his father, and say of him, "He was dead, but is alive again: he was lost, and is found." But repentance can never restore *public* confidence. As well might you attempt to gather up the fragments of the crystal vase which you have dashed at your feet, and present it perfect to the scrutinizing eye of the beholder in its original beauty, as to seek to repair, in the character of a minister of Christ's religion, such a terrible breach as this. You may load your table with resolutions, sir, but all with no effect. They will not turn the frown on a single brow to a smile, when he enters the house of God: nor bring a single knee to bow before him to receive his paternal benediction. No canons, no declarations, no plans of man's device can ever restore him thus. Could I reach his private ear—could I approach him with the affection and respect I have always had for him—could I put around him the arms of Christian love, to shield him from the flood of contumely that is surging over his head, I could do no more for him, no greater kindness, than to entreat and advise him to retire; and then to appeal to that sensitiveness to reproach and public rebuke which was ever so striking a characteristic of his, to induce him to follow my advice. But I am not of his councils. I can say nothing, do nothing, but pray that some blessed influence from above may superinduce him to make the personal sacrifice necessary for the resuscitation from death of a body, of which, for years, he has been the shining light, and the dimming of which we all with tears deplore. As to restoration of public confidence, the idea is futile. There is not a congregation, sitting in a church in the diocese, as the case now stands, which would meet him as a minister; and if there were, to the church as a body, his restoration would be most injurious. With no benefit can he ever minister therein again. Can he ever command its confidence? Can its children be ever conscientiously taught by their parents to look up to him with respect? As has been said before, would not his first visitation, after his restoration, be his last?

Further on, drawing a contrast between Bishops Hobart and Onderdonk, and referring to a remark which had been made of Hobart's confidence in Onderdonk, he said:

"When I heard that allusion to his name, I seemed to be standing before that beautiful marble, raised to his memory, in yonder splendid pile; and as I gazed, methought the calm expression of that eye kindled with the fire of indignation, while the lips seemed to open, to express a solemn rebuke at such a profanation of his name. [Here Mr. Tyng made a most warm and excited allusion to the placards, in which Bishop Onderdonk's name was used, by the venders and publishers of low obscene books, soon after the trial—and made some particular reference to one of them, representing the Evil One with his hand on the suspended diocesan's shoulder, saying "this is the Bishop for me!"] No, sir! bring not the name of Hobart to be the Ægis of believed, if not convicted crime!"

Rev. Mr. Parks, Chaplain at West Point, an out-and-out Bishopman, made a long and curious speech, in which he attempted to compare the troubles of Bishop Onderdonk with the persecutions of Jesus Christ!

What (said he) are the influences that are about to induce us to pass such an amendment? I cannot disguise from myself that we are about to be operated unduly upon by public opinion. What is that? "Not this man, but Barabbas!" I pass no imputation on men, who, siding with public opinion, do not follow, or allow themselves to be guided by it; but that insensate public opinion, which is usually so called, I hate it—and feel bound to hate it, as a Christian. I care not whether it curse or approve. I prefer that it do the former; I feel then that I am nearer right. [A marked sensation.] Let gentlemen make merry over this sentiment. They are welcome to do so. Away, then, with this "public opinion," with which we have literally been overwhelmed, here!

Alluding to the Bishop, he said—

Did gentlemen ever hear of David, of Solomon, of Mary Magdalen, and the woman who sinned? The best men in the world are least scandalized by the fall of a brother. Look at your pattern. "Neither do I condemn thee!" And I believe that if he who spoke those words were to speak them to the sinner whom we are now mourning over, public opinion would again cry out, "Away with this man!" "Let us have Barabbas!" He said that it is because we are not ourselves pure, that we are so ready to condemn others for impurity.—I cannot foresee what possible changes may take place in the character of that man; or what public sentiment may demand—perhaps his restoration. I do not think it, from present appearances, probable. It is possible. I have nothing to do with futurity. I did not place him where he is. I will not touch that sentence; nor say yea or nay to it.

Mr. Parks was followed by a very sensible speech from J. Fenimore Cooper, Esq., who rebuked his contempt of public opinion with great severity.

Mr. Cooper remarked, that whether Bishop Onderdonk be guilty or not, he would not undertake to decide; but he would ask every Christian member of this Convention to say, if, with charges of this character against him, Bishop Onderdonk could ever be restored to, so as to be useful in, this Diocese?

The vote was finally taken on Judge Oakley's amendment, viz: that in no contingency can the Bishop be restored, and was lost. Forty clergymen voted for it, and *seventy-six* were willing to declare to the world their opinion that Dr. Onderdonk *may* be restored to his office.

The same proposal was brought up in a milder form the next day, first by Rev. Mr. Haight, and afterwards by Dr. Wainwright, who moved a resolution, that it was the belief of the Convention that the effect of the trial and sentence of the Bishop has been and is now such as to render injurious to the church any measure which might tend to his resumption of this office, and that the whole question of the Bishop's relations be referred to the General Convention. After a spirited debate, this too, was *lost*, by a vote of the clergy, of 55 against and 46 for it—the vote of the laity being 69 *ayes* and 48 *noes*.

The Convention met at evening, and agreed to drop all the disputed questions, so as to seem to part in peace. The Bishop question was left just where it was before the Convention met; the Standing Committee had a little additional authority conferred upon them, and were instructed to act as if the diocese were vacant: the Bishop's salary is unprovided for, and nothing done. The Puseyites have thus carried their point, and the aim of the secret circular is accomplished. After all the contests and quarrels, the like of which, we venture to say, were never before witnessed in an ecclesiastical assembly, the Convention passed a resolution, thanking God for the peace and harmony of their results!

The President, on opening one of the sessions, felt obliged to rebuke the disorderly spirit of the Convention, in language like this: "*Gentlemen* of the Convention, clerical and lay members—For thirty years have I been a member of this body, and been present, with I believe one exception, at all its sittings. I have been present at or heard of the proceedings of other like bodies, and yet saw I never, nor have I ever heard of, nay, I had no conception of, such a scene as has been exhibited on this floor. A Convention of clergymen, ministers of the gospel, ambassadors of Christ; of laymen the most conspicuous in the church for piety, wisdom, prudence, station—members of Christ, inheritors of the kingdom of heaven, communicants of the church, partakers of the body and blood of our Saviour—the friends of law, of justice, of good order and of truth, presenting a scene of confusion, disorder and tumult, such as could have been expected from a lawless assembly only."

A correspondent of the Courier and Enquirer, an Episcopalian in an Episcopal paper, in a letter to the President, speaks of it thus:

"I speak (says he) the united voice of every good man in your body, and of the hundreds of deeply interested and anxious spectators who attended your sitting on Saturday, when I commit to paper the shameful fact, that the proceedings of your body on that day, were disgraceful to the clergy and laity of our diocese, an outrage upon public opinion, and insulting to the religious feelings of the age in which we live, and the community in which you are assembled. I have attended many of the most riotous political meetings which have from time to time been held in this State, and truth compels me to say, that seldom have I witnessed, or been cognizant of any one, more disorderly than was that over which you presided on Saturday; while I have no hesitation in declaring that no deliberative body in our country, has ever presented so humiliating a spectacle as that which occurred in the house of God at your last session!"

TRUE HAPPINESS.

Where does it dwell? Can a specimen be found on earth? Yes, reader, I will show thee an abode of happiness. It is in a retired part of a new country. All about it is wild and grand. The dwelling is constructed of logs, in the form which nature gave them. Let us enter the rudely-constructed habitation. There sits a mother, and near her is gathered a group of children. The internal arrangements of the building are neat, but correspond in cheapness with the exterior. An air of cheerfulness pervades the countenance of the Mother, and her children all seem obedient and happy: the husband and father is at work in the field.

Madam, how is it that you appear to be so happy, in this retired and humble abode?

God is everywhere, and we feel that he is with us. In his providence he directed us to this place, and we are happy in being where he stations us.

Then you have not always been accustomed to this mode of life?

O no; my husband and myself were brought up in circumstances quite different from these.

But was it not difficult to you to submit to this condition?

No; we enjoy the favor of our Father in Heaven, and that satisfies us. With it, the retired cottage is as pleasant as the populous place. Our home is sweet, very sweet to us.

You must possess but few, if any of the luxuries of life?

True; but we enjoy many of the luxuries of heaven.

You are far from neighbors?

Yes; but God and his angels are near. "As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth and forever."

Do you not apprehend want?

The Lord is our shepherd, we shall not want.

Have you ever been called to mourn?

Yea; but we found it good to be afflicted. We have buried dear children, but we have given them to the Lord. While they were with us we considered them as his. They were dear to us, but it was right that they should be early removed from earth. Our concern is with the survivors.

Do you not fear, every day, that death may seize these?

Death is the servant of our Redeemer, who never errs. We pray for the continued life of our children, yet endeavor to say—"Thy will be done." Infinite wisdom cannot do wrong. Submision is our duty and pleasure.

Are you not a great way from the sanctuary of God?

Yes; but we regard it a privilege to make efforts, that we may enter his gates with praise.

Are you in search of happiness? Seek it not in wealth, or honors, or learning. The world does not yield it. It can be found at the feet of Jesus, and not elsewhere. In him you may trust, and enjoy his smiles forever. [Christian Witness.

SPIRITUAL LIFE IN THE SOUL.

Religion is experience, and not speculation; and, therefore, the true knowledge of Christ Jesus is the personal and self-appropriating conviction that he is made unto us 'wisdom, and righteousness, and sanctification and redemption.' . . . . . If we are strangers to that life which the soul derives from God, what can all our notions of the work and righteousness of Christ amount to, but to a senseless value placed on means without an end, a new and living way, which leads we know or ask not whither? If we breathe not after holiness and God, what has redemption brought us? What has the great salvation saved us from, but from a material hell, which has no existence but in the carnal mind? What has it purchased for us, but a heaven, which is a mere barren notion of the empty name? For my own part, I have no hope for time or for eternity which is not grounded upon the alone merits of that Saviour who offered himself once for all, to save, without money and without price, the guilty and the lost. But, if I can say, as I trust I can, with my whole heart, 'God forbid that I should glory, save only in the cross of Christ,' my rejoicing is only in this, that on the cross my Saviour unbarred the gates of everlasting life, and died, 'the just for the unjust, that he might bring us to God;'—not that he might take us by the hand of flesh, and lead us in the presence of some visible majesty, but that he might effect a true and vital reconciliation of mind and nature between the Creator and the creatures; that the dark cloud of offended justice might no more veil the heavens, but that the warm beams of eternal sun, the gladdening emanations which issue from God, might again flow down upon the soul of man, and touch the springs of happiness, and quicken the seeds of immortality within it. Such, my brethren, is pure and undefiled religion, a present salvation, the dawning of an everlasting day.

[Rev. H. Woodward.

MEDITATIONS.

'Is not the Lord gone out before thee?'—Judges iv: 14.

The Lord hath ever means at hand for his servants' comfort and deliverance. If they know how to pray, he knoweth how to comfort. . . . . For comfort lean thyself upon God, cast thy care upon him; he will bring it to pass. God hath means beyond our sight: if man cannot do it, angels can, and shall: and if no man can pay the widow's debt, God will: if nobody will feed Elijah, the ravens shall. Why do we talk of means? All means are shut up in God. . . . . Shall anything be impossible with God? If God's people can break through all hindrances of unbelief, and every discouragement to prayer, God will break through these, and a thousand more to their comfort. [Harris.

'This is my beloved Son, hear him.'—Mark ix: 2.

'They labor in vain that kick against the pricks, that strive against the gospel. For it is a prince of might, that doth defend it; and "the gates of hell shall not prevail against it." The sun shall run his course; the passage of the gospel cannot be stopped. "The gospel is not bound." While it is persecuted, it is enlarged. "The blood that is spilt for it, is the very seed of it." Now as he is our king, so our priest and prophet too, at whose mouth we should require the law of God; that prophet like unto Moses, the searcher of truth: that very Son of God, of whom the Father hath said, "Hear Him." He is the Priest, who once for all hath sufficiently sacrificed for our sins; by himself, and by none other; once, and not often; upon the cross, and not upon the altar, sufficiently for all such as shall be saved. He is the Priest, the high Bishop, that maketh intercession for us; the only Mediator between God and man; to teach man the will of God, to reconcile God to man, to make intercession between God and man.' [Aqd. Sandys.

THE "ALTOGETHER LOVELY."—"Augustine's prayer was, 'Lord, give me thyself!' And in this spirit the believer is ready to exult, 'Whom have I in the heavens but Thee, and there is none upon earth that I desire besides thee. The Lord himself is the portion of mine inheritance and of my cup; Thou maintainest my lot. The lines are fallen unto me in pleasant places, yea, I have a goodly heritage; I will bless the Lord, who hath given me counsel.' Surely the whole world cannot weigh against the comfort of being able to let all go, and look up—'Thou art my portion, O Lord.' For unless His perfections should moulder away, and leave Him a destitute and indigent God, it is impossible that his people can be impoverished. This portion, however, can never be enjoyed, even by a child of God, unless He who is the essence of it be supreme in the soul—not only above all, but in the place of all. Other objects may be subordinately loved but of none but Himself must we say, 'He is altogether lovely.'"

[Rev. C. Bridges.

Missions to the Slaves.—At a Methodist Convention lately held in Charleston, S. C. a report was made, stating that there are between eighty and ninety missionaries to the slaves, who have under their charge over eighteen thousand church members, and a hundred thousand attendants on their services. Over a thousand negroes are in connection with the Methodist Church in Texas. The South Carolina Conference has sixteen missions to the negroes, the Georgia Conference twelve, Tennessee five, Alabama seven, Memphis nine, Arkansas one, Mississippi, seven, North Carolina two, Virginia two. The catechising of the children and youth is a prominent part of their labor. Dr. Capers' Catechism, prepared expressly for the purpose, is extensively used; 4380 children are catechised in the missions of the S. C. Conference, and the expense of those missions is over eleven thousand dollars annually. [N. Y. Evangelist.

THE CATERPILLAR.—A skilful naturalist has been able to perceive that in the body of the lowest caterpillar, which in the common opinion is one of the most degraded existences on earth, there are upwards of two thousands muscles, all of which can be brought into action with as much facility, at the will of the insect, and perform their several offices with as much accuracy, promptitude and precision, as the most perfect animal. It would be no easy matter to make some men believe that the most minute insect, whose life may only be calculated for the duration of a few hours, is, in all parts, for the functions it has to perform, as complete as the majestic elephant which treads the forests of India for a century. Little do they suppose that, even in its appearance under the greatest magnifying powers, it is as elegant in every respect, and as beautifully finished, as any of the larger animals. Unlike the paltry productions of man, all minute parts of these works of God appear in greater perfection, and afford to us a greater degree of admiration, the more minutely and accurately they are examined. M. de Lisle saw, with a microscope, a very small insect, that in one second of time, advanced three inches, taking five hundred and forty steps, and many of the discoveries of Leuwenheck were even still more wonderful than this."

PRICE CURRENT

ASHES,			
Pot, first sort			3 7
Pearl			4 6
CANDLES.			
Mould, tallow lb	9	a	11
Sperm, east and city	27	a	29
Do Patent	—	a.	38
COFFEE.			
Java	9	a	11½
Laguira	7½	a	9
Brazil	6¾	a	7½
St. Domingo	5¾	a	6¼
DOMESTICS.			
Shirtings brown ¾	5	a	6½
Do do ⅞	6	a	7
Do bleached	7	a	9
Sheetings b'wn 4-4	6¼	a	8
Do do 5-4	10½	a	12½
Do bleached 4-4	7	a	12
Do do 5-4	12	a	15
Calicoes, blue	7	a	12
Do fancy	6	a	14
Drillings, brown	–	a	8½
Kentucky jeans	25	a	50
Satinets	40	a	75
Checks 4-4	8	a	12
Cotton yarn, 5-13	15	a	16
FEATHERS.			
Foreign, lb	12	@	25
American, Live	30	@	34
FISH			
Dry Cod, cwt	2 57	@	2 62
Pickled Cod, bbl	3 00	@	3 25
Pickled Salmon tc	17 00	@	
Mackerel, No. 1 bbl	10 50	@	12 25
No 2 bbl	9 50	@	10 00
No 3 bbl	6 50	@	6 75
FLAX			
Russia, lb	9	@	11
American	7½	@	8
FLOUR AND MEAL.			
Genesee	4 62½	@	
Michigan	4 62½	a	
Ohio, Hey. & Ven.	5 12½	@	5 25
Pennsylvania		@	
Baltimore	4 62	@	4 75
Richm'd c mills	5 75	@	
Do. county		@	4 75
Brandywine		@	4 75
Georgetown	—	@	4 87½
Rye flour	3 20	@	3 50
Indian Meal	2 37½	@	2 56¼
GRAIN.			
Wheat W.	85	@	1 00
Do South new	85	@	1 00
Rye, Northern	68	@	
Corn Jersey	57	@	60
Southern		@	57
Barley western	59	@	60
Oats, Northern	41	@	
GLASS.			
English Crown 50 feet: 6x8 to 10x13	3 50	@	4 00
12x18 to 16x26	5 50	@	6 50
Eagle and Columbian: 6x8 to 8x10	2 10	@	2 30
10x14 to 16x20	2 70	@	3 00
HAY.			
North River, 100lbs.	72	@	75
IRON.			
Pig, Eng. & Sc: ton	37	a	
Do Amer	35	a	
Bar do rolled	85	a	
Do Russ PSI	100	a	102
Do Swedes	84½	a	
Do Eng com	72	a	75
Do do refined	85	a	
Sheet E & Am lb	7ca		7½c
Hoop do cwt	6¾	a	6½
LEATHER (Sole.)			
Oak, lb	18	@	22
Hemlock, light	14	@	14½
Middle	13½	@	14½
Heavy	12¾	@	13
LUMBER.			
Boards N R [M ft	35 00	@	40 00
Do. box	11 00	@	12 00
Do. east. p.	10 00	@	11 00
Do Albany, piece	8	@	18
Plank, Gal [pine, M ft	33 00	@	40 00
Scantling pine	14 00	@	16 20
Do oak	30	@	35
Timber, oak, cu ft	25	@	37
Do Ga yel pine	35	@	40
Shingles, 18in.	1 75	@	2 00
Do. cedar, 3ft.	20 00	@	22 00
Do. do. 2ft.	—	@	17 50
Staves, w o pipe M		@	45 00
Do do bbl	28 00	@	
Do r oak hhd	27 00	@	28 00
Heading, w o		@	45 00
Hoops	25 00	@	30 00
MOLASSES.			
New Orleans, gall	26	@	30
St Croix	28	@	30
Trinidad, Cuba	26	@	27
Cardn's & Mat'nzas	24	@	25
NAILS.			
Cut, 4d a 40d	4	@	4½
(3d 1c and 2d 2c more)			
Wrought 6d a 20d	10	@	12
Horseshoes No 7 a 9	18	@	20
PROVISIONS.			
Beef mess bbl	7 50	@	8 00
Do prime	3 87	@	4 50
Pork mess bbl	13 75	@	13 87
Do Ohio prime	9 68	@	11 00
Butter, west pme	15	@	16
Do. Orange co.	18	@	22
Do order to good	12	@	14
Hog's lard	7¾	a	8½
Cheese, Am lb	6½	a	7½
Hams smoked	8½	a	10
Do. pickled	7	@	7½
Shoulders, smoked	6	@	6½
Do. pickled	5½	@	6½
RICE.			
Ordinary 100lbs	4 37	a	4 50
Good to prime	4 87	@	5 00
SEEDS.			
Clover lb. new	8	a	9
Timothy, tierce	12 00	a	16 00
Flax, rough	8 50	a	9 00
Do clean			
SUGARS.			
St Croix lb	7½	a	9
New Orleans	6½	a	7½
Cuba, muscovado		a	
Havana white	10	a	11
Do Brown	8½	a	9
SALT.			
Turks Isl bush		a	33
Bonaire,	32	@	33
Cadiz,	20	@	23
Liverpool, fine	1 35	a	1 45
SHEETING.			
Russia, white, p.	9 00	@	9 50
Do. brown	8 00	@	9 00
SOAP.			
N. York brown lb	3	a	6
Castile	8½	a	9
SPICES.			
Cassia lb	17	a	17½
Cloves	33	a	
Ginger, race		a	6½
Nutmegs No 1,	1 30	a	1 35
Pepper, Sumatra	10½	a	10½
Pimento, Jamaica	11	a	11½
TEAS.			
Imperial lb	35	a	90
Hyson	45	a	88
Young Hyson	34	a	88
Hyson skin	20	a	60
Souchong	18	a	60
WOOL.			
Am. Sax. fleece, lb	35	a	37
Do merino	30	a	33
Pulled superfine	31	a	32
S. Am. washed	20	@	21
Do. unwashed	5	@	17
African	8	@	14
Smyrna	10	@	13
Mexican	12½	@	13

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KEITHIAN AND SEVENTH-DAY BAPTISTS.

The following account of the Keithian Baptists, and of the early history of the Pennsylvania Seventh-day Baptists, is taken from the manuscript history of the celebrated Morgan Edwards. It was first published in the Baptist Memorial, and is now published in the Recorder both for its intrinsic worth and for the sake of placing the facts on record in a convenient form for reference. It brings the history of the two denominations in Pennsylvania down to the year 1770.

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The Baptists in Pennsylvania may be distinguished into British and German; the British again into First-day Baptists, and Seventh-day Baptists; and the Germans into Tunckers and Mennonists; with which must be mentioned the Keithian Baptists, though now extinct, because the Sabbatarians originated from them.

Keithian Baptists.

Soon after the settlement of Pennsylvania, a difference arose among the Quakers touching the sufficiency of what every man naturally has within himself, for the purpose of his own salvation. Some denied that sufficiency, and consequently magnified the external word, Christ, &c., above Barclay's measure. These were headed by the famous Geo. Keith, and therefore called Keithians. The difference rose to a division in 1691, when separate meetings were set up in divers parts of the country, and a general one at Burlington, in opposition to that of Philadelphia. This year they published a confession of faith, containing twelve articles, much in Barclay's strain, and signed by George Keith, Thomas Budd, John Hart, Richard Hilliard, Thomas Hooten, and Henry Furnis, in behalf of the rest. They also published the reasons of separation, &c. signed by the same persons and others, to the number of forty-eight.—About the same time and afterwards, were published several other pieces, (the pieces which came under my notice, are copies of the judgment against George Keith, &c.; Expostulation with Samuel Jennings, Thomas Loyd, &c.; Plea of the innocent, &c.; Second Expostulation, &c.; Appeal to the Spirit of Truth, &c.; Truth and Innocence against calumny and defamation, &c.; Testimony against opinions, &c.; Fundamental truths, &c.; False judgment reprehended, &c.; Answer to papers from Maryland, &c.; Just rebuke, &c.; Discovery of hypocrisy, &c.; Heresy and hatred, &c; New England spirit of persecution in Pennsylvania, &c.; Serious appeal, and spirit of the hat, &c.) The design of those publications was, 1st, to inform the world of the principles of the separate Quakers; 2d, to fix the blame of the separation on the opposite party; and 3d, to complain of the unfair treatment, slanders, fines, imprisonments, and other species of persecution which they endured from their brethren. Whether these complaints be just or not, is neither my business or inclination to determine. If just, the Quakers have also shown "that every sect would persecute had they power." I know but one exception to this satirical remark, and that is the Baptists; they have had civil power in their hands in Rhode Island, a government for 136 years, and yet have never abused it in this manner, their enemies themselves being their judges. And it is remarkable that John Holmes, Esq., (the only Baptist magistrate in Philadelphia at the time referred to,) refused to act with the Quaker magistrate against the Keithians, alleging "that it was a religious dispute, and therefore not fit for a civil court." Nay, he openly blamed the court (held at Philadelphia, Dec. 6th—12th, 1692,) for refusing to admit exceptions which the prisoners made to their jury. However, the Keithian Quakers soon declined; their head soon deserted them and went over to the Episcopalians. Some followed him thither; some returned to the Penn Quakers; and some went to other societies. Nevertheless, many persisted in the separation, particularly at Upper Providence, at Philadelphia, at Southampton, and at Lower Dublin. These, by resigning themselves to the guidance of scripture, began to find water in the commission, Matt. xxviii. 19; bread and wine in the command, Matt. xxvi. 26, 30; community of goods, love feast, kiss of charity, right hand of fellowship, anointing the sick for recovery, and washing the disciples' feet in other texts, Acts ii. 41, 47; Jude 12; Rom. xvi. 16; Galatians ii. 9; John xiii.; James v. 14, 16, and therefore were determined to practice accordingly. The society of Keithians most forward in these matters, was that kept at the house of Thomas Powell in Upper Providence; which forwardness, it was said, was owing to one Abel Noble, baptized a public Friend, (whose name was Thomas Martin,) in Redley Creek. Afterwards Mr. Martin baptized other Quakers, viz. Thomas Powell, Evan Harry, Hugh Harry, John Palmer, Judith Calvert, Alice Vestal, Thomas Budd, Richard Dungworth, John Powell, David Thomas, John Hannum, Margery, Hannum, Margery Martin, Mary Palmer, Elizabeth Powell, John Beckingham. To them joined one William Beckingham, who broke off from the church at Cohansey. These nineteen persons did, Oct. 12, 1697, incorporate, and proceeded to choose a minister by lot. Three were put in nomination, William Beckingham, Thomas Budd, Thomas Martin; the lot fell on the last, who on the same day administered the Lord's Supper to them for the first time. From that day forth, other Keithian Quakers were baptized, Ann Compton, Samuel Miles, Hannah Brunsden, William Thomas, Richard Buffington, Elizabeth Thomas, Jane Philips, Edward Lane, Edward Edwards, James Plumley, David Philips, Elizabeth Paviour, Mary Clark, Elizabeth Hall, Rees Price, &c., some of which lived in other parts of the country. But in 1700, a difference arose among them touching the Sabbath, which broke up the society. Such as adhered to the observation of the seventh day, kept together at Newtown, where some of their posterity are to this day. The rest lay scattered in the neighborhood, till Mr. Abel Morgan gathered together fifteen of them, and formed them into a society, now called the Church of Brandywine. Another society of Keithian Quakers who kept together, was that of Philadelphia, where they built a meeting-house in 1692. Of these, two public persons were baptized in 1697 by Rev. Thomas Killingworth of Cohansey.—Their names were William Davis, and Thomas Rutter. The first joined Pennepek, the other kept preaching in Philadelphia, where he baptized one Henry Bernard Coster, Thomas Peart, and seven others whose names are not on record. These nine persons united in communion June 12, 1698, having Thomas Rutter to their minister. They increased and continued together nine years. But some removing to the country, and the unbaptized Keithians falling off, the society in a manner broke up in 1707; for then the few that remained invited the regular Baptists to join them, and were incorporated with them. A third society of Keithian Quakers was at Southampton in Bucks County, kept at the house of one John Swift. Their preacher was John Hart. In 1697, said John Hart, John Swift, Evan Morgan, and others, were baptized by the forementioned Mr. Thomas Rutter. Evan Morgan joined Pennepek the same year; the rest kept together to 1702, and then followed the steps of Evan Morgan. The other society of Keithian Quakers was that in Lower Dublin township, kept at the house of Abraham Pratt. One of these, John Wells, became a Baptist, Sept. 27, 1697. The next year Mr. William Davis joined them, being put out of the church of Pennepek for heresy. In 1699 and afterwards others were baptized, as David Price and wife, Abraham Pratt and wife, Richard Mansell, Margaret Davis, Martha Deal, Peter Deal, Richard Wells, Richard Sparks, Nich. Ashmead, Alex. Babcock, &c. These united in communion after the manner of their brethren at Upper Providence, having William Davis to their minister. But they had not been long a society, before the same question divided them as in Chester county. Those who preferred the seventh day were William Davis, their preacher, the Wells, the Wansells, the Pratts, the Ashmeads, &c. These met by themselves, and in 1701 built a place of worship in Oxford township. But their preacher, William Davis, leaving them in 1711, and their meeting-house being taken from them, they became as sheep without a shepherd Those who adhered to the observance of the first day Sabbath joined Pennepek. Thus have we seen that the Keithian Quakers ended in a kind of transformation into Keithian Baptists, they were also called Quaker Baptists, because they still retained the language, dress and manners of the Quakers. We have seen also that the Keithian or Quaker Baptists ended in another kind of transformation into Seventh-day Baptists; though some went among the Friday Baptists and other societies. However, these were the beginning of the Sabbatarians in this province. A confession of faith was published by the Keithian Baptists in 1697; it consists chiefly of the articles in the Apostle's creed. The additions are articles which relate to baptism by immersion; the Lord's Supper; distinguishing days and months by numerical names; plainness of language and dress; not swearing, not fighting, &c.

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Seventh-day Baptists in Pennsylvania,
To the Year 1770.

These, it is well known, receive their distinction from the day of the week they observe for holy rest. The characters of general and particular divide them in this province, few as they are. They originated from the Keithian Baptists in 1700, as has been observed before, who were general in their sentiments touching the redemption of Christ. Before that time, I can find but one Seventh-day Baptist in Pennsylvania, viz. Mr. Abel Noble. He arrived, it is said, in 1684. His name is among the forty-eight who signed the reasons of the Keithian separation, in 1691. By him was the first Keithian baptized in 1697, and by him were the rest gained over to the observance of the seventh day. I suppose therefore he may be called the father of them in this part of America. The congregation of German Baptists at Tunkerstown who observe the seventh day, owe their popularity in that point to this man; but more of these hereafter; at present we have only to do with the British Seventh-day Baptists. Of these there are four societies in the province. The first society we shall mention is that of Newtown, in Upper Providence, Chester Co., about twenty-four miles from Philadelphia. The meeting is kept at the house of David Thomas. Three families belong to this place; whereof the following persons are baptized: David Thomas, John German, Hazael Thomas, Ruth Thomas, Priscilla Wane, Elizabeth Wane, Mary Gilkey. This was their state in 1770. They originated in 1700, in the manner described in page 58; but their ministers, Messieurs Martin, Buckingham, and Budd, dying, and none rising in their stead, they are reduced to a small handful. The next society of them is at Pennepek, in Lower Dublin, county of Philadelphia, about nine miles from the city. The meeting is held at the house of Benjamin Tomlinson, every second Sabbath, by Mr. Enoch David. The families belonging to this society are eleven; whereof the following persons are baptized: Samuel Wells, Richard Tomlinson and wife, Job Noble and wife, Elizabeth West, Mary Keen, Rebecca Dungan, Enoch David. This was their state in 1770. They originated in the manner described in the preceding pages, about the year 1701. But their ministers, Wm. Davis, and Thomas Rutter, quitting them, and none others rising in their stead, are reduced at present to nine souls. In the year 1702 they built a meeting-house on a lot given them by Thomas Graves; but then, neglected to take a conveyance in due time, the Episcopalians have got both the lot and the house. On the lot they have built Oxford church, and turned the Baptist meeting-house into a stable, while it stood, but now it is no more. The third society of them is at Nottingham, in Chester county, about fifty miles from Philadelphia. The meeting is kept sometimes at the house of Abigail Price, in said Nottingham, but chiefly at the house of Samuel Bond, in Cecil county, in the province of Maryland. The families to which Nottingham is central are six; whereof eight persons are baptized: Daniel Osborn, Joseph Osborn, Samuel Bond, Richard Bond, Richard Claston, Abigail Price, Ann Bond, Mary Bond. Here a yearly meeting is kept on the last Sabbath in August. This was their state in 1770. They originated from the Keithians at Upper Providence, as described in page 198. But having no minister among them, and lying wide one of another, they have not increased. The other society of them is at French Creek in East Nautinel township, county of Chester, about thirty-two miles from Philadelphia. Here is a meeting-house, 30 feet by 22, built in 1762, on a lot of one acre, the gift of David Rogers. The families belonging to the place are six; whereof ten persons are baptized: Philip Thomas, Owen Griffiths, David Rogers, Abel Griffiths, James Roberts, William Griffiths, Daniel Griffiths, Owen Hughes, Edward and Ann Hughes. They have no stated worship in this house, though it is the only one belonging to the Sabbatarians. This was their state in 1770. They originated in the year 1726, when the following persons broke off from the Great Valley Church, on account of their change of sentiments concerning the Sabbath: Philip Davis, Lewis Williams, Richard Edwards, Griffy Griffiths; and the next year William James. These five with their families removed to French Creek in the aforesaid year. Philip Davis and Lewis Williams did preach among them, and after them John Brayman; but for some time past they have been as sheep without a shepherd.—Thus have we seen 1, that there are in Pennsylvania of the Seventh-day Baptists, 26 families, containing 130 souls, allowing 5 to a family; whereof 31 are baptized. 2. That they originated from the Keithian Baptists, about the year 1700, by means of Abel Noble. 3. That they have two yearly meetings; and one meeting-house. To which we may add, that they have one minister. He is Rev. Enoch David. He was born Feb. 22, 1718, at Duck Creek, in the county of Kent. Went among the Indians in 1740; called to the ministry, at Welshart, in 1751; embraced the sentiments of the Sabbatarians in 1752; ordained in Oct. 16, 1769. He has had four wives by whom he has children, Marian, Ebenezer, Susanna, Elizabeth, Zedekiah, Elizabeth, Daniel, and Owen. Ebenezer is now at Rhode Island College.

LECTURES ON THE HEBREW COMMONWEALTH.

We mentioned last week, that Prof. WINES had been engaged by a Society in this city, to deliver his course of lectures on the "Hebrew Commonwealth." He has fulfilled his engagement to the admiration of his hearers. The following report of two of his lectures will bring out points new to many of our readers. We take them from the New York Tribune.

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THE GREAT MAXIMS OF MOSES' CIVIL POLITY.

The first fundamental principle of the government was the entire political equality of the citizens. The lecturer would lay down this proposition without qualification. The natural foundation of power, he said, is property in the soil. Wherever the lands of a country were, there was the governing power. If the lands belonged to a sovereign, he would be a despot, the people slaves. If but a few owned the soil, the power would be in the hands of the aristocracy. But if the lands were divided among the whole body of citizens, all would be upon the same political and social level, and the government of course a democracy. Such was the case among the Hebrews.

The second maxim on which Moses laid the foundations of the State, was the discouragement of a spirit of war and conquest. At this annunciation the thoughts of the audience would perhaps recur to the extermination of the Canaanites. But it should be borne in mind, that this was by special warrant from Heaven, for a specific purpose—the punishment of idolatry and unnatural lust. Almost all the internal regulations of the government looked to a state of peace.

The doctrine that agriculture constituted the best basis of the prosperity and happiness of a nation, was the third great principle of the Mosaic Constitution. Not a single regulation favoring foreign commerce was found in the entire code. This was remarkable, and would strike many persons, particularly in a commercial emporium, with astonishment. Doubtless one cause of this was, that Moses wished to separate the Israelites as much as possible from other nations, for the prevention of idolatry. But indeed was foreign commerce, he asked, the greatest blessing a State could enjoy? Was it the greatest enricher of nations? Did the Israelites find it so under Solomon? The treasure by it obtained was a golden weight, that crushed their free institutions. And had not we ourselves felt the evil effects of an over-estimate of foreign commerce, and a consequent neglect of agriculture? Was it not one of the causes of that terrible financial convulsion, which a few years ago shook this country like an earthquake? Moses endeavored to make his countrymen content under their own vines and fig-trees, and to convince them that in the unambitious but honorable labors of husbandry they would find their truest happiness and prosperity.

A fourth fundamental principle of the government was universal education. Here the constitution shone with peculiar lustre. Moses took the greatest pains to ensure the instruction of all the children in the State, particularly in the knowledge of the laws, religion, and their own history. He did not, like Lycurgus, tear them at a tender age, from the parental roof, but he enjoined upon parents to be constantly busy in developing and storing the minds of their offspring, and in giving the moral and social principles of their nature a right direction. Teaching was one of the chief functions of the Levites.

A fifth principle was the encouragement of *union*—the union of hearts, opinions and sympathies, throughout the nation. And this was far more effectually secured by the annual and other festivals than it was among the Greeks by that stroke of mere worldly policy—the institution of the public games.

A just balance of power between all the departments of Government was the final maxim of political wisdom, on which the polity of Moses was founded. Never was this great and wise principle more thoroughly inwrought into a political organization than in the Commonwealth of Israel.

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WAR-LAWS—SLAVERY—MOSES AS A LEADER.

The war-laws of antiquity were first reviewed. A vivid and graphic picture was drawn of the horrors exercised by ancient conquerors toward their vanquished enemies. One could not fail to be filled with astonishment at the barbarity and cruelty that reigned every where. Asiatics, Egyptians, Greeks and Romans were in this respect all alike. Death or slavery was the common portion of the vanquished. And the horrid practice of poisoning the arrows used in battle was well nigh universal. The general war-system of Moses was much milder than that of any other ancient nation. The severities exercised toward the Canaanites were for a specific purpose, and did not belong to the regulations affecting other nations.

The institution of slavery was discussed at length. We know not when it commenced; its origin was lost amid the vague uncertainties of tradition. But we know the almost incredible extent to which it was carried, and the horrid cruelties to which it gave rise. Even the virtuous Cato declared that an old plow and a worn-out slave should be treated in the same manner. Every slave in Sparta, though faithful as the sun, received each year a certain number of stripes, just to remind him of his bondage! Vedius Apollo, the intimate and friend of Augustus, fed his pet fishes with the flesh of his slaves! An entire island in the Tiber was devoted to the reception of aged, sick and infirm slaves. They went there, not to be nursed by gentle hands, but to enjoy the miserable boon—the kindest, however, their masters ever bestowed upon them—*to expire!* How different a thing was slavery, so far as it existed, under the Mosaic laws. The Hebrew slave was to enjoy all the religious rights and privileges of his master. He was to be instructed in the knowledge of Jehovah and pass under the rites of God's covenant. His person was to be guarded from all severity, and he was to be treated with brotherly affection and kindness.

From the subject of Slavery, the Professor passon to an examination of the qualifications of Moses as captain of the hosts of Israel. Here the lecturer became exceedingly animated and eloquent. His enlogy on the life and character of the great Jewish legislator, for comprehension, discrimination, truth, force, and finished beauty, was equal to anything we ever heard from a public speaker. He spoke of Moses as a law-giver, poet, orator, historian, and chief magistrate, in all which characters he remained unequaled to the present day. *His* laws had become those of civilization generally; his poetry was the highest out-pourings of sublimity; his history was a perfect model for the study of the philosophical historian; all his appeals to his countrymen were full of pathos, truth, fervor, and manifest benevolence, and would forever command the admiration of Bible readers; as a ruler, he was cool, sagacious, energetic, prompt, patriotic, just, magnanimous, free from all selfish ambition, a hearty lover of truth, and of incorruptible integrity. The influence of his genius and writings still survived, as benign and vigorous now as at the moment of his death. The whole civilized world had felt, and feels, and to the end of time would continue to feel, the quickening power of his more than human compositions.

The lecturer concluded with an earnest appeal to his audience to eschew the narrow bigotry, which, in the meridian light of that "salvation which is of the Jews," could yet despise and oppress the people through whom it was derived. European governments still raised an adamantine wall of civil disabilities around the Jew. He was treated by most of them as if he had neither human rights nor human feelings. Thanks to the God of Israel, it was otherwise with us. Here the Jew and Christian stood upon the same level. This city had seen an Israelite a Judge over Christians; and in Baltimore there was a Jew, the venerable Solomon Etting, whose decease would be mourned by the whole population of that city. The lecturer said he was proud of the Catholicism of his countrymen. He was happy that in *this country* persecution had never vexed the Israelites in the peaceful retirement of domestic, life, nor had exclusion from political privilege for opinion's sake been ever practiced. When God shall judge the nations, may he in mercy remember the land that, "with all its faults," has yet afforded a home and a refuge to the children of Abraham!

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GRATUITOUS SWEARING.—Men will swear and transgress the third commandment for nothing—but they do not like to invoke the curse of Almighty for a reward. Mr. Romain hearing a man call on God to curse him, offered him a half a crown if he would repeat the oath. The man started; what, said he, do you think I would curse my soul for a half a crown? Mr. Romain answered, "as you did it just now for nothing, I could not suppose that you would refuse it for a reward." The poor fellow was struck by the reproof, and said, "may God bless you and reward you, sir, whoever you are. I believe you have saved my soul. I hope I shall never swear again."

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If what you have received from God, you share to the poor, you thereby gain a blessing; but if what you have taken from the poor, you give to God, you purchase thereby a curse; for he that puts the pious usury, robs the spital to build a hospital; and the cry of the one will outplead the other.

THE HEART.

The human heart—that restless thing!
The tempter and the tried;
The joyous, yet the suffering—
The source of pain and pride;
The gorgeous thronged, the desolate—
The seat of love, the lair of hate—
Self-strong and self-defied!
Yet do we bless thee as thou art,
Thou restless thing, the human heart.

"BLESSED ARE THE DEAD."

The world says, blessed are *the living*—especially those who are living in affluence, honor, and pleasure;—but God says, "Blessed are the dead who die in the Lord."

"The world, (says McCheyne,) looks upon some of their families, coming out like a fresh blooming flower in the morning—their cheeks covered with the bloom of health—their steps bounding with the elasticity of youth—riches and luxuries at their command—long, bright summer days before them; the world says, there is a happy soul. God takes us into the darkened room, where some child of God lately dwelt. He points to the pale face, where death sits enthroned—the cheek wasted by long disease—the eye glazed in death—the stiff hands clasped over the bosom—the friends standing weeping around, and he whispers in our ears, 'Blessed are the dead.' Ah, dear friends, think a moment, whether does God or you know best? . . . . It is a happy thing to live in the favor of God; to have peace with God—to frequent the throne of grace—to burn the perpetual incense of praise—to meditate on his word—to hear the preached gospel—to serve God—even to wrestle, run, and fight in his service, is sweet. Still God says, 'Blessed are the dead.' If it be happy to have his smile *here*, how much happier to have it without a cloud *yonder*. If it be sweet to be the growing corn of the Lord *here*, how much better to be gathered into his barn! If it be sweet to have an anchor within the veil, how much better ourselves to be there, where no gloom can come! 'In thy presence is fullness of joy—at thy right hand are pleasures for ever more.' Even Jesus felt this: God attests it. 'Blessed are the dead.'"

INDEPENDENCE OF THE PRESS.

Says the Brooklyn Daily Advertiser, "We do not want a man to subscribe to our journal who has a soul so small as to ring out the change of 'Stop my paper,' should we happen to admit an article that does not exactly accord with his views. We wish this understood. More than that—if we can find out any individual disposed to cavil at our course, he can not have our paper at any price. We claim the right to exercise the liberty of the press, so long as it is done for good and justifiable motives."

There is sound sense as well as manly independence in these sentiments, and we honor the man who acts in accordance with them. It is not to be expected that an editor can express everybody's taste. But suppose he could do it, and made that his highest rule of action, what confidence could the public repose in his honesty? It is the duty of editors, as it is of all others, to please all men, when it can be done "for their good to edification," but not otherwise. What sort of an opinion does that man form of the principles and conscience and self-respect of an editor, who undertakes to operate upon him by the threat, '*Stop my paper?*' Does such a man judge the editor by himself? Is he so ready to be flattered, or bribed, or bullied out of his opinions, that he naturally tries the effect of it on others? Suppose this doctrine to prevail, so that every editor who dared to have a soul of his own, was driven from the field to give place to a craven spirited, drivelling crew, whose highest aim should be to please everybody, would that be a public benefit? That is the tendency of the 'stop my paper' argument—an argument which appeals to no honorable or manly feeling, but only to cupidity, to meanness, and to cowardice; and which could excite no emotion but of contempt or pity towards him who uses it. An editor may be just about as liable to err as other men of equal information and wisdom, but having so many more opportunities, and exposures, he has some claim to leniency. And it must be remembered too, that if he is fit for his station, he will be likely to have a degree of self-respect, or at least respect for his position, and for his readers, which, although he might receive a kind, frank, fraternal appeal, or even a paternal expostulation or admonition, would incline him to treat with very little ceremony, men who could approach him with no argument but a threat, and that too of the meanest character. He must have very little confidence in the power of truth and honesty, who would be frightened out of his course by threats of this sort. [Christian Watchman.

PREPARATION FOR DEATH.—When you lie down at night compose your spirits as if you were not to awake till the heavens be no more. And when you awake in the morning, consider that new day as your last, and live accordingly. Surely that night cometh, of which you will never see the morning, or that morning of which you will never see the night; but which of your mornings or nights will be such you know not. Let the mantle of worldly enjoyments hang loose about you, that it may be easily dropt when death comes to carry you into another world. When the corn is forsaking the ground, it is ready for the sickle; when the fruit is ripe, it falls off the tree easily. So when the Christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy for him. A heart disengaged form the world, is a heavenly one, and then we are ready for heaven when our hearts are there before us. [Barton.

THE JEWS.—Forty-five Jewish Missionaries (says the Boston Recorder) are now preaching among their countrymen the gospel of that Saviour, whom, as a nation, they have for eighteen hundred years rejected.

PRICE CURRENT

ASHES.
First sort, 3 7
Pot 4 5
CANDLES.
Mould, tallow lb 9 a 11
Sperm, east and city 27 a 29
Do Patent — a 38
COFFEE.
Rio 9 a 11½
Laguira 7½a 9
Brazil 6¾a 7½
St Domingo 5¾a 6¼
DOMESTICS.
Sheetings brown ¾ 5 a 6¼
Do do ⅞ 6 a 7
Do bleached 7 a 9
Shirtings b'wn 4-4 6¼a 8
Do do 5-4 10¼a 12½
Do bleached 4-4 7 a 12
Do do 5-4 12 a 15
Calicoes, blue 7 a 12
Do fancy 6 a 14
Ticklings, brown – a 8½
Kentucky jeans 25 a 50
Linseys 40 a 75
Checks 4-4 8 a 12
Cotton yarn, 5-13 15 a 16
FEATHERS.
Foreign, lb 12 @ 25
American, Live 30 @ 34
FISH
Dry Cod, cwt 2 57 @ 2 62
Pickled Cod, bbl 3 00 @ 3 25
Do Salmon @
Mackerel, No. 1 tc 17 00 @
Do bbl 10 50 @12 25
Do 2 bbl 9 50 @10 00
Do 3 bbl 6 50 @ 6 75
FLAX
Russia, lb 9 @ 11
American 7½@ 8
FLOUR AND MEAL.
Genesee 4 62½@
Michigan 4 62½a
Ohio, Hey. & Ven. 5 12½@ 5 25
Pennsylvania @
Baltimore 4 62 @ 4 75
Richm'd c mills 5 75 @
Do. county @ 4 75
Brandywine @ 4 75
Georgetown — @ 4 87½
Rye flour 3 20 @ 3 50
Indian Meal 2 37½@ 2 56¼
GRAIN.
Wheat W. 85@1 00
Do South new 85@1 00
Rye, Northern 68@
Corn Jersey 57@ 60
Southern @ 57
Barley western 59@ 60
Oats, Northern 41@
GLASS.
English Crown 50 feet:
6x8 to 10x13 3 50 @4 00
12x18 to 16x26 5 50@6 50
Eagle and Columbian:
6x8 to 8x10 2 10@2 30
10x14 to 16x20 2 70@3 00
HAY.
North River, 100lbs. 72@75
IRON.
Pig, Eng. & Sc: ton 37a
Do Amer 35a
Bar do rolled 85a
Do Russ PSI 100a 102
Do Swedes 84½a
Do Eng com 72a 75
Do do refined 85a
Sheet E & Am lb 7ca 7½c
Hoop do cwt 5¼a 6½
LEATHER (Sole.)
Oak, lb 18 @ 22
Hemlock, light 14 @ 14½
Middle 13½@ 14½
Heavy 12½@ 13
LUMBER.
Boards N R [M ft] 35 00 @40 00
Do. box 11 00 @12 00
Do. east. p. 10 00 @11 00
Do Albany, piece 8 @ 18
Plank, Gal [pine, M ft] 33 00@40 00
Scantling pine 14 00@16 20
Do oak 30 @ 35
Timber, oak, cu ft 25@ 37
Do Ga yel pine 35@ 40
Shingles, 18in. 1 75@ 2 00
Do. cedar, 3ft. 20 00@22 00
Do. do. 2ft. —@17 50
Staves, w o [pine M] @45 00
Do do bbl 28 00@
Do r oak hhd 27 00@28 00
Heading, w o @45 00
Hoops 25 00@30 00
MOLASSES.
New Orleans, gall 26 @ 30
St Croix 28 @ 30
Trinidad, Cuba 26 @ 27
Cardn's & Mat'nzas 24 @ 25
NAILS.
Cut, 4d a 40d 4 @ 4½
(3d 1c and 2d 2c more)
Wrought 6d a 20d 10 @ 12
Horseshoes No 7 a 9 18 @ 20
PROVISIONS.
Beef mess bbl 7 50 @ 8 00
Do prime 3 87 @ 4 50
Pork mess bbl 13 75 @13 87
Do Ohio prime 9 68¾@11 00
Butter, west pme 15 @ 16
Do. Orange co. 18 @ 22
Do order to good 12@ 14
Hog's lard 7¾ a 8¼
Cheese, Am lb 6½ a 7½
Hams smoked 8½ a 10
Do. pickled 7 @ 7½
Shoulders, smoked 6 @ 6½
Do. pickled 5½@ 5¾
RICE:
Ordinary 100lbs 4 37 a 4 50
Good to prime 4 87 @5 00
SEEDS.
Clover lb. new 8 a 9
Timothy, tierce 12 00 a16 00
Flax, rough 8 50 a 9 00
Do clean
SUGARS.
St Croix lb 7¼a 9
New Orleans 6¼a 7¼
Cuba, muscovado a
Havana white 10a 11
Do Brown 8¼a 9
SALT.
Turks Isl bush a 33
Bonaire, 32@ 33
Cadiz, 20@ 23
Liverpool, fine 1 35a1 45
SHEETING.
Russia, white, p. 9 00@ 9 50
Do. brown 8 00@ 9 00
SOAP.
N. York brown lb 3 a 6
Castile 8½a 9
SPICES.
Cassia lb 17 a 17½
Cloves 33 a
Ginger, race a 6¼
Nutmegs No 1, 1 30 a1 35
Pepper, Sumatra 10½a 10¾
Pimento, Jamaica 11 a 11¼
TEAS.
Imperial lb 35 a 90
Hyson 45 a 88
Young Hyson 34 a 88
Hyson skin 30 a 60
Souchong 18 a 60
WOOL.
Am. Saxdesee, lb 35a 37
Do merno 30a 33
Pulled superfine 31 a 32
Do. No. 1 27 a 31
Do. washed 15 @ 17
Do. unwashed 13 @ 14
African 10 @ 13
Smyrna 13 @ 15
Mexican 13 @ 15

The Sabbath Recorder.

New York, October 23, 1845.

UNITY AND SECTARIANISM OF THE CHURCH.

We hear a great deal in these days about the unity of the church of Christ and the "leprosy of sectarianism." If one could really believe half which is written on the subject, he would tremble at the thought of schism, and flee with all possible haste to the bosom of the mother church. But we happen to be among the number generally accounted schismatics or heretics, and we find it difficult to believe some of the hard things which are said about those who stand in a similar position. We doubt much whether sectarianism abounds at the present time more than in former times; and we are quite confident, that some of those who are loudest in their denunciation of sects as the great obstacle to the progress of the Gospel, are the most obstinate and palpable sectarists in the whole country Take for instance the members of the Romish Church, who have most to say about the unity of *the* church and the evils of division—what are they but sectarists, when they treat all who differ from them, even in the most unimportant respects, as heretics? Or, take her English daughter, who turns over nearly all the Protestant denominations upon the uncovenanted mercies of God—does she not contain and exhibit the very essence and soul of sectarianism? And yet these two sects have made the greatest outcry against divisions and in behalf of union—these two sects, we say, whose love for union and catholicism is shown by shutting out from the church all denominations except their own.

There is at the present time, undoubtedly, too great a variety of denominations. Unimportant differences are too often allowed to originate separations; and when separations have once taken place, they are too often continued by uncharitable judgments and harsh denunciations. Yet there may be a great variety of denominations without the exhibition of a great deal of what really deserves the name of sectarianism. Difference of denomination does not necessarily imply sectarianism. Difference of administration may be found under the same spirit; so there may be different denominations, while there is but one Lord, one faith, one baptism. The trouble does not arise from drawing the line of distinction where a difference really exists, but from drawing lines where there is no difference, and then contending stoutly that there is a difference. Of course the difference between those who obey God and those who obey him not, is a palpable and important difference, separating the two parties from each other, wherever they exist, as far as the east is from the west. This difference is so marked that it ought to be indicated by outward arrangements as well as inward feelings; where it is thus indicated, instead of leading one party to denounce the other, it will prompt to efforts for their enlightenment and restoration to the path of obedience. But the difference about whether presbyteries or congregations shall govern the movements of preachers and churches—whether Watts' version of the Psalms shall be sung, or the version of somebody else—these are differences which do not involve disobedience to a plain divine commandment. To perpetuate them is not particularly praiseworthy or blameworthy. But for those who do perpetuate them to raise a hue and cry against the sectarianism of those who are contending for a plainly-written yet generally-neglected divine commandment, is as foolish as it is inconsistent.

It is quite questionable, to say the least of it, whether that union about which the enemies of the Protestant church have had so much to say is upon the whole desirable. The Romish Church before the Reformation enjoyed something of this union. Yet it was all the while a frozen, formal, apostate church. When God saw fit to breath upon it the breath of life, that breath was a whirlwind to break up a heartless and ruinous union, which probably appeared very desirable to superficial observers, but which was after all only the union of formality and despotism. So it has always been. Whenever God has seen fit to revive pure and undefiled religion in any community, that revival has been connected with overturns and disturbances which were exceedingly unwelcome to formalists. He has thus broken up the fallow ground, and prepared it to receive the good seed. Our Saviour taught us to expect that such would be the process, when he assured his disciples that he came not to bring peace but a sword. The experience of the church from that day to this has shown, that it is by overturn succeeding overturn that the way is prepared for Him to reign whose right it is.

After all that has been said in the way of complaint and lamentation, there are signs that God is breaking down the walls of partition, and drawing the different members of the Christian family closer to each other. The open hostility of the Romish Church to many of our religious institutions, and the vigorous efforts which that church is making to establish its own institutions, has contributed to help on the work. Add to this the influence of the larger societies for encouraging missions and sending the word of life to the different nations, and who can tell how soon the members of the Protestant Church in this country may be brought to see eye to eye? The multiplied intrigues and worldly maxims of Romanism have shown to Protestants the necessity of holding fast the maxims and spirit of the Word of God. The variety of doctrines among Protestants themselves has shown the importance of one infallible standard to which all differences may be brought for reconciliation. The obstacles thrown in the way of promoting the Christian cause by nominal differences where there was no real distinction, has taught the importance of kindness and concession. In such circumstances, we cannot sympathize with the fears of those who scold so much about sectarianism; nor can we rejoice in the hope of exterminating sects by forcing them all into one great mother church.

THE FEAST OF TABERNACLES.

The Jewish Feast of Tabernacles commenced this year on the 16th day of October, and continued the usual period of seven days. It always follows close upon the great Day of Atonement, with which it contrasts stangely, being a season of high joy and festivity, instead of deep sorrow and abstinence.

The *authority* to which the Jews refer for the observance of this festival, is found in Leviticus 23: 33, 34, where the Lord told Moses to "speak unto the children of Israel, saying, the fifteenth day of the seventh month shall be the feast of tabernacles for seven days unto the Lord." The *manner* of its observance is described in the same chapter by these words, "Ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord your God seven days; ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths." The *reason* for its observance is also given, "that your generations may know, that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt." The *time* of its observance is fixed at the seventh month, "when ye have gathered in the fruit of the land;" which circumstance makes it a sort of national "harvest-home."

Although the Jews have long since ceased to be an agricultural people, and have been driven far away from the land in which this commandment was given them, they still maintain the ancient festival with great interest and strictness. At the appointed time they erect their booths in the vicinity of the synagogues, where they take their meals during the continuance of the festival, and where in some countries it is customary to sleep when the weather permits. These booths are generally built of boards, and have roofs so arranged by means of hinges at the eaves with cords and pullies, that at the peak they can be opened or closed at pleasure. They must be erected under the open sky, and must be either thatched or left so much open as to allow of seeing the stars. Here the four kinds of boughs spoken of in the Scriptures are arranged according to prescribed modes. One kind, the *citron*, they say, is the emblem of the Great First Cause, the Holy One; another kind, the *palm*, denotes spiritual beings; a third, the *myrtle*, is symbolical of the astral world, which is material; and a fourth kind, the *willows of the brook*, represents this lower world, which is subject to dissolution. The last three of these are placed together, to indicate that all created things form but one whole, and are created for one grand purpose and governed by one lawgiver. They are held together by the *citron*, to denote that all things depend upon and are supported by the one Great Cause. This account of the reasons for using the four kinds of boughs certainly has the merit of ingenuity, but it of course rests only upon tradition, since the Scriptures are totally silent upon the subject.

To us there is something exceedingly touching in these festival celebrations of the Jews. They carry us back to the time when the judges and kings and prophets of Israel appeared in the sanctuary with their green branches and songs of praise. They bring before us the promises which God has made to his chosen people, so long without a home or country, so widely scattered, and so cruelly peeled and persecuted. They carry us forward to the time, *which shall come*, when "the ploughman shall overtake the reaper, and the trader of grapes him that soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt;"—when the Lord shall bring again the captivity of his people Israel, "and they shall build the waste cities and inhabit them, and they shall plant vines and drink the wine thereof, and they shall also make gardens and eat the fruit of them;"—when the Lord shall "plant them upon their own land, and they shall no more be pulled up out of their land;"—when "all nations shall come up to Jerusalem to worship the King the Lord of Hosts, and to *keep the Feast of Tabernacles*."

A GOOD LETTER.

The following letter from a subscriber in Michigan, we publish for the double purpose of commending the example, and showing what privations some of our brethren endure:—

DEAR BROTHER:—I am at length enabled to send you a little money, [five dollars.] Unavoidable losses have rendered it impracticable for me to do so sooner. The reflection that you were in want of the money due from us, has been quite a drawback upon the pleasure we derive from the perusal of your invaluable paper. It is indeed invaluable in our circumstances. We are a solitary family of Sabbath-keepers, and have not seen an individual who observes the Sabbath during the five years we have resided here, except our own family. The force of circumstances, not choice, caused us to separate ourselves from our Eastern brethren, and seek a residence here. Notwithstanding the trials and privations to which our situation subjects us, we feel to put our trust in God, and strive to walk in the path of obedience earnestly desiring that God would bring us again to his holy mountain and make us joyful in his house of prayer.

For the Sabbath Recorder.

DIED,

At her residence in Petersburgh, Rensselaer Co., N. Y., on the morning of the 11th inst., Mrs. ESTEE, consort of Rev. Azor Estee.

The circumstances connected with the death of this excellent lady are indescribably painful. She had been suffering much for a considerable time from a diseased state of the liver, stomach, and head, which produced dejection of spirits and melancholy, and a settled impression that her mind would become completely deranged. Her sufferings of body and mind had weakend and wasted her to a great extent. A few days previous to her death, she conversed freely with her husband upon the subject of her declining health, her fears, and her temptations. He used his most persuasive efforts to compose and comfort her, and guard her mind against any act of hostility to herself. Although he was impressed that she was suffering from a partial mental alienation, (a disease which had attended several of her family connections,) yet he was confident that he had succeeded in his effort, and was therefore not prepared to look for the calamity which was about to fall upon him. On Sabbath morning, after a short absence from her family, sister Estee was found not far from her dwelling, quite dead, with a wound in her throat which had separated a principal artery. Her funeral was numerously attended on the 13th. The sermon was preached by Eld. Wm. B. Maxson from Psalms 77: 7.

Thus a sister has fallen—one who was much beloved by all who knew her, as a devoted and consistent Christian—one who was remarkable for her conscientious promptitude in the duties of her Christian profession. In the church, in the conference, and in the prayer-meeting, she was prompt in her attendance, and much engaged in her duty. But most of all were her Christian graces developed in her family. Here her conjugal and maternal relations were so sustained, and her domestic duties so performed, as to manifest to all who knew her there, that she was properly fitted for the various offices she was destined to sustain. But she has gone, and in such a manner as to overwhelm us with affliction and astonishment. Surely it must be that God has a controversy with his people. And it is hoped that he has permitted this awful occurrence for a chastisement and a warning, rather than a sign of his fierce anger towards his delinquent church, as was the death of the prophet's wife to backsliding Israel, (See Ezek. ch. 17, from verse 15th.) May our deeply afflicted brother have not only the kind sympathies of his brethren, but the support of their fervent prayers.

FORM OF PETITION.

The following Petition to the Legislature of the State of New York in regard to the law for the protection of Sabbath-keepers, came to us in a printed form through the post office. We presume copies have been forwarded to the different churces throughout the State, and we sincerely hope that no pains will be spared to give them a wide circulation. Let the next Legislature see that the people are in favor of granting us the free exercise of our religious opinions.

To the Legislature of the State of New York:

The Petition of the undersigned, inhabitants of the County of ——, respectfully sheweth: That an Act was passed by the Legislature of this State on the 7th of May, 1839, for the protection of the members of the denomination of professing Christians called Seventh-day Baptists, against the service of civil process on the seventh day of the week, commonly called Saturday; but that said Act, according to a late decision of the Supreme Court, does not exempt the members of said denomination from liability to serve as parties, witnesses or jurors, on the seventh day of the week, which they regard and observe as the Christian Sabbath, and to be set apart as holy time, and dedicated to the service of Almighty God.

Your Petitioners, therefore, humbly pray, that your honorable body will pass an Act, or so alter and amend the aforesaid Act, as to exempt the members of said denomination from any liability to be served with, or to answer to, any civil process on the senventh day of the week, or to attend upon any Court of Justice as witnesses or jurors, or any military training or court martial, and secure to them the privilege of enjoying said day as a day of rest from all secular concerns, and of dedicating it exclusively to the service of their Creator, according to their religious belief and the dictates of their consciences, and to protect them in the enjoyment of their religious privileges on that day in the same manner that those who observe the first day of the week as a day of rest, are protected on that day. And as in duty bound will ever pray.

Dated, Oct. 10, 1845.

NEW YORK PUBLIC SCHOOLS.—A meeting of the Ward School Teacher's Association was held at the Tabernacle a few evenings since. Mr. Rich, the President, in his opening remarks, said, there is nothing so much misunderstood as public education in New York. It has unfortunately been mixed up with party politics. Years past this matter was left to the School Commissioners. In 1841 there were over 14,000 children between 4 and 16 years of age; they managed well, but yet did not obtain the confidence of all classes, though they deserved well; the Legislature passed a law to have two Commissioners, two Inspectors, and five Trustees, &c.; those under the Ward Officers were called Ward Schools, and those under control of the Public School Society were called Public Schools. The trustees and inspectors were to have control of all new schools. In these Ward Schools over 9,000 children attended, and over 2,000 is the increase in the Public Schools in four years; making a total of 24,000 children attending those schools here supported by a public tax, being an increase of over 70 per cent. Such are the beneficial effects of this law. Our schools challenge comparison with all others in our country or the world.

MORTALITY AMONG RELIGIOUS NEWSPAPERS.—In a late number of one of our Presbyterian exchanges, we find a long article about the difficulty of sustaining religious newspapers. Among other striking things, the editor states, that he has been connected with the press for eighteen years past, during which time *more than four-fifths* of the religious newspapers established in the Presbyterian and corresponding churches have failed for want of due patronage. Such facts show the exceeding difficulty of carrying on religious papers, and the imperative necessity of persevering efforts on the part of their agents and friends.

PERSECUTION IN TURKEY.—The Malta Times publishes a narrative of the seizure and imprisonment at Constantinople of a young man of high respectability, and one of the rulers of his nation in Trebizond. The only reason given for the proceeding was, that the young man was a Christian and a Protestant. It is said that there are numerous other instances in various parts of Turkey, where persons have been seized and imprisoned for no other reason than because they held religious opinions which were unpopular. If an Armenian becomes a Papist, he is in little danger of molestation, because ambassadors from Roman Catholic countries stand ready to throw the shield of their protection over him. But if he becames a Protestant, he has no such protection, and is exposed at once to all the fury of fanaticism.

A CLANDESTINE LEAGUE.—According to the Schnellpost, recent developments render it probable that there exists in Switzerland a clandestine league, the design of which is to overthrow the present religious and social arrangements of that country. One of the papers characterizes it as a great society of Atheists, aiming to effect by Atheism the overthrow of all moral principles and to arrive at a violent reform of the entire religious, social, and political organization of Germany, by means of regicide even.' The existence of the league was discovered as early as June last, and several persons were arrested, although the proof against them was insufficient for their conviction. Since then more proof has come to hand, and ten of the leaders have been arrested, among whom are several schoolmasters and one editor. The society is a secret and essentially political propoganda having its central office in Switzerland, and receiving only such persons as are found to be true atheists and revolutionists. It has twenty-eight political clubs in all the principal towns of Switzerland.

FIRE NEAR HOME.—On Monday evening last, about half past six o'clock, a fire broke out in the basement of the building No. 11 Spruce St. being next door to our office. It originated in a bottling-cellar under the auction store of Thomas Bell. A porter went down into the cellar with a light in his hand for the purpose of drawing off some alcohol; the alcohol took fire, and the porter retreated after having been severely burned in the attempt to extinguish it. The flames caught rapidly upon the combustible matter in the vicinity, burst out with great fury through the gratings, rushed up the stairway, spread through the floors of the upper rooms, and wrapped the whole building in one sheet of flame in a few minutes. It was with the greatest difficulty that the men at work in the upper stories of the building escaped with their lives. One man made his escape by passing through the flames on the stairs; some others went up through the roof and down through the adjoining buildings; and several who were at work in the second story crawled out of the windows and down by the signs and spout. By the praiseworthy exertions of the firemen, the flames were prevented from spreading beyond the building in which they originated, so that our office, though flooded with water, received but little injury. We learn that all the stereotype plates, and all the valuable engravings, of Hewett's Illustrated edition of Shakspeare, were in the burnt building, and were destroyed. Also the stereotype plates of the Book of Common Prayer, and of a French Prayer Book just completed.

A GOOD EXAMPLE.—If it does our readers half as much good as it does us to see things done right, they will not begrudge the room occupied by the following letter, which we received yesterday. We publish it both to acknowledge the receipt of the money, and to present an example worthy of imitation.

BROADALBIN, N. Y., Oct. 20th, 1845.

Enclosed I forward you ten dollars, it being the mites of our family to be credited as follows, viz:—

Mrs. Meriba Hawley for	Missionary	Cause,	$2 00	
" " "	Tract	"	1 00	$3 00
Mrs. Eliza Hawley "	Missionary	"	$2 00	
" " "	Tract	"	1 00	$3 00
Miss Ann S. Clarke "	Missionary	"	$1 00	
" " "	Tract	"	1 00	
" "	Sabbath Recorder 2d vol.		2 00	$4 00
				$10 00

☞ We are glad to see the name of JOHN MAXSON among the nominees for Assembly from Madison County, N. Y. It is a long step, one would think, from the county jail to the halls of legislation. Mr. Maxson has just been honored by the former place, and we are sure he would honor the latter. We sincerely hope, therefore, he may be elected.

☞ In another column will be found a notice of the opening of the winter term of the Plainfield Family School. From our acquaintance with the Principal, and with the location of the School, we have no hesitation in recommending it to the patronage of the public.

TEMPERANCE CONVENTION.—A Convention of the friends of Temperance in the State of New York, was to be held at Rochester on Wednesday, the 22d. We are glad to see that a portion of the people are awake on this subject. No truth is better established than that all alcoholic drinks are poisonous and injurious to the human system; that they generate habits of idleness and debauchery, and naturally lead on to poverty and crime. Let the whole people be roused to banish artificial and hurtful stimulants, and the country would soon be freed from the giant curses of gambling and improvidence.

AN INTERESTING SCENE.

A Scotch traveler gives the following description of a service on Sunday in Beyrout. It was conducted by the American missionaries, and furnishes a striking illustration of the power of the Gospel to elevate and unite the feelings of different races and classes of men:—

"At 3 P. M.," says the traveler, "we went to the mission-house above the town, and round the door found several of the Syrian boys, members of the mission-school, waiting for the commencement of the Arabic service. Sitting down under the shade of the mulberry trees, we conversed with them. Two of them spoke English remarkably well, and went over the Old Testament history accurately, as far as the wanderings of Israel, accompanying every answer with most expressive looks and gestures. One of them especially was full of liveliness, and on asking him the story of Moses, wishing to see Lebanon, related it fully, pointing to the lofty mountain towering before us. Three others, sitting by, occasionally added a remark, while old Bishop Karabet, and many others looked on from the steps above. Soon after the Arabic service commenced in a large airy room, divided by a partition, except the place where the missionary stood. The women sat on one side of the partition, the men on the other, according to the custom of the Christian churches of this country, (Scotland,) the preacher standing within sight of both parts of the congregation. Mr. Thowpson preached in deeply-toned Arabic, to an attentive audience of about one hundred and thirty, gathered out of many different countries. There were two Armenian Bishops, Karabet, and Jacob Aga, with clean venerable beards; there were Greeks and Greek Catholics; an Abyssinian Christian, and a Druse, converted Jews, American Presbyterians, and Congregationalists, and ministers of the Church of Scotland—all different in name, and yet, we trust, one in Christ.

"The service closed, and we removed to a more convenient upper chamber, to partake of the Lord's Supper. The Armenian manner of administering this sacrament differs little from ours, except that they give thanks a second time before giving the cup, in close imitation of our Lord. One of us sat between two believing Jews, the other between two Armenian bishops. Many of the others also participated, so that it was an emblem of the meeting of the great multitude, gathered from all nations and kindred, at our Father's table above."

THE BAPTISTS.

The following statistics of the Baptist denomination are taken from the Baptist Almanac and Register for 1845:—

"The Baptists in Maine number 22,628; in New Hampshire 10,148; in Vermont 10,170; in Massachusetts 30,945; in Rhode Island 7,309; in Connecticut 15,922. In each of the New England States there has been a loss, except Connecticut, which has a gain of 581. In the State of New York their whole number is 93,855, and the loss 4,702; New Jersey numbers 11,571, with a gain of 119; Pennsylvania numbers 28,800, with a gain of 805; Virginia numbers 79,134, gain 3,020; North Carolina 31,066, gain 742; South Carolina 39,687, gain 1,010; Georgia 45,363, gain 1,799; Florida 972, gain 302; Alabama 26,207, gain 556; Louisiana 3,018, gain 281; Texas 758; Arkansas 1,771; Mississippi 17,155, gain 850; Tennessee 29,219, gain 3,788; Kentucky 60,160, gain 1,145; Missouri 15,331, gain 963; Illinois 12,328, gain 1,058; Indiana 18,988, gain 3,193; Ohio 26,573, gain 13; Michigan 8,447, gain 507; Wisconsin 1,284; Iowa 4,113, gain 228.

"The general summary makes the whole number of Baptists in the United States 651,332; Anti-mission Baptists 68,641; grand total 719,973. Total loss 8118; total gain 21,927. If to the aforesaid grand total are added the six principle Baptists, Seventh-day, Freewill, Reformers, and others, the total in the United States is 1,047,535.

"The summary of other Christian denominations in the United States shows the aggregate of 2,315,492; add Baptists to this and the aggregate of sects is 3,559,991. The population of the United States is put at 22,000,000, and the Papists at about 1,000,000.

FROM THE SANDWICH ISLANDS.—The Female Seminary at Wailuku, has been blessed with indications of the Lord's presence, and six of the hopeful converts have been propounded for admission into the church, and many others are indulging a hope.

A Thanksgiving Festival has been recently celebrated, in which the natives were exceedingly interested. Very few who have taken the temperance pledge, have violated it. The church in Wailuku has contributed for domestic and foreign objects, $544 72. At one station they have subscribed more than enough to support their missionary.

MADURA MISSION.—An individual that pays the government $7,000 annually, who had become acquainted with the gospel, sought an opportunity to converse with the missionary. "Do not I know," said he, "that these idols are nothing but stone?" And again he said, "come to us and teach us, and I will do just as you say; I will be like a little dog that you have trained for yourself?" I asked him through an interpreter, "Are you willing that all your people should learn and embrace Christianity?" He replied, "*When ants have tasted sugar, need you hire them to come and eat?*" Under the control of this man are four large heathen temples, and many smaller ones, together with some fifty thousand souls dependent on him as tenants.

CIRCULATION OF THE BIBLE.—The issues of the American Bible Society are increasing. The number reported at the recent meeting of the Board of Managers, as issued during the last month, is more than 56,000 copies; averaging nearly 2000 a day. The receipts in the mean time, were not sufficient to meet the expenses. Bills amounting to $10,000, most of them for paper, remained unpaid.

General Intelligence.

FOREIGN INTELLIGENCE.

We mentioned last week the arrival of the steamship Great Britain, and noticed also the most important news brought by her. The following additional items will interest our readers.

Her Majesty and his Royal Highness Prince Albert, after an absence from Windsor of upwards of three months, returned to the Castle on the 25th Sept.

The experiment in cultivating crops by means of electricity is a total failure in all parts of Europe.

A dustman named Riley, being the first kin to General Riley, has succeeded to a fortune of £50,000 the enjoyment of which he commenced by giving a dinner to all the dustmen in London, and illuminating the front of his house.

At the Norfolk Agricultural Dinner, Lord Hastings said he had witnessed at Durham a sale of eighty bulls, at en enormous price, to the agents of foreign countries, and there was an equal anxiety exhibited to get our horses.

The Hutchinson family from Boston have been giving a series of successful concerts at Liverpool.

Rev. James West, a clergyman of the Church of England, who had been remanded under the name of James Fletcher, was brought up on a charge of illegally pawning the goods from his ready-furnished apartments.

It is the popular belief in some parts of Hampshire, that the black fever, mercifully sparing human beings, has seized upon the potatoes.

It is asserted that Mr. Fredrick Rickets, Vice Chairman of the Bristol and Exeter Railway, has cleared £160,000 in the last four months by railway speculations.

The Irish Collegiate Bill is again being revived in all the intensity and virulence of discussion, by a protest, on the part of the Irish Catholic Bishops and Archbishops, against the measure. It appears that seventeen of these ecclesiastics are against and nine in favor of the bill.

The Marseilles journals state that Don Carlos and his Consort have at length been released from the captivity in which they have been kept by their kinsman Louis Phillippe. Don Carlos is about to proceed to Rome, calling on his way at Genoa, in order to see two of his sons, who have entered the service of the King of Sardinia.

The Paris correspondent of the London Times states that the French Government has become heartily ashamed of the ridiculous position which it occupies at Tahiti, and that it has determined to abandon the island. The report is confirmed by the fact of a vessel which was about to sail from Brest to the Pacific with reinforcements, having been countermanded.

The Paris Moniteure announces that the Government will soon publish precise accounts of the character and progress of the disease of the potatoes, with the best means of preventing its development, and of using this year's crop without danger to the health of men and animals.

Two men tickled a girl to death in the environs of Paris lately. First she laughed heartily, then convulsive heaves of the chest succeeded. She rose, but immediately fell and expired.

Railway conveyance, both for passengers and goods, is about to be introduced into India, under auspices which is most promising of advantage, both to the public and the proprietors. The prospectus of the East India Railway Company has just been published at Calcutta.

The continental news is without much interest. The King of Saxony had opened the diet, in a speech which reflects his anxiety respecting the recent occurrences connected with the religious movement. The Prussian Government views the Abbe Ronge with the same suspicion as before; and he was prevented from sleeping in Manheim, when he passed through it. The Queen and the Queen-mother have arrived at Madrid; and, although the capital was quiet, fears of an outbreak existed. Switzerland is like a smothered volcano; an explosion may be looked for.

Forty-six men were recently drowned at Brest by a sudden squall which overtook the war steamer Doria, by which she filled and sunk.

The Jesuits of St. Acheul being dispersed by order of their superiors, have sold the Maison de Blament, which they possessed at the gates of Amiens. This important establishment, which formerly contained 200 students, has been purchased by the Dames du Bon Pasteur as a refuge for repentant young women.

Accounts from the central provinces of Russia state that the potatoe crop there was free from disease, but that corn was still quite green, and that it was suffering from the ravages of a small insect resembling the common flea.

A dreadful event occurred on the 2d ult. between Belluno and Feltre. Two hundred Italian soldiers were maneuvering under the command of an Austrian officer, who ordered them to cross a ruinous bridge, the passage of which had been forbidden by the local authorities on account of the danger. The bridge gave way, with the two hundred men upon it, and they fell into the river and were drowned. The officer, being in advance, had reached the other side before the bridge fell.

The steamer "British Queen," was sold at Antwerp, by public auction, on the 16th ult. to Mr. Louis Reinwit, of Antwerp, for 238,000 francs, without the furniture. The destination of this steamer is not known.

In the months of June and July, the heat was so excessive in the south of Russia, that the troops could not march except by night. The drouth has caused great damage, and bad crops are expected this year in that part of Russia.

The Turkish authorities have been busy in the trade of human flesh, and of embarking slaves.

Later Foreign News.—The steamship Hibernia reached Boston on Sunday morning last, bringing seven days later news. She confirms the news brought by the Great Britain in regard to the deficiency of the crops. The potato crop in Belgium is better than was expected. The Russians have been partially defeated in the Caucasian war.

The Newspaper Press.—Rev. Dr. Skinner, of the Mercer street Presbyterian church, N. Y., in a recent interesting lecture, noticed as among the special occasions of thanksgiving and encouragement, the growing disposition of the general Newspaper Press, to present religious intelligence, and topics of moral bearing. He thought it amongst the peculiarly cheering signs of the times, that almost the entire secular press of the city seemed enlisted on the side of religion, virtue, and order. The daily and weekly issues were thus diffusing an amount of conservative principle, such as had never been enjoyed at any previous period; and should the conductors of the American press generally, throughout the land, (as very many are already beginning to do,) record the benevolent movements of the age, and become on all proper occasions the decided advocates of Christianity, education, and good morals, it would, he thought, be the surest guaranty for the perpetuity of our free institutions, and would eminently contribute to make our Republic a distinguished light among the nations.

Encouragement of Agriculture in Turkey.—Although public journals are constantly representing the Mussulman Empire as either in a stationary or in a declining condition, it appears to us that the Turks are thinking much better than the journals say. For *The Echo of the Learned World*, of the 20th of April, 1845, reports a government regulation published in Constantinople, in favor of agriculture, more encouraging and more paternal than all that the French government has done for us. The following is from *The Echo:*

"The porte has published a regulation replete with wisdom in reference to agriculture. We remark in it the formation of a council charged with sending an inspector into every province. This functionary is to have a delegate in every district. These delegates are to be elected by the people, and may be either Christians or Mussulmen; they are to search out all the means proper to give to agriculture all possible developments—to inform themselves of the evils suffered by farmers, in order to afford, to those who require it, assistance by loans of money, donations of seeds, agricultural implements—and to facilitate the payment of taxes—and never to allow any cultivator to be imprisoned for debt while the work on the farm is in progress."

Church Quarrel.—In Maysville, Ky., the Methodists are about divided into two nearly equal parties, one of which goes with the Church South, while the other adheres to the old Church. The former having obtained possession of the house of worship, the latter have filed an injunction, setting up their exclusive claim, and praying the Chancellor to interpose in their behalf, and grant them the present use of the house for at least one half the time, till the matter is finally adjusted. Judge Reid granted an injunction to the extent of the use of one half the house, without, however, indicating his opinion as to the ultimate merits of the case.

Extraordinary Mosaics.—As an example of the delicate minuteness of European mosaic-work, it is related in that scientific periodical, "The Builder," published in London, that there is on the continent one exqusite specimen, being a portrait of Pope Paul V., in which the face alone consists of more than a million and a half of fragments, each no larger than a millet seed, and from this size up to two inches square, pieces are employed in various ways. Another celebrated specimen is that which Napoleon ordered to be made when his power was paramount in Italy. It was to be a mosaic copy of the celebrated "Last Supper" by Lenardo de Vinci; and to be of the same size as the original, viz. 24 feet by 12. The artist to whom the task was entrusted was Glacono Raffaelle, and the men under his direction, eight or ten in number, were engaged for eight years on it. The mosaic cost more than seven thousand pounds, and afterwards came into the possession of the Emperor of Austria.

Value of the Pine.—Many of our readers may not be aware of the extent and value of this tree so extensively and almost exclusively the growth of a great part of the light, and almost barren soil of the south. During the past year at Wilmington, N. C., the business has been quite extensive. The quantity of turpentine distilled at that place in the period named, is estimated at 200,000 barrels, worth $400,000; the raw material shipped at 75,000 barrels, valued at $168,000; making the total value of the products of the pine tree for the year $613,100. [Farmer & Mechanic.

Corrupt Literature.—"Our greatest hinderance," says Rev. Mr. Baldwin, in a letter from the Sandwich Islands, "is the untold amount of trash in the shape of novels which is spread over the world by shiploads; the refuse of a glutted market at home, floated off here for auction, the captain and crew often seeming as eager to devour their contents as thousands of their number are to swallow bottles of liquid ruin; the one a deadly poison to the soul, as the other to both soul and body." He wishes three good Tracts were written; on novel reading, on licentiousness, and on Sunday-whaling, chiefly addressed to owners at home.

A Convention of American Inventors was called to meet in this city on the 22d inst.; with the view of urging upon Congress such modifications of the Patent laws as will give real security to patent property; to form an association of authors of useful discoveries and improvements, and to adopt such measures as may be deemed expedient to secure their just rights. A Circular has been issued, signed by some of our most distinguished citizens, Dr. Nott, Prof. Renwick, Ald. Cooper, Mr. Ewbank, and others.

A Lecturer on Animal Magnetism the other day sent the following advertisement to a printer in New Haven:

The
CLARGY
The
MINERAL DOCTORS
ond the
RICH

are requested not to attend the Lectures of *J M Horner* on ANOMUL MAGNETISM nor witness the very interesting experiments in that important and misterious Science which will commence on (Thersday evening in The temperance Hall) 7 o'clock Tickets of admishean

Gentlemen 25c
Ladies 12 1-2

To be had at the door

The Tribune says, we saw a fugitive Slave a few days ago who alleged that he was assisted to escape by Delia Webster and Mr. Fairbanks. This would seem almost sufficient to settle the question of their participancy in the offence with which they were charged.

SUMMARY.

An instrument has been invented in England, called "Carson's Meat Preserver." It consists of a syringe, having a sharp-pointed nipple, the sides of which are pierced with a number of small holes. The syringe is to be filled with brine, which it forces out of the small holes through the whole body of a piece of meat into which the point has been pressed; and the operation of pickling is thus thoroughly performed in a few minutes.

The proprietors and proprietors' agents of the Magnetic Telegraph, it is said, have it in contemplation to employ a number of competent persons as Congressional correspondents and reporters for the New York press.

An ancient British boat, hollowed from a single tree, and 25 feet long, has been found embedded in the soil of Branston Fen.

The amount of business transacted at the New York Post Office is very large. In the month of July, the enormous number of six hundred and ninety-five thousand two hundred and thirty letters and over two millions of newspapers, were received and forwarded; and yet it is said that even more passed through in the months of August and September.

There is nothing that annoys a tidy housekeeper so much as to have her carpet spotted with lamp oil or grease, and we therefore make known for their benefit, the following recipe for extracting oil or grease spots from carpets or clothes. Cover the grease spot with whiting, and let it remain until it becomes saturated with the grease; then scrape it off, and cover it with another coat of whiting, and if this does not entirely remove the grease, repeat the application. Three coats of whiting will, in most cases, remove the spot, when it should be brushed off with a clothes brush.

The Jackson (West Tennessee) Whig proposes that a new State be erected, composed of West Tennessee, the northern portion of Mississippi, and that portion of Kentucky lying west of the Tennessee river. The district between the Tennessee and Mississippi rivers, would make a State larger than six of the States, and numbers now twenty-four respectable counties, without the addition of any portion of North Mississippi. It comprises thirteen rivers, not including the Tennessee, Ohio and Mississippi rivers, which that paper says, Nature seems to have formed for the boundary line of the State.

The colored people lately held a convention at Geneva, at which a resolution was passed disconnecting themselves with the "third party" abolitionists. They intend to cast their votes for liberal-minded men, irrespective of party.

A motion in favor of the total abolition of capital punishment, has been carried in the Edinburgh Town Council, by a majority of twelve to five.

The emigration westward the past season, by way of the lakes, is said to have exceeded that of any previous year. A correspondent of the Albany Evening Journal states that he lately went up the lakes in a steamboat with 619 passengers, and that he was assured that it was a low estimate to put the passengers at 500 a day, say for 200 days of the season, making 100,000, of whom one-half at least were emigrants.

The Municipal Court at Lexington has sustained the outrage of the Mob which removed Mr. C. M. Clay's True American! The Lexington Observer of the 18th contains a full statement of the proceedings had before the City Court of Lexington, on the arraignment of a part of the Committee of Sixty, by whom Mr. Clay's press was removed, on a charge of riot.

Wm. Carpenter's barn, with a large stock of hay and grain, at Mannington, Salem Co., N. J., was burnt on Tuesday morning, by some incendary. The loss is very heavy. A barn belonging to the Methodist Church in Pennington, Mercer Co., N. J., was burnt Wednesday morning with the wood-work for the new church, carpenter's tools, &c. The loss is about $800, and falls on the trustees and carpenter. This is also attributed to an incendary.

A gentleman of Mobile, Dr. F———, has in his possession the identical watch worn by Benjamin Franklin. Sufficient of flower, says the Mobile Register, originally wrought upon the casing in blue enamel, yet remains, to give an idea of its antique style and beautiful workmanship.

The demand for stores in the burnt district is so good, that rents have risen very much. In one case where a store was rented for $1,300, the lease being broken by the fire, the store has now been rented to the same person for $2,700 per annunm.

The steamship Cambria sailed from Boston on Thursday with 77 passengers for Liverpool and 5 for Halifax. Among the former we notice Mrs. Fanny Kemble Butler of Philadelphia, Miss Reynolds, the actess, and Rev. Dr. McLeod of Scotland. Steamships bring incongruous materials together.

A writer in the Boston Transcript proposes a Magnetic Telegraph from that city to Oregon, by which England and other countries would receive the news from China and the Pacific.

The soldiers in the Prussian dominions are allowed to receive money instead of their intoxicating rations.

The Long Island Railroad has reduced the running time between Boston and New York to about seven hours and a half.

Mortimer F. Delano, Surrogate of Monroe Co., died at his residence, Rochester, on Tuesday, after an illness of twelve days. His disease was billious congestive fever. Mr. D. was an able lawyer and has held a number of responsible offices. He received on the day previous to his death, a commission from President Polk, as Minister to Russia. This mission had been before tendered to Lieut. Governor Gardner, and declined.

If a dozen pieces of cork be placed in a vessel of water, near the centre but a little distance apart, they will be seen to approach each other with constantly increased motion, until they meet, after which the whole will move towards the nearest side of the vessel.

The Springfield Republican says: The following is an epitaph on a grave stone in the burial ground at Brattleboro, Vt;

"Here lies cut down like unripe fruit,
Jemima, wife of Thomas Foot."

Here is another, which we find in an old scrapbook:

"Here buried lies, Mr. John Auricular;
In all God's ways he walked *perpendicular*."

'The Elliot Family,' Mr. Burdett's truthful *expose* of the wrongs and oppressions of female laborers, meets with a steady and increasing sale. We are glad to hear this as well on account of the author as for the sake of the poor women whose cause he so sincerely advocates. Thonsands of shillings, idly or foolishly spent, might profitably be devoted to the purchase of this interesting little work.

Respect for the Aged.—It is painful to witnesss the little respect that is often paid to the frosty heads and tottering forms. In olden times, when an aged person passed along, the young were taught to take off their hats as a mark of respect. This is not necessary now days; but every young man should be careful how he addresses age and experience. Never show an old man the least disrespect in your language and manners. If he asks you a question, that might be impertinent in a youth, do not hesitate to give him a civil reply. Whenever you meet with age, assist him and show him all the marks of respect in your power. It is thus you will cheer his declining days and make his heart happy as he travels toward the tomb.

The Wrongs of Law.—On Tuesday of last week a young and respectable girl, 19 years of age, left her home in the East part of the City, at 5 A. M. taking her clothes and leaving a note stating that she was *married* and had gone off with her husband. Her friends, justly alarmed, have made every search for her, but without success. They know of no person who had paid her particular attentions except a certain *Dr. C********, (justice requires the publication of his name, but the New York Law of Libel forbids it,) who has for some time been very attentive to her, protesting to her and her relatives that he was *unmarried*. when it is known that he has a deserted wife of excellent character now living in the City, and that he has seduced at least half a dozen girls, (one of them only 14) under false promises or pretences of marriage within the last year. This villain, it is thought, was seen in Castle Garden on Saturday evening, and will yet be ferreted out unless he abscond—but to what end? *The laws and law makers* of our State are his instigators to and accomplices in his wholesale debauchery, perfidy and swindling, and will see him clear through it. We are sick at heart in view of the baseness, the brutality of our Legislation, in this particular. Is there never to be a change for the better? If not it will be impossible to prevent outraged fathers and brothers from avenging themselves. [Tribune.

Sudden Death from Tight Lacing.—On Thursday evening a woman named Maria Mason, was taking a walk with one of the recruiting party stationed at Hinckley. They had not proceeded far before she exclaimed—"Oh! how ill I am!" They immediately began to return, but finding her still growing worse, the soldier set her down, and hastened back for assistance, and having obtained it, they brought her a little farther in the direction of home, but she became a corpse in their arms when about one-hundred yards from her father's house. A *post mortem* examination showed that from too tight lacing her lungs adhered to her side, to which the doctor mainly attributed the cause of her untimely end. She was a steady, good looking girl, in the bloom of youth, and a daughter of Mark Mason. The melancholy circumstance naturally excited many suspicions, but nothing deleterious was found in her system. The coroner's jury returned a verdict of "Died by the visitation of God."

[London Times.

The way to be Happy.—Happiness is always to be found if we only condescend to pick it up seed by seed. As none of its ingredients should be thought too minute to be gathered and added to our store, so none should be deemed too insignificant for distribution to others. Occasions for conferring great benefits do not often occur, and when they do it may not be in our power to bestow them; but the little services and gratifications which every current day places within the reach of the humblest member of society will constitute, if we all throw our share into the common stock, no inconsiderable aggregate of human enjoyments and mutual good will.

Tasso's Wish.—Tasso being told that he had an opportunity of taking advantage of a very bitter enemy—"I wish not to plunder him," said he, "but there are things which I wish to take from him; not his honor, his wealth, nor his life—*but his ill will.*"

Are the authorities aware that there are scores of little boys wh. frequent the Hotels disposing of the works of Paul de Kock and other equally abominable trash? It is indeed a melancholy sight to see these poor ragged and barefoot boys engaged in this infamous business and already become adepts both in language and manners of the school of morals under whose cruel teachings necessity has placed them. How long ere Education, Civilization, Christianity, will overtake these forsaken, brutalized classes of a city's population. [Tribune.

MARRIED,

In Charlestown, R. I., Oct. 12th, by Rev. A. B. Burdick, Mr. Isaac S. Crandall of Hopkinton, to Miss Martha Peckham of Charlestown. Also, in Hopkinton, by the same, Mr. James R. Edwards, to Miss Emeline Kenyon. Also, Mr. Augustus R. Kenyon to Miss Fidelia Burdick, all of Hopkinton.

LETTERS.

Wm. B. Maxson, Charles M. Lewis, Alfred B. Burdick, R. F. Cottrell, Isaac D. Titsworth, H. G. Hawley, A. M. Covey, Wm. M. Fahnestock (just in time.)

RECEIPTS.

Berlin—Charles Saunders, Amy Saunders, Truman Saunders, Eld. Wm. Satterlee, John Whitford, $2 each.
Shiloh, N. J.—Eld. John Davis, Dea. John Bright, Joseph Swinney, $2 each.
DeRuyter—Daniel C. Richmond, Lauren H. Babcock, $2 each; Harriet D. Well $1 50; Betsey Crumb $1.
Hopkinton, R. I.—Eld. John Green, Matthew S. Kenyon, Lewis G. F. Randolph, Horatio N. Burdick, Gardner S. Kenyon, Sophia Wells, $2 each; Col. Daniel M. Crandall $3.
New London—Maria Holt, John W. Green, Calista Jones, $2 each; Dea. Thomas Perry, Mary Williams, $1 each.
Republican—George Gardner $2.
Oxford—Clark Rogers, Nathan Rogers, $2 each.
Friendship—Thomas Clarke $2.
Leonardsville—Robert Langworthy $3.
Broadalbin—Ann S. Clarke $2.
North Brookfield—A. M. Covey $2.

PLAINFIELD FAMILY SCHOOL.

THIS Institution will commence its Winter Session on Monday the 27th of November. The course of instruction embraces all the solid branches of education, and is designed to prepare boys for college or mercantile pursuits. The French and Spanish languages, both written and spoken, are also taught on the most approved principle. References and other particulars will be given on application to J. O. MAURIAC, Principal.
Plainfield, N. J., Oct. 20, 1845.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment. False Exposition. 4pp.

☞ The Sabbath Tract Society has also published "An Address to the Baptist Denomination of the United States, on the Observance of the Sabbath, from the Seventh-day Baptist General Conference." 24 pp.

These Tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to Paul Stillman, Cor. Sec. of the Am. Sabbath Tract Society, No. 9 Spruce-st.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

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From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

The Teachers' Classes, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also, to all the students gratis.

The Academic Year for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

Expenses.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

SAMUEL RUSSELL,
President of the Board of Trustees

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Clinton Bank, city	50	Wyoming	2½
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Brockport	25	Franklin	5
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Commercial, Buffalo	25	*Dist. Columbia:*	⅜ to 1
Commercial, Oswego	35	*Virginia:*	1 to 1¼
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St Lawrence	70a52	*Kentucky:*	3
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TOBITT'S PRINT, 9 SPRUCE ST.

Miscellany.

MY CLOSET.

My closet, my dwelling, my social retreat,
Where I with my Saviour in concert may meet,
How many the objects inviting me there
To pour out my soul in the ardor of prayer.

How sweet in the morning, how bright is the view,
Though fields and the woodlands are dripping with dew,
The fragrance of blossoms perfuming the air,
Invites to my closet where I go to prayer.

When tempests are rising, and stormy winds blow,
And all the dim future is darkness and woe,
I have a pavilion to which I repair,
And rest in my closet, my temple of prayer.

How oft when gray twilight is spread o'er the lawn
—When day is returning, and evening comes on,
The voice of the songsters that flit through the air,
Invites to the closet where I go to prayer.

When shades of thick darkness spread over my heart,
And fears that my God is about to depart,
I come to my closet, and find him still there,
His hand filled with blessings to answer my prayer.

My Saviour is found in all places below,
His blessings abound, and his graces o'erflow;
A temple, a closet, I find every where,
And Jesus there waiting as I come to prayer.

I'll bless the glad day when his grace I first felt,
His mercy then saved me, and cancell'd my guilt—
My closet I'll visit, and never despair,
'Twas there God, my Saviour, first answered my prayer!

Beautiful Tradition of St. John.

The following beautiful story of St. John, the "disciple whom Jesus loved," is found in the Introduction to the Notes upon St. John's Gospel, by Professor Tholuck:

Often, my dear young friends, when I think of you, I call to mind a beautiful story of St. John, the disciple whom Jesus loved. St. Clement, a learned and holy presbyter of the Church of Alexandria, who flourished about one hundred years after the death of St. John, says: "Listen to a true story concerning John the Apostle, which has been faithfully preserved in memory. At his return from Patmos to Ephesus, he visited the neighboring country to ordain elders and to form congregations. Now, when he was engaged in a town not far from Ephesus in admonishing and consoling his brethren, he beheld a beautiful and lively youth, who interested him so greatly that he addressed himself immediately to the pastor of the congregation in these words: 'Before Christ and this congregation, as witnesses of this solemn act, I recommend this youth to you.' The pastor then took charge of the youth, and promised to do all in his power. When parting, John again repeated those words. The elder took the youth in his house, attended and watched him, and admitted him to baptism. But after he had received this seal of the Lord, the pastor relaxed in his care and watchfulness, and the youth, too early freed from the restraints of discipline, fell into bad company. He finally went so far as to rob those who traveled by night. He now despaired of the grace of God; and as he was to share the fate of his companions, he was ambitious of distinguishing himself by something great. He assembled his companions, and forming a band of robbers, he became their leader, and surpassed them all in bloody scenes and deeds of violence. After sometime, St. John was induced by some business to revisit that town. After he had arranged all the other matters, he said to the pastor: 'Return now to me that pledge with which I and the Saviour entrusted thee in the presence of the congregation. I demand the youth of thee again, and the soul of that brother!' The old man sighed deeply, and replied with tears: 'He is dead!' 'Dead?' asked the disciple of the Lord, 'and what disease did he die of?' 'He is dead to God,' replied the old man; 'he has become a robber. Instead of the church, he now occupies a mountain, with his companions.' The apostle, on hearing this, tore his garment with loud lamentations, and striking his head, exclaimed: 'O, to what a guardian have I entrusted the soul of my brother!' He at once took a horse and leader, and hastened to the place where the band of robbers had taken up their residence.—He was seized by the guard; he did not fly, but exclaimed, 'For this very reason I am come; bring me to your leader!' The latter in arms expected his arrival; but as soon as he discovered that he who approached was John, he fled from him, full of shame. John, however, forgetful of his age, hastened after him, and exclaimed: 'Why dost thou flee from me, O my child! me, thy father, an unarmed old man? Take pity on me, my child! Be not afraid of me! There is yet hope of life for thee. I will account for thee to Christ; I am ready to die for thee if it be necessary, as Christ has died for us. I am willing to give up my life for thee. Stand! and believe that Christ has sent me!' The other, when he heard these words, at first stopped with downcast eyes. He then threw away his arms, and began to tremble and to weep bitterly. When the old man approached, he embraced his knees, and with great lamentions asked his forgiveness, conferring on himself, as it were, a second baptism by these tears:—his right hand only he concealed. But the apostle pledged himself that he had obtained for him forgiveness from the Saviour; he entreated him, and throwing himself on his knees, he kissed his hand, which had become clean, as it were, by the purifying of repentance.—Thus he led him back to the congregation, and prayed so earnestly with him, and to such a degree wrestled with him, in fasting, and so admonished him, that he could finally return him to the church as an example of the change of disposition, and genuine regeneration."

The Noble-Hearted Sailor-boy.

The little hero of the following story, if he was an orphan, had the soul of a Prince within him. It is taken from an article in the Christian World.

A little boy twelve years of age, poor and ragged, came into the car between Boston and Fall River. There was a slight shrinking from him manifested by some of the well-dressed passengers. He took his seat quietly near me; and a sea captain who entered at the same time, told me his touching story.

I learned that he was a poor orphan, and three days before had been wrecked near Montauk Point; the schooner upon which he was, being struck by a white squall, and instantly sunk. While the lad was floating upon some wood, a vessel near, which had seen the accident, sent forth its boat to save from a watery grave any who might be rescued. They spied the little boy floating amid the waste of waters, and approached him; but he, with a generosity, alas, too rare, cried out, 'Never mind me; save the captain, he has a wife and six children.'—Poor fellow! he knew that the captain had those who loved him, and would need his support.

The captain, in telling me the story, was much affected, and said, with a generosity characteristic of the mariner, 'The boy has only the clothes you see, sir, or he would not be so ragged. I care not much for myself, though I too lost all, but the poor lad will have a hard time of it.'

Several persons, on hearing this story, gave small sums to the poor orphan, and advised him to make a statement to other passengers, who would doubtless give something.

'I am not a beggar,' was his only answer; 'I don't wish to beg their money.'

At this moment, a fine, benevolent individual arose in a seat near me, and unostentatiously offered to plead for him who would not prefer his own claim. Most successful was the warm hearted appeal which he made to the passengers, and ten dollars was collected.

The plain, practical, common sense way in which this person manifested his sympathy for a fellow being, won my regard, and I entered into conversation with him. 'I've been a sailor myself,' he said; 'the generous fellows ought not to want when misfortune, not vice, has rendered them destitute. I know this brave captain would share his last dollar with any one in distress.'

He sat down in the vacant seat near me, and more was I pleased to find that his religion was no mere theory, no barren speculation, but an active principle. I asked his name. 'Jonathan Walker,' was the reply, and the branded hand well attested the fact.

A Family Sketch.

SCENE.—*A handsome dining-room; Mrs. Collins, and four or five children, sitting round a neatly set table, with a large tureen of smoking and savory soup on it. Mr. Collins enters, and all express surprise.*

George.—I thought, father, you had gone to Worcester.

Mr. C.—I did intend to, and was just stepping into the cars, when I was unexpectedly called away by other business. But how is this? I do not seem to receive my usual welcome.

Mrs. C.—I am afraid you may be a little disappointed about dinner.

Mr. C.—Why, did not Ned bring home a pair of fine chickens, with the usual accompaniments? I thought you would have had them roasted to-day.

Mrs. C.—I did, (smiling.)

Mary.—Now let papa guess what became of them.

All the Children.—O, papa, guess, do guess.

Mr. C.—Let me see—perhaps they proved not so good as I thought them.

Mrs. C.—Yes, they were excellent.

Mr. C.—Well, then, perhaps you reversed the order of nature, as etiquette might call it, and ate the roast chickens before the soup.

Mrs. C.—No, no, not that.

Mr. C.—Did the cat run off with them?

Mary.—No, no; papa must not have any of our nice dinner, till he guesses or gives up.

Mr. C.—Well, as I am very hungry, I believe I must give up, and help myself to some of the soup; and it is really excellent. But I have some curiosity to know about the chickens.

Several Children.—Let me tell.

Mrs. C.—We must let Jane tell, I think, as she knows the whole story best.

Jane.—Mamma sent me to carry some jelly to little Susan Niles, who has been so sick with a fever. She was a good deal better, and said she was very hungry, and her mother was making some Indian cake, for she said she had nothing else, and Mr. Niles was too sick yet to be able to work, and earn any money. Poor little Susan said she was not hungry for Indian cake, but was hungry for a piece of roast meat, or something nice. And poor Mr. Niles looked as if he wanted some too; but he said, "Hush, Susan, dear; it is not for poor folks, like us, to be thinking what we shall like; we must try to like what we can get." But I told Susan I knew mamma would soon send them something good. So I told mamma, and she said, "I dare say they would all relish the nice dinner we are to have to-day; suppose we send them our dinner, after it is cooked, and have hasty-pudding or a vegetable soup ourselves?" And we all said, "O, yes, mamma, do." So mamma sent Abby to tell Mrs. Niles she was going to send some dinner at one o'clock, for all of them; so all the children will have roast meat, as well as Susan. Was it not a nice plan, papa?

Mr. C.—Indeed it was, my love, as mamma's plans always are. But why might I not be a party in this little romance?

Mrs. C.—It might not be so comfortable for you, after a fatiguing day in your counting-room, to come home and not find a more substantial dinner, especially when you had provided one. It was a sudden thought, and besides, the good to Mr. Niles would, it seemed to me, be a lesson to the children and the kitchen; and Catharine said they should have the very best cookery.

Mr. C.—Ah, my dear, it was one of your many happy thoughts, and a good lesson for all. A simple dinner like this, would be well for all of us as often as once a week, at least and for all others in our situation; and good, very good for an equal number in Mrs, Niles, to receive such a dinner as she has to-day. It would convince the sick and destitute, that those better off are not only willing to help them, but willing to make sacrifices to do so, if any thing so trifling can be called a sacrifice.

Mrs. C.—I shall be delighted too, if there is an unanimous vote for it.

George.—We will all hold up hands.

All hands were held up.

Mary.—I hope that a great many people will do just so, and then how many families will have such a happy day once a week!

Mrs. C.—Yes, this one little plan alone, carried out, as it might easily be done, would add a large amount of virtue and happiness to our community.

George.—I don't know which would be happiest—those who have the dinner to send, or those who receive it.

Jane.—O, we are happiest, to send it.

Mrs. C.—And little Sue might think she was at least as happy to receive it. How much we leave undone for the poor, which would be a blessing to ourselves and them!

Mr. C.—True, for in our Christian community, we are but beginning to understand what it is to love our neighbor as ourself.

[Christian World.

The little Hunchback.

I have just returned from the funeral of poor Emma G——, a little girl to whom I had been for years most fondly attached. As there was something very touching in the circumstances connected with her death, I will relate them to you. She was the daughter of a widow, a near neighbor of mine. When I first knew her, she was a sprightly child of about four years of age, perfect in form and feature. The bloom of health was upon her cheek; her eye was the brightest I ever saw; while in her bosom there glowed a generous affection that seemed to embrace all with whom she came in contact. But when she reached her seventh year her health began to decline. The rose suddenly paled upon her cheek, and her eye had acquired prematurely that sad, thoughtful expression, which gives so melancholy a charm to the features of wasting beauty. Her mother looked on with an anxious heart, and at an utter loss to account for so sudden a change in her health. But soon a new source of anxiety appeared. While dressing one day, she observed on Emma's back, just between the shoulders, a small swelling, of about the size of a walnut. As she watched this spot, and observed that it grew larger from day to day, the mother began to have sad misgivings. These, however, she kept to herself for a time. Soon afterwards a slight stoop in her gait became visible. The family physician was now called in, and the worst forebodings of the mother were confirmed. Her idolized child was fast becoming a hunchback!

I will not attempt to describe the feelings of the mother, who was thus doomed to witness from day to day the slow growth of that which was to make one so dear to her a cripple and a dwarf. Suffice it to say, her love as well as care seemed to be redoubled, and Emma became more than ever the child of her affections. Nor did her little companions neglect her when she could no longer join in their out-door sports, and her own sprightly step had given place to a slow, stooping gait, and the sweet ringing voice to a sad or querulous tone, that sometimes made the very heart ache. On the contrary, all vied with each other in administering to her amusements. Among them, none clung to her with more assiduity than her brother William, who was the nearest to her own age. He gave up all his own out-door play, in order to be with her, and seemed never so happy as when he could draw a smile, sad though it was, from her thoughtful features.

But after a while Emma grew wayward under her affliction; and unfortunately, though generally good-natured, William had a quick temper, for check which required more self command than commonly falls to one so young. Sometimes, therefore, when he found plan after plan, which he had projected for her amusement, rejected with peevish contempt, he could hardly conceal from her his own wounded feelings. Yet though at times ungrateful, Emma was perhaps not so in fact; and she loved her brother better than any one else save her mother. It was only in moments when her too sensitive nature had been chafed perhaps by her own reflections—for like the majority of children in her circumstances, she was thoughtful beyond her years—that her conduct seemed unkind. And then, when she marked the cloudy expression of her brother's face, she would ask for forgiveness in so meek a spirit, and kiss his cheek so affectionately that he forgave her almost as soon as offended.

Years thus passed on, when one day, after she had been more than unusually perverse and fretful, William, who had been reading to her, on receiving some slight rebuff, started suddenly from his seat by her side and called her "*a little hunchback*," and left the room. In a moment, however, his passion subsided, and returning, he found his sister in tears. He attempted to put his arm around her neck, but she repulsed him, and slipping away, retired to her own chamber. Her mother soon after learned what had happened, and going to Emma, found her upon the bed in a paroxysm of grief. She endeavored to sooth her feelings, but in vain; she refused to be comforted. "I want to *die*, mother," she replied to all her endearments: "I have long felt that I was a burden to you all." She cried herself to sleep that night, and on the morrow was too ill to rise. The doctor was called in, and warned the mother against an approaching fever. For three days she remained in an uncertain state; but on the fourth, the fever came in earnest, and thenceforth she was confined to her pillow.

In the meantime the grief of William had been more poignant even than that of his sister. Twice he had been to her bedside to ask forgiveness, and kiss once more her pallid cheek; but she turned her face resolutely away, and refused to recognize him. After these repulses he would slowly leave the room, and going to his own chamber sit brooding for hours over the melancholy consequence of his rashness. Owing to the previous enfeebled health of Emma, the fever made rapid progress, and it soon became apparent that she must die. William in consequence of the violent aversion of his sister, had lately been denied admittance to the chamber, though he lingered all day about the door, eagerly catching the least word in regard to her state, and apparently unmindful of all other existence.

One morning there was evidently a crisis approaching; for the mother and attendants, hurrying softly in and out of the sufferer's chamber, in quick whispered words gave orders or imparted intelligence to others. William saw it all, and with quick instinct of affection, seemed to know what it fore boded. Taking his little stool, therefore, he sat down beside the chamber door, and waiten in silence. In the meantime, the mother stood over the dying child, watching while a short unquiet slumber held her back a little longer. Several times a sweet smile trembled round the sufferer's lips, and her arms moved as if pressing something to her bosom. Then she awoke, and fixing her eye upon her mother, whispered faintly, "I thought William was here." A stifled sob was heard at the door, which stood partly open. Mrs. G—— stepped softly out, and leading William to the bedside, pointed to his dying sister. He threw himself upon her bosom, and pressing his lips to her pale cheek, prayed for forgiveness. Emma did not heed him, but looking again in her mother's face, and pointing upward, said softly: "I shan't be so *there!* shall I, mother?"

"No, my child," replied the weeping mother; I hope not. "But don't talk *so*, Emma. Forgive your poor brother, or you will break his heart."

Emma tried to gasp something; but whatever it was, whether of love or hate, it never reached a mortal's ear. In a few moments she was no more.

[Knickerbocker.

The Shepherd's Dog.

A shepherd who inhabited one of those valleys or glens which intersect the Grampian mountains, in one of his excursions to look after his flock, happened to carry along with him one of his children, an infant of three years old. This is not an unusual practice among the Highlanders, who accustom their children from the earliest infancy to endure the rigors of the climate.—After traversing his pastures for some time, attended by his dog, the shepherd found himself under the necessity of ascending a summit at some distance, to have a more extensive view of his range. As the ascent was too fatiguing for the child, he left him on a small plain at the bottom, with strict injunctions not to stir from it till his return. Scarcely, however, had he gained the summit, when the horizon was darkened by one of those impenetrable mists which frequently descend so rapidly amidst these mountains as, in the space of a few minutes, almost to turn day to night.

The anxious father instantly hastened back to find his child; but owing to the unusual darkness, and his own trepidation, unfortunately missed his way in the descent. After a fruitless search of many hours, he discovered that he had reached the bottom of the valley, and was near his own cottage. To renew the search that night was equally fruitless and dangerous; he was therefore compelled to go home, although he had lost both his child and his dog, who had attended him faithfully for many years. Next morning, by break of day, the shepherd, accompanied by a band of his neighbors, set out in search of his child; but, after a day spent in fruitless fatigue, he was at last compelled, by the approach of night, to descend from the mountain. On his returning home to his cottage, he found that the dog, which he had lost the day before, had been home, and on receiving a piece of cake, had instantly gone off again. For several successive days the shepherd renewed his search for the child, and still, on returning home disappointed in the evening, he found that the dog had been home, and on receiving his usual allowance of cake, had instantly disappeared.

Struck with this singular circumstance, he remained at home one day; and when the dog, as usual, departed with his piece of cake, he resolved to follow him, and find out the cause of this strange procedure. The dog led the way to a cataract at some distance from the spot where the shepherd had left his child. The banks of the cataract almost joined at the top, yet, separated by an abyss of immense depth, presented that appearance which so often astonishes and appals the travelers that frequent the Grampian mountains. Down one of those rugged and almost perpendicular descents, the dog began without hesitation to make his way, and at last disappeared by entering into a cave, the mouth of which was almost level with the torrent. The shepherd, with difficulty, followed; but on entering the cave, what were his emotions when he beheld the infant eating with much satisfaction the cake which the dog had just brought him, while the faithful animal stood by, eyeing his young charge with the utmost complaisance!

From the situation in which the child was found, it appeared that he had wandered to the brink of the precipice, and then either fallen or scrambled down till he reached the cave. The dog, by means of his scent, had traced him to the spot, and afterwards prevented him from starving, by giving up to him his own daily allowance.

IMPROVEMENT.—An hour misspent can never be recalled. If a child should lose any choice play thing, it might be found again, or another might be got in its place, but a lost hour can never be found, nor can any other hour be got in its place. Improve your time, children.

THE JEWISH PILGRIM AT JERUSALEM.

Are these the ancient holy hills
Where angels walked of old?
Is this the land our story fills
With glory not yet cold?
For I have passed by many a shrine,
O'er many a land and sea,
But still, O promised Palestine,
My dreams have been of thee.

I see thy mountain cedars green,
Thy valleys fresh and fair,
With summers bright as they have been
When Israel's home was there;
Though o'er thee sword and time have passed;
And Cross and Crescent shone,
And heavily the chain hath press'd,
Yet thou art still our own!

Thine are the wandering race that go
Unblessed through every land,
Whose blood has stained the polar snow,
And quench'd the desert sand;
And thine the homeless hearts that turn
From all earth's shrines to thee,
With their lone faith for ages borne
In sleepless memory.

For thrones are fall'n, and nations gone,
Before the march of time,
And where the ocean rolled along,
Are forests in their prime;
Since Gentile plough-shares marr'd the brow
Of Zion's holy hill—
Where are the Roman eagles now!
Yet Judah wanders still.

And hath she wandered thus in vain
A pilgrim of the past?
No! long deferred her hope hath been,
But it shall come at last;
For in her wastes a voice I hear,
As from some prophet's urn—
It bids the nations build not there,
For Jacob shall return.

O lost and loved Jerusalem!
Thy pilgrim may not stay
To see the glad earth's harvest home,
In thy redeeming day;
But now resigned in faith and trust,
I seek a nameless tomb;
At least beneath thy hallowed dust
O give the wanderer room!

Offering of a Drunkard's Children.

Several years ago there was a family consisting of parents and six children, that resided in the woods, some distance from any neighbors. When we say that the father was a miserable *drunkard*, it need not be added that the family were poor and wretched. Some benevolent individuals proposed to make efforts to get these six neglected children into the Sunday school. Clothes were provided and two individuals made their way to the lonely and comfortless abode of this family in the woods. As they reached the place and were discovered, the children all fled and hid themselves.—This the poor things did for the same reason that Adam and Eve hid themselves, when God, after they had eaten the forbidden fruit, came into the garden of Eden.

The next Sunday, five of these children, in their clean new dresses, were at the school. At the close, the superintendent said that the Sunday school Concert would be held one week from the next Monday, and all of the scholars must try to get one cent apiece, to put into the contribution box, to aid in sending the gospel to the heathen.

The next Sunday *all* the six children of the drunkard's family, were at the school. Again, at the close, the superintendent gave notice of the Concert on the next day, and reminded all to bring their little offering.

But how could these poor children bring six cents. Their father *would* not let them have any. He was a drunkard, and spent all the money he could get for that liquid fire which was impoverishing his family, and consuming his own body, and ruining his immortal soul. And their mother *could* not let them have it; although she felt very sadly about it she had no money to give. The poor children, too, were very sad. "How can we get any money to put into the contribution box? And we cannot go to the Concert without it," was their anxious inquiry and study. They went to bed Sabbath night without any relief.

The next morning one of the little boys went out into the road, and as he was walking along, all at once he spied a *horse-shoe*. O with what joy he seized it, and away he ran as fast as he could go, to the village, and sold the shoe for just *six cents!* He hastened back, distributed his precious pennies among his brothers and sisters, and then, with grateful, happy hearts, they all went to the Concert, and one after another they went up and dropped their cents into the box! How precious were the offerings of these dear children! They had a heart to give, and the Lord provided the means.

Who can doubt that these children, cherishing in early life such a desire to do good, even though their earthly father may forsake them, will find in God a Father and a Helper.

What child, or older person, will ever again make the excuse for not contributing to the cause of benevolence, that he can find no way to obtain any thing to give?—Where there is a mind there will always be a way. [Well-Spring.

☞ Every column of a newspaper contains from ten to twenty thousand distinct and separate pieces of metal, each singly collected and arranged from hundreds of different 'boxes,' and each letter capable of five or six transpositions! With these facts in mind, readers should be led to admire the general correctness, rather than magnify the errors of one to whom authors are so much indebted for improvements that the public know little about.

Five Bibles a minute, for ten hours every day, except Sunday—making three thousand per day—have been sent out the past year by the British and Foreign Bible Society, according to its last annual report.

PRICE CURRENT

ASHES,	
Pot, first sort	3 75
Pearl	4 65
CANDLES.	
Mould; tallow lb	9 a 11
Sperm, east and city	27 a 29
Do Patent	— a 38
COFFEE.	
Java	9 a 11¼
Laguira	7⅞a 9
Brazil	6⅞a 7¼
St. Domingo	5⅞a 6¼
DOMESTICS.	
Shirtings brown ¾	5 a 6¼
Do do ⅞	6 a 7
Do bleached	7 a 9
Sheetings b'wn 4-4	6¼a 8
Do do 5-4	10¼a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Drillings, brown	— a 8¾
Kentucky jeans	25 a 50
Satinets	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
FEATHERS.	
Foreign, lb	12 @ 25
American, Live	30 @ 34
FISH	
Dry Cod, cwt	2 57 @ 2 62
Pickled Cod, bbl	3 00 @ 3 25
Pickled Salmon tc	17 00 @
Mackerel, No. 1 bbl	10 50 @12 25
No 2 bbl	9 50 @10 00
No 3 bbl	6 50 @ 6 75
FLAX	
Russia, lb	9 @ 11
American	7½@ 8
FLOUR AND MEAL.	
Genesee	4 62½@
Michigan	4 62½a
Ohio, Hey. & Ven.	5 12½@ 5 25
Pennsylvania	@
Baltimore	4 62 @ 4 75
Richm'd c mills	5 75 @
Do. county	@ 4 75
Brandywine	@ 4 75
Georgetown	— @ 4 87½
Rye flour	3 20 @ 3 50
Indian Meal	2 37½@ 2 56¼
GRAIN.	
Wheat W.	85@1 00
Do South new	85@1 00
Rye, Northern	68@
Corn Jersey	57@ 60
Southern	@ 57
Barley western	59@ 60
Oats, Northern	41@
GLASS.	
English Crown 50 feet: 6x8 to 10x13	3 50 @4 00
12x18 to 16x26	5 50@6 50
Eagle and Columbian 6x8 to 8x10	2 10@2 30
10x14 to 16x20	2 70@3 00
HAY.	
North River, 100lbs.	72@75
IRON.	
Pig, Eng. & Sc. ton	37a
Do Amer	35a
Bar do rolled	35a
Do Russ PSI	100a 102
Do Swedes	8¼a
Do Eng com	72a 75
Do do refined	85a
Sheet E & Am lb	7ca 7¼c
Hoop do cwt	5¾a 6½
LEATHER (Sole.)	
Oak, lb	18 @ 22
Hemlock, light	14 @ 14½
Middle	13½@ 14¼
Heavy	12½@ 13
LUMBER.	
Boards N R [M ft	35 00 @40 00
Do. box	11 00 @12 00
Do. east. p.	10 00 @11 00
Do Albany, piece	8 @ 18
Plank, Gal [pine, M ft	33 00@40 00
Scantling pine	14 00@16 20
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, 18in.	1 75@ 2 00
Do. cedar, 3ft.	20 00@22 00
Do. do. 2ft.	——@17 50
Staves, w o pipe M	@45 00
Do do bbl	28 00@
Do r oak hhd	27 00@28 00
Heading, w o	@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	26 @ 30
St Croix	28 @ 30
Trinidad, Cuba	26 @ 27
Cardn's & Mat'nzas	24 @ 25
NAILS.	
Cut, 4d a 40d (3d 1c and 2d 2c more)	4 @ 4¾
Wrought 6d a 20d	10 @ 12
Horseshoes No 7a9	18 @20
PROVISIONS.	
Beef mess bbl	7 50 @ 8 00
Do prime	3 87 @4 50
Pork mess bbl	13 75 @13 87
Do Ohio prime	9 68¾@11 00
Butter, west pme	15 @ 16
Do. Orange co.	18 @ 22
Do order to good	12@ 14
Hog's lard	7¾ a 8¼
Cheese, Am lb	6½ a 7¾
Hams smoked	8¼ a 10
Do. pickled	7 @ 7½
Shoulders, smoked	6 @ 6½
Do. pickled	5½@ 5⅝
RICE.	
Ordinary 100lbs	4 37 a 4 50
Good to prime	4 37 @5 00
SEEDS.	
Clover lb. new	8 a 9
Timothy, tierce	12 00 a16 00
Flax, rough	8 50 a 9 00
Do clean	
SUGARS.	
St Croix lb	7½a 9⅝
New Orleans	6½a 7⅞
Cuba, muscovado	a
Havana white	10a 11
Do Brown	8¼a 9
SALT.	
Turks Isl bush	a 33
Bonaire,	32@ 33
Cadiz,	20@ 23
Liverpool, fine	1 35a1 45
SHEETING.	
Russia, white, p. 9	00@ 9 50
Do. brown 8	00@ 9 00
SOAP.	
N. York brown lb	3 a 6
Castile	8¼a 9
SPICES.	
Cassia lb	17 a 17½
Cloves	33 a
Ginger, race	a 6½
Nutmegs No 1,	1 30 a1 35
Pepper, Sumatra	10⅝a 10⅝
Pimento, Jamaica	11 a 11¼
TEAS.	
Imperial lb	35 a 90
Hysou	45 a 88
Young Hyson	34 a 88
Hyson skin	20 a 60
Souchong	18 a 60
WOOL.	
Am. Sax. fleece, lb	35a 37
Do merino	30a 33
Pulled superfine	31 a 32
S. Am. washed	20 @ 21
Do. unwashed	5 @ 17
African	8 @ 14
Smyrna	10 @ 13
Mexican	12½@ 13

PRICE CURRENT

ASHES.			
Pot, first sort			3 75
Pearl			4 55
CANDLES.			
Mould, tallow lb	9	a	11
Sperm, east and city	27	a	29
Do Patent	—	a	38
COFFEE.			
Java	9	a	11¼
Laguira	7¾	a	9
Brazil	6¾	a	7¼
St. Domingo	5¾	a	6¼
DOMESTICS.			
Shirtings brown ¾	5	a	6½
Do do ⅞	6	a	7
Do bleached	7	a	9
Sheetings b'wn 4-4	6¼	a	8
Do do 5-4	10½	a	12½
Do bleached 4-4	7	a	12
Do do 5-4	12	a	15
Calicoes, blue ⅞	7	a	12
Do fancy	6	a	14
Drillings, brown	—	a	8¾
Kentucky jeans	25	a	50
Satinets	40	a	75
Checks 4-4	8	a	12
Cotton yarn, 5-13	15	a	16
FEATHERS.			
Foreign, lb	12	@	25
American, Live	30	@	34
FISH			
Dry Cod, cwt	2 57	@	2 62
Pickled Cod, bbl	3 00	@	3 25
Pickled Salmon tc	17 00	@	
Mackerel, No. 1 bbl	10 50	@	12 25
No 2 bbl	9 50	@	10 00
No 3 bbl	6 50	@	6 75
FLAX			
Russia, lb	9	@	11
American	7½	@	8
FLOUR AND MEAL.			
Genesee	4 62½	@	
Michigan	4 62½	a	
Ohio, Hey. & Ven.	5 12½	@	5 25
Pennsylvania		@	
Baltimore	4 62	@	4 75
Richm'd c mills	5 75	@	
Do. county		@	4 75
Brandywine		@	4 75
Georgetown	—	@	4 87½
Rye flour	3 20	@	3 50
Indian Meal	2 37½	@	2 56¼
GRAIN.			
Wheat W.	85	@	1 00
Do South new	85	@	1 00
Rye, Northern	68	@	
Corn Jersey	57	@	60
Southern		@	57
Barley western	59	@	60
Oats, Northern	41	@	
GLASS.			
English Crown 50 feet: 6x8 to 10x13	3 50	@	4 00
12x18 to 16x26	5 50	@	6 50
Eagle and Columbian: 6x8 to 8x10	2 10	@	2 30
10x14 to 16x20	2 70	@	3 00
HAY.			
North River, 100lbs.	72	@	75
IRON.			
Pig, Eng. & Sc. ton	37	a	
Do Amer	35	a	
Bar do rolled	85	a	
Do Russ PSI	100	a	102
Do Swedes	84½	a	
Do Eng com	72	a	75
Do do refined	85	a	
Sheet E & Am lb	7c	a	7½c
Hoop do cwt	5¾	a	6½
LEATHER (Sole.)			
Oak, lb	18	@	22
Hemlock, light	14	@	14½
Middle	13½	@	14¼
Heavy	12½	@	13
LUMBER.			
Boards N R [M ft	35 00	@	40 00
Do. box	11-00	@	12 00
Do. east. p.	10 00	@	11 00
Do Albany, piece	8	@	18
Plank, Gal [pine, M ft	33 00	@	40 00
Scantling pine	14 00	@	16 20
Do oak	30	@	35
Timber, oak, cu ft	25	@	37
Do Ga yel pine	35	@	40
Shingles, 18in.	1 75	@	2 00
Do. cedar, 3ft.	20 00	@	22 00
Do. do. 2ft.	— —	@	17 50
Staves, w o pipe M		@	45 00
Do do bbl	28 00	@	
Do r oak hhd	27 00	@	28 00
Heading, w o		@	45 00
Hoops	25 00	@	30 00
MOLASSES.			
New Orleans, gall	26	@	30
St. Croix	28	@	30
Trinidad, Cuba	26	@	27
Cardn's & Mat'nzas	24	@	25
NAILS.			
Cut, 4d a 40d (3d 1c and 2d 2c more)	4	@	4¾
Wrought 6d a 20d	10	@	12
Horseshoes No 7 a 9	18	@	20
PROVISIONS.			
Beef mess bbl	7 50	@	8 00
Do prime	3 87	@	4 50
Pork mess bbl	13 75	@	13 87
Do Ohio prime	9 68¾	@	11 00
Butter, west pme	15	@	16
Do. Orange co.	18	@	22
Do order to good	12	@	14
Hog's lard	7¾	a	8¼
Cheese, Am lb	6½	a	7½
Hams smoked	8½	a	10
Do. pickled	7	@	7½
Shoulders, smoked	6	@	6½
Do. pickled	5½	@	5¾
RICE:			
Ordinary 100lbs	4 37	a	4 50
Good to prime	4 87	@	5 00
SEEDS.			
Clover lb. new	8	a	9
Timothy, tierce	12 00	a	16 00
Flax, rough	8 50	a	9 00
Do clean			
SUGARS.			
St Croix lb	7½	a	9¾
New Orleans	6½	a	7¾
Cuba, muscovado		a	
Havana white	10	a	11
Do Brown	8½	a	9
SALT.			
Turks Isl bush		a	33
Bonaire,	32	@	33
Cadiz,	20	@	23
Liverpool, fine	1 35	a	1 45
SHEETING.			
Russia, white, p. 9	00	@	9 50
Do. brown 8	00	@	9 00
SOAP.			
N. York brown lb	3	a	6
Castile	8½	a	9
SPICES.			
Cassia lb	17	a	17½
Cloves	33	a	
Ginger, race		a	6½
Nutmegs No 1,	1 30	a	1 35
Pepper, Sumatra	10¾	a	10¾
Pimento, Jamaica	11	a	11½
TEAS.			
Imperial lb	35	a	90
Hysou	45	a	88
Young Hyson	34	a	88
Hyson skin	20	a	60
Souchong	18	a	60
WOOL.			
Am. Sax. fleece, lb	35	a	37
Do. merino	30	a	33
Pulled superfine	31	a	32
S. Am. washed	20	@	21
Do. unwashed	5	@	17
African	8	@	14
Smyrna	10	@	13
Mexican	12½	@	13

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PUBLISHED AT NO. 9 SPRUCE ST.

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The Sabbath Recorder.

For the Sabbath Recorder.

COPARTNERSHIPS WITH THOSE WHO DO NOT KEEP THE SABBATH.

It is well known, that considerable difficulty often arises in the minds of our people in regard to copartnerships entered into between the members of our churches and others who do not keep the seventh day holy. And it not unfrequently happens, that those who observe the first-day urge, that it is a violation of our explanation of the sabbatic law, for members of our communion to be partners in firms that do business on the seventh day, though they strictly keep the seventh day themselves.

This difficulty of our people, and censure of our opponents, appears to be founded on that part of the sabbatic law which prohibits from allowing labor to be done within our gates on the Sabbath, either by servants or strangers. This view supposes, that partnership premises are naturally and properly covered by the words "within your gates." If to this view of the subject it is replied by our brethren, that they cannot control their partners in business or the firms to which they belong, they are told that it must be wrong then for them in the first place to enter into such business relations as make them accessories to Sabbath-breaking and sharers in profits arising therefrom. There is so much that looks like sound sense in these arguments against Sabbath-keepers being partners with Sunday-keepers, that many have thought they must, to be honest and consistent, admit themselves to be under obligations to submit to all the consequences and conclusions connected therewith. But following this train of reasoning they have soon found that it would carry them to such extremities that it would be next to, or rather quite, impossible practically to carry out their principles. It being determined that it is a breach of the sabbatic law to be a partner in a mercantile or manufacturing establishment where business is done on the Sabbath, by parity of reasoning it is thought we must not own property of any kind jointly with those who work upon the Sabbath, either as bank stock or any other kind of stock, for in such cases we must pay men for working upon the Sabbath, and also receive dividends made out on that day, though we should hold no other connection with the establishment. Pursuant to this reasoning, moreover, it would seem that we ought not to patronize those who break the Sabbath, especially by purchasing and using such things as are produced by labor upon the Sabbath. And of course, when we take a grist to mill, or would have a coat or pair of shoes made, we must not eat our flour or meal if the miller should grind it on the Sabbath, or, if the tailor or shoemaker should work our cloth or our leather on the Sabbath, we must not pay them for their work or wear the coat or shoes.

Some may say that this is going too far—that it is not necessary from the premises. Others will say, it is only carrying out the principle. To the first I will say, show us the error of our inferences. To the second I will say, the absurdities growing out of the principle in question strongly indicate that it is unsound. To be a partner in an establishment where part of the owners do business on the premises upon the seventh day, is thought to be a violation of the law which forbids us to do or have work done by servants or strangers within our gates upon the Sabbath, when in fact these men are neither servants nor strangers, nor are they within our gates. These men, whether partners or hands, are free and independent of us as to whether they shall work on the seventh day. They have or claim the right to have consciences of their own, whether they do have any or not. If some of the owners work and others rest on the seventh day, and each claims the liberty to do so because in this respect he is independent, and from his proprietorship in the concern, it would be natural that any one who invests his labor in the enterprize or is employed on the premises should do the same. Now suppose a manufacturing or mercantile establishment enclosed and having gates, which is owned by a company, and part of the company are Seventh-day Baptists—they attend to their devotions on the seventh day, and the rest of the company go into the yard or upon the company premises and spend the day at work. The question is, within whose gates do these men work? It cannot be exclusively said that they work either within their own gates or the gates of their Seventh-day Baptist partners. But in respect to the right to work on the premises, or to set others to work thereon, at any and all times, the enclosed premises belonging to the company, and of course to each individual of it, so that he may work within them whenever he pleases, and of course has no right to deny the same liberty to others. In all respects, I understand the rights to work, and the responsibilities for working within said gates, to be the same as though each member of this company were conducting a business by himself. And Seventh-day Baptists are in no wise guilty of violating the sabbatic law or their own principles in forming partnership connections (or continuing them) with those who work on the Sabbath, so long as they neither work on that day nor ask or encourage others to do so. And though the men who do their work do it on the Sabbath, *they* are not accountable, because these men work by virtue of rights which have not been destroyed or lost by the relations into which they have entered. L. C.

WESTERN NEW YORK—ANTI-SABBATH DISCOURSE.

NEWSTEAD, Sept. 30, 1845.

To the Editor of the Sabbath Recorder:—

I live in a neighborhood where the light of the true Sabbath has shone for a number of years, and where many of my neighbors who observe the first day of the week have long been convinced that the Bible requires the observance of the seventh day, and not the first. So long, indeed, have they been convinced of their duty in this respect, that I fear they will become hardened and never obey the truth; and I am confident, that they dare not attempt to become faithful Christians, without yielding to the claims of this Divine Institution.

This being the state of affairs with us, a certain priest, who had never visited us before, saw fit to send an appointment to preach on the Sabbath question, and to-day we have had the privilege of listening to his discourse. His text was John 17: 4—"*I have glorified thee on the earth; I have finished the work which thou gavest me to do.*" After reading this scripture, his first business was to assert that Christ *did not finish* the work referred to in the text, until he rose from the dead; to sustain which he quoted 1 Cor. 15: 14. Then he said, "As God finished his work by resting, so Christ finished his work by resting also."

He then proceeded to affirm that the Sabbath was of "*perpetual obligation;*" that it was "made for *man;*" and that it was "*necessary* for the *spiritual good* of man." He observed, that he had no specific command for the change of the Sabbath, and as a reason, he said that such a command "would have frustrated the design of the gospel;" that it was "not essential to salvation which day was kept;" therefore, the apostles, seeing the difficulty which such a command would lead to, refrained from giving it. As much as to say, that the men whom Christ chose to be his witnesses on earth, and to seal their testimony with their blood, would not declare the *whole* truth for fear they would die before their time, or, that they "would not have had that influence over the Jews" which they otherwise would have had. He said, "I am willing to rest on *intimations* without an *express command.*" But strange to tell, in all his "intimations" he found not a single passage of scripture which said one word about the Sabbath, or had the remotest allusion to that subject, except Rev. 1: 10, and that said nothing about the first day.

After making the usual declaration, that Christ and his disciples met on the first day, &c., he asserted, that though the Sabbatarians insist on an express command for the change, yet they place "great reliance on church history" to sustain their views. And then he virtually contradicted his own assertion by saying, that they had presented him with a number of Sabbath Tracts, but none of them quoted church history, and that he inquired if they had any which treated of that subject, and was afterwards furnished with *one* which did. He ought to know, that they approach the subject of history only as the strong-hold of the enemies of the Sabbath; and then by carrying the war right into the enemy's camp, show that they may be defeated on their own chosen ground.

After quoting church history to prove that the early Christians observed the first day, he said, "If the true Sabbath was banished from the church, then the gates of hell prevailed against the church." By the same manner of reasoning he might say, that the Catholics went so far as to change the institution of the Lord's Supper by refusing the cup to the laity, therefore the gates of hell prevailed against the church. He asked, "Has not the Lord always had faithful witnesses on the earth? If so, and the change of the Sabbath was an innovation, why did they not complain of it as such?" I reply, The Lord has ever had faithful witnesses, but their words have sometimes been regarded as idle tales, and they have sometimes been hid in dens and caves of the earth. In conclusion, he observed that he "would not have agitated a question of *so small importance* only to *relieve* such as were *hampered*" by those views which were being crowded upon the public, by the observers of the seventh day. Yours,

ROSWELL F. COTTRELL.

MRS. FRY.—I was reading, not long ago, of the Quakeress, Mrs. Fry. You know, perhaps, that this woman has traveled over England, and over the north of Europe, visiting the prisons, going into the mad-houses, and everywhere causing the cheerful light of religion to fall upon human woe. A weak woman, alone in a mad-house, among the wild and raving maniacs! Yet, there she has been among men, where their strong keepers never dared to go alone. Her custom, as I have seen it described, is, without saying a word, to seat herself quietly at one side of the mad-room, and taking out her Bible, to begin to read from it. In a little while the Babel of noises around is hushed; the soft tones of her voice have caught their attention, and have fixed upon their hearts. They gather around, and seat themselves, and listen in silence, nor has she ever failed to subdue, in this manner, the wildest and most frantic among them. And I have seen affecting accounts of their attachment to her, and of the manner in which they part with her, and watch for her return.

On a certain occasion, as she was about leaving a mad-house, she noticed a young man leaning in the door-way. She stopped to give him the parting salutation, when he put his hand up, "Hush!" he said, "hush, the angels have lent you their voices." [Rev. G. Jones.

BE ON YOUR GUARD.

Yes, young man, be on your guard. There are a thousand temptations in your path and a thousand voices calling you away from duty. Poor Kendall! a few days ago he was full of life and activity—the pride of his father and the hope of his mother. Now, he is beneath the clods of the valley—struck down in the freshness of his youth—without a moment's warning. With his companion at the ten-pin alley he quarreled. Away then from temptation. Go not near the place where spirit is drank and gambling is countenanced. If you are not called so suddenly away as this young man, you will sow the bitter seeds of vice, to spring up to your injury at some future day. It may now be delightful to associate with the vicious, but remember their end.

"The path
That leads to infamy and death, with flowers
Of rare perfume will oft be stored, to draw
Thy purity away. The syren voice
Of soft, bewitching melody, will swell
Upon the evening air—and peacefulness
Will mark the step of those who plot thy fall.
Thou must not go. That principle within
Will keep thee right, if thou wilt ask
Guidance continually of Heaven. Live near
To God. The daily prayer from broken hearts
Will penetrate the skies."

We repeat—be on your guard. Let nothing corrupt your virtue—no art seduce your integrity—no associations blind your eyes—no pleasure lure you to ruin. It is a fearful step to take, when your first break away from judicious advice and wholesome restraint—when you feel that you are too large or too old to listen to a mother's counsel or a father's advice—when to show independence, you launch your frail bark on turbulent water and venture near the whirlpool, which has been the destruction of many a noble soul. Be careful, we pray you. You may be an honor to society or a curse to the community, it is for you to decide. May Heaven direct you. [Portland Tribune.

From the (Boston) Christian Watchman.

ARRIVAL OF DR. JUDSON.

We enjoyed the pleasure of taking the hand of this beloved missionary, on his arrival in this city, on Wednesday morning, Oct. 15, and of looking for the first time upon the face of a man whom we have long admired and loved. To give utterance to the emotions which struggled in every bosom on this occasion, would be impossible.

Dr. Judson sailed from Salem, Feb. 6, 1812, for Calcutta, under the direction of the American Board of Foreign Missions. On his passage he renounced his Pedobaptist views, became a Baptist, and with his wife was baptized on the first Sunday in the following September, in Calcutta. From that time to the present he has been engaged in the work of making known the gospel to the Burmans and Karens, with a degree of diligence, zeal, and success, rarely surpassed. After laboring in this field for one third of a century, he has revisited his native land, bearing the marks of a toil-worn veteran in the apostolic work, yet vigorous, and energetic, and undaunted. May his presence in this country be the means of awakening fresh zeal among us for the salvation of the world.

It will be seen by the subjoined letter to the Secretary, that the hand of affliction has been laid heavily upon him. May God be his support and stay. His three younger children have accompanied him, who appear in vigorous health.

Barque Sophia Walker,
At Sea, Sept., 1845.

MY DEAR BROTHER:—I wrote you the 13th of April, and the Treasurer on the 1st of May, just before sailing from Amherst. The first part of the voyage was very rough; we suffered a good deal from sea-sickness, and my time was much occupied in taking care of Mrs. Judson. Having my assistants, however, I endeavored to make some progress in my work, though under great disadvantages. During the second month, Mrs. J. began to improve, and I had the most sanguine hopes of her recovery. After crossing the line, the ship sprung a leak, and the captain determined to put in at the Isle of France. Before reaching the isl- and Mrs. J. became so decidedly convalescent, that it appeared clearly to be my duty to return to Maulmain and leave her to proceed alone. On our arrival, we found a vessel bound to Maulmain, and though I was unwilling to leave her, until I should see her fairly on her way, I was so sure of returning myself, that I sent off the assistants by that vessel, and partially engaged my own passage in another which would sail for Calcutta in two or three weeks. In the meantime, we met with Captain Codman of the Sophia Walker, who invited us to take passage with him, and kindly offered such terms as induced us to leave the Paragon. The change furnished also an additional encouragement for me to return, as the Sophia Walker would take Mrs. J. to the very door of her friends, where also she would arrive a month earlier, than if she went by the way of England. But all our plans were frustrated by an unforeseen event. Mrs. J. experienced a dreadful relapse, which reduced her lower than ever before; and soon convinced me, that it would be impossible for me to leave her, so that, though I bitterly regretted the loss of my assistants, I felt obliged, after having remained three weeks at Port Louis, to re-embark with her, and we finally sailed on the 25th of July. After a time, she again appeared to be recovering, and in the cold weather off the Cape of Good Hope, my hopes became again very sanguine. But she never really recovered from her last prostration, and though sometimes better, continued on the whole to decline, until we neared St. Helena, when I gave up all hope of her recovery. She lingered a few days, while the vessel was detained in port, until the 1st inst., when at 9 o'clock in the morning, she obtained her release from further suffering, and entered, I trust, into the joy of her Lord; she was buried in the afternoon of the same day; and in the evening, we were again at sea.

Had Mrs. J. lived to reach home, and especially if my assistants had been with me, I should have expected to remain some time in America, that her health might become confirmed. But since this object is lost, I am desirous of returning as soon as possible—I hope that no objection will be made to my leaving, before the winter sets in. I dread the effects of a northern winter, not so much on my general health, as on my lungs. An attack of my complaint in the winter season would probably prove fatal. And though I refuse not to die, I have so much desire, in submission to the will of God, to finish my work in Burmah, that I must confess, I am unwilling to expose my poor life, though in other respects of no worth, to any unnecessary hazard. I remain, yours affectionately,

A. JUDSON.

WELCH BAPTISTS.

We commend the following to the attention of those who are in the habit of ascribing a very recent origin to Baptist principles. We find it in a note in a late number of the Baptist Memorial.

The Welch historians say, that, from the introduction of Christianity into Britain by the Apostle Paul in the year 64, till the visit of Austin, the monk by whom their conquerors the Saxons were "converted," about the year 600, the Welch knew no other baptism than immersion; and no other subject of it than the professing believer; and regarding the kingdom of Christ as not of this world, they had not connected the church with the state. Austin having succeeded in converting the Saxons from paganism, and subjecting them to the dominion of the Roman See, turned his attention to the Welch.

The monk met them in an association on the borders of Herefordshire, where he made them three propositions, one of which was that they should receive infant baptism. But it was promptly met by the reply, that "they would keep this ordinance, as well as all other things, as they had received them from the apostolic age." This prompt and decisive refusal so enraged him, that he exclaimed, "Sins ye wol not receive peace of your brethren, ye of other shall have warre and wretche." And setting the Saxons upon them, *they murdered one thousand and two hundred of the ministers and delegates then present.* The leading men being dead, the Welch king, Cadwalder, and a majority of the people, submitted to popery.

But not all; Evans traces the remnant of the ancient faith and practice through the darkness of popery to the year 1000; and Peter Williams down to the year 1115. From that time till the period of the reformation, but little is known of the existence of Baptist churches in Wales, except that, on the visit of the earliest of the English Baptist reformers, they found Baptist churches, particularly in the vales Carelon and Olchon, which are situated in almost inaccessible fastnesses of mountains, which had existed from time immemorial. So it is probable that some of those churches really have, as they profess, maintained an unbroken continuity.

BISHOP ONDERDONK.—DR. TYNG'S SPEECH.

"Ought he to be restored to the control of this diocese? *Can* he be restored to that position? I will discuss the last inquiry first.

Sir, character depends not upon acts of repentance consummated by reformation. We may receive the penitent back again into our affections—we may open the door of the father's house to the prodigal wandering child, and forget, in the flowing out of our paternal affections and confidence, that he has ever stepped aside from the paths of truth and duty—we may weep over this individual in the depths of his fall, and the time may come when on his contrition and reformation we may greet him with Christian joy as one restored to the fold of Christ,—when we may receive him to our hearts and entirely restored affections, and weep with gushing joy over him as we repeat the blessed testimony "he was dead and is alive again, he was lost and is found." But repentance never restores and cannot restore public confidence and reputation. As well might you attempt to gather the fragments of the chrystal vase which you have hurled upon the granite block, and re-unite them so that no seam or scar shall appear, as reinstate the fallen public minister of God to the position in which he may create around him a holy and blissful influence.

You may load your table with resolutions to that effect, but you will not thereby touch a single heart; they will not turn the frown into a smile upon the countenances that will meet him in the house of God'; they will not bring back a single portion of that feeling of reverent and holy affection which has brought the flock of Christ to his feet, to receive his holy benediction in the sacred rites of the Church. Oh, sir, it is not in the power of laws and canons to accomplish this result. No declarations, however unanimous or decided, can build up the breach, wide as the ocean's bed, which because of crime, believed crime, exists between public confidence and the individual named.

Oh could I reach his private ear with the language of influence, could I put the arm of affection around his neck, could I address him with passionate solicitation and entreaty, having no other desire than to rescue him from the deep tide of contumely that has assailed him, I could not procure for him a greater favor than his calm and peaceful retirement from this scene of conflict. Generous and noble as his nature is, few men are so likely to be crushed and tortured and ground to powder beneath the withering sentence of public rebuke. Nay sir, I can say nothing but breathe an earnest solicitation to heaven that some blessed influence may move his heart to make the sacrifice for the benefit—the resuscitation from death—of a body, of which he has for years been considered an ornament, and in which with sorrow and grief we miss the shining of his influence and his counsel from among us.

But I say again, sir, it is vain to seek to reproduce public confidence, or to let him return to any congregation. The influence would be the same in every place. You could not retain a congregation within the walls of any church to meet him, in these peculiar circumstances.

But consider, sir, the influence of this restoration on the Church itself. This is the main point of the amendment, and because it is so all the action of the convention *has tended to this.* All other *propositions* and amendments, have been as the mountain rivulets running down into this last ocean where they were all to sink. The purport of this report of the minority is restoration to office of the late diocesan has been the polar star that has conducted the bark of the majority over the devious waves of this discussion.

Can he minister with benefit to the Church? That depends on the settlement of the former principle. Can men teach their children to look up to him with that deep feeling of reverence with which his office has ever been regarded in our families? Can the members of the Church receive him into their domestic circles? Nay, would it not be as a lay gentleman (Mr. Hill, of Albany) said, the other day, his first visit would be his last? I do not wish to excite any thing but solemn, tender sympathy. There is no feeling in my breast that would not make any sacrifice for the honor, comfort and benefit of this man. But when we look at the character of the Church, what is the effect?—What is to be gained by the restoration of this gentleman to his office? Sir it is vain to hide from our eyes the influence of his reputation on the community and on the Church. We are comparatively a small body in the land, and have been gaining for years with rapidity, moral and religious strength. Men have been accustomed to look up to our Bishops as lights and guides as they have moved through the community. What would at this day have been the influence of Bishops White and Moore and Brown had their names come down to us tainted with believed immorality—had they been convicted of impurity in their intercourse with their flocks? Their character has been our capital. That they were such men as they were has been the grand secret of their influence and ours, the lever which God has given us to extend the borders of our Zion.

If this gentleman is to be restored to office what is to be the effect upon the confidence of the people in the ministry? Sir, a feeling on this subject glows in my heart's blood, it beats in every pulse. Take away public confidence in our characters, destroy that freedom of affection with which we may mingle in the scenes of domestic retirement, and you destroy that which is the great instrument of our usefulness among men.

We are commanded to abstain from the very appearance of evil, and can we ask confidence in the character of ministers, the majority of whom are prepared to say that they do not believe these facts an absolute disqualification for the public ministry. We should perish before the breath of such a furnace like flax, nor can we, nor sir *ought* we, to be sustained by these whose nicer sensibilities we have thus driven over and outraged.

What would be the influence of this restoration on our rising clergy? We find it already difficult enough to gain for youthful ministers of the Cross the character and position which they require, and are we to cripple the feebleness of the fledgling who tries to soar, instead of bearing him on our wings in his upward flight of truth and usefulness? Are we to send him out contaminated? Is he to go forth with a message, in reference to which apostles trembled poor, alone, youthful, feeble, away from parental counsel and paternal support, and at the same time set a mark on him that he is one of a stock in which it is considered no reproach to be convicted of absolute immorality?—*Com. Adv.*

THE WIFE.

To a fond and confiding girl, few hours in life are so full of buoyancy and hope, of kindness and affection, as those of courtship; and few, it may be truly said, are so important to her future welfare and happiness. In her lover she too often sees all that is worthy and respectable in man; the ardor of her affection often softens the most offensive traits of character, and obliterates all minor failings. Whatever she may have collected in poetry is brought in aid of her imagination, which pictures in the most glowing colors, the character of a husband; and her affection persuades her that in her lover she has found a perfect representative of the ideal picture.

In dreams of confidence in the prudence of her choice, and delightful anticipations of succeeding years of affection and happiness, she is led to the altar; and how often, alas! does one short year bring home to her aching bosom the sad reality of the falsity and emptiness of her hopes of all mutual love, tender assiduity and lasting affection. Yesterday, the lover was all attention, and love marked every action; to-day the husband is cold, distant, and neglectful, preferring the company of the worthless and dissipated to that of her, who but a few days since, he flattered himself was dearer to him than all the world beside.

I can hardly picture to myself a situation more truly heart rending and deplorable, than that of a female who has found every want anticipated, and every reasonable wish gratified under the parental roof, with the warm confidence of youth, to repose on the bosom of affection, but finding her confidence betrayed, her affection slighted, and herself, with a helpless offspring, left to struggle with unkindness, poverty and want. Such, alas! is too often the case in this world of uncertainty, where we find, mixed with the kindest blessings of our Heavenly Father, evils, which almost stagger our strongest faith.

In my boyish days, when every thing was bright and sunny, and pleasure sported in beautiful perspective before me, I sometimes wandered to a neighboring farm house, to pass an idle hour with its lovely and innocent inmates, who were as thoughtless and cheerful as myself. Among these beautiful girls, was one more advanced in age than the rest, whose modesty and blooming beauty was the admiration and envy of the village throng. Twenty winters had passed over my head since I saw her sporting on the green, and yet, at this distant day, I cannot recollect her sylph-like form, her sprightly manner, and her affectionate smile, without a thrill of delight.

Eliza's hand had been often solicited by her equals, and even by those whose fortunes were much superior to her own, but none were able to win her heart. About her twentieth year, she met at a friend's a young gentleman who had just come to reside in the neighborhood; his figure was elegant, his features regular, and his whole appearance such, as, at first sight, was calculated to excite the affections of a young, inexperienced and susceptible girl. He was flippant, bold, and even boisterous; which, to one little acquainted with the world, might indicate a great degree of spirit; but it was in fact nothing but the ebullition of an irritable and petulant temper; to this man Eliza became most passionately attached—he offered her his hand, and it was accepted, in opposition to the advice and entreaties of her parents.

It was about this time I left the paternal roof, and new scenes and increasing cares almost obliterated the lovely Eliza from my recollection.

During one of the inclement nights of our New England winters, I was called to an obscure part of the city, to visit professionally, a poor and helpless wretch, who was pining with disease produced by intemperance. As I sat by the bed of the sufferer, I heard in an adjoining room, the voice of a female, pleading with great earnestness, with one who appeared to be the employer of her husband. 'For heaven's sake,' she said, 'do keep back every cent you can of his earnings; not a shilling that enters his pocket ever finds its way here. The tippling shop and tavern take all—it is hard, and perhaps wrong to speak of one's husband thus.—The time was when I did not believe it possible; but what am I to do—where am I to seek sustenance, food, clothing, and fuel, for these my freezing children?' 'But, my dear sir,' she continued, her sobs almost suffocating her, 'this is but a small part of what I suffer. Oh! I could sustain myself under all poverty and want; I could live with him cheerfully and affectionately under all vicissitudes of fortune, if I could only receive the love and kindness which is a wife's due.'

I enquired the name of her who had so strongly excited my sympathy, in a moment the beautiful Eliza flitted before my mind—she, who at twenty was so beautiful, so affectionate and so happy. I arose with an indistinct feeling that I should meet something which my youthful mind was wont to contemplate with such delight. I entered the room, but what did I see? the shadow of her whose early dawn was the promise of earthly bliss. Would to God it had never been my lot to have thus encountered her, who, in youth had left such a magic and undying spell on my mind. S.

The Sabbath Recorder.

New York, October 30, 1845.

MENTAL INDOLENCE IN THE MINISTRY.

There is no work in which men are permitted to engage that demands greater industry and exertion than the work of the ministry. Yet the complaint is often made, by those who respect and love religion, that large numbers of ministers are notoriously indolent. In many cases this complaint proceeds from ignorace or misapprehension, and is therefore wholly groundless and unjust. In other cases there is good occasion for it, which ought to be removed, and which must be removed before the ministry will enjoy that respect to which, when properly exercised, it is justly entitled. Undoubtedly there always have been more or less persons in the ministry who had no higher aim than to please their hearers and secure for themselves a competent support. Such persons, if they once obtain a comfortable place, naturally adopt the habit of taking things easily; and of course it is useless to talk them about the duty of being diligent and studious in their work, unless they can be shown that neglect in this respect may endanger their pecuniary interests. But there is a large class of ministers who sincerely desire to be faithful and approved workmen, who yet imperceptibly fall into habits of mental indolence which invariably bring their ministry into disrepute and destroy their usefulness. To such, friendly suggestions, from whatever source they may come, are always welcome, and they are never made without being to some extent useful.

One of the most common forms in which mental indolence manifests itself among ministers, is in a strange satisfaction with a very limited range of general reading. Perhaps their minds are accustomed to dwell upon those examples of divine sovereiguty in which God has been pleased to bless the humblest instrumentalities to the accomplishment of the greatest results. Every instance in which a "man of one book" has been a successful preacher, is treasured up and magnified, until they are quite satisfied that a few books can abundantly supply the intellectual wants of a minister. Or, perhaps they have a remarkable veneration for The Book which is designed to be the Christian's source of instruction, as well as his rule of faith and practice; and while they think upon the richness of its treasures of knowledge, all human productions dwindle into insignificance. They are much like that Saracen invader of Egypt, who destroyed the Alexandrian library, the richest collection of books in existence, and then quieted his conscience by saying, "Either these books contain what is found in the Koran or they do not; if they do, they are superfluous; if they do not, they ought to be destroyed." So with those ministers who, from a profession of regard for the Bible, dispense with the stores of theological knowledge which holy men in times past have laid away for the benefit of their successors; if they do not actually destroy them because contrary to the Bible, they neglect them because surperfluous to those who possess the Bible. In this way they not only take the credit of great veneration for the sacred oracles, but they also escape from the uneasy feeling which might attend upon deliberately neglecting to study what they were conscious they ought to study. How different this from the course of most of those whom God has pre-eminently honored in days past. The Apostle Paul studied and wrote with unexampled diligence, though possessed of a most vigorous and cultivated mind, and constantly pressed with other labors. His son Timothy, if he obeyed the Apostle's directions, was alike diligent in giving attention to reading. Calvin, when once urged to stop at Geneva instead of proceeding to Basle, replied, "I must study." And the pious Baxter, whom no one will accuse of exalting mental improvement above spiritual qualifications, once said, "O what an abundance of things are there that a minister should understand, and what a great defect it is to be ignorant of them, and how much shall we miss such knowledge in our work!" In view of such instances of diligence in reading and study, on the part of men whom God has made the richest blessings to the church, what apology can be given for neglecting those uninspired works which may help the minister better to honor the holy calling to which he has professedly consecrated himself?

Not unfrequently mental indolence leads ministers into the habit of discussing in the pulpit only a narrow range of subjects, and that in a dull and uninteresting manner. Among the attendants upon the ministry will be found hearers of every class. There will be some so hungry for the bread of life, that they will receive it with joy in whatever shape it may be served up. There will be others whose appetites are not so sharp, and to gain the attention of whom the simple truths of the gospel need to be clothed in language of freshness and vigor as well as propriety. But if, instead of this, they find the naturally unpalatable doctrines of religion served up in a mean and slovenly manner, by those whose ministrations lead them every week over the "old familiar track," without variation of plan, illustration, or language, the result is certain. They will either be driven to abandon the sanctuary altogether, or to seek some place where the glow of excitement or the refinement of thought gives attraction to philosophic speculation or palpable error. In such circumstances, the indolent man may, perhaps, console himself by claiming that he has avoided the "enticing words of man's wisdom," and that his faithfulness in proclaiming unwelcome truth has driven from his ministerial influence those who could only be retained by the presentation of unsanctified novelties. But we fear that the decision of all candid observers, and of the last great tribunal, will be, that his own indolence and carelessness compelled them to seek instruction where it was imparted in a more attractive and effective manner. No one can doubt, that there is an inherent power in divine truth which adapts it to the accomplishment of great and good results. To this God has added his promise, that it "shall not return unto him void." But before resting with entire composure upon this assurance, let the minister of the gospel inquire with candor and diligence, whether he has put forth those intellectual efforts which are necessary to bring the truth into contact with the naked and sensitive souls of men.

Mental indolence undoubtedly has much to do with the frequent ministerial changes of the present day. Under the spur of excitement and novelty, the newly-appointed minister often puts forth surprising efforts which meet with a temporary and gratifying success. The people are drawn together in crowds, and the highest expectations are formed. For a time all goes on well. But at length the spur loses its power, the efforts of the minister are relaxed, he finds that the reservoir of thought is not inexhaustible, the people become tired of the reiteration of old discourses, and both minister and people begin to think that a change would be desirable. Hence commences a series of removals which are alike hurtful in their influence upon the character of the minister and of the parishes in which he may make a temporary sojourn. Ministers often speak of the indications of Providence that these changes are proper and desirable, and perhaps in many cases they are truly so. But there can be little doubt, that in many other cases these indications might better be interpreted as pointing out to the minister the duty of becoming more industrious and studious, and thus recovering the partially alienated affections of a disappointed people.

The day has gone by for men to enjoy the respect and reverence of their fellows on the ground of having passed under certain rites, and been pronounced duly consecrated to the work of the ministry. If they would now secure that respect and reverence, they must be workmen that need not be ashamed, rightly dividing the word of truth. And this they can never be while characterized by mental indolenee.

PUBLIC MEETING TO WELCOME MR. JUDSON.

A public meeting was held in Boston on Friday evening, the 17th inst., to welcome this devoted missionary to his native land. It is spoken of as a season of almost unprecedented interest. There was Dr. Judson himself, the oldest surviving missionary to the East, and the first who gave himself to that work. There were the members of the Mission Board with whom he had been officially connected, and hundreds of pastors and laymen who had supported him with their contributions and prayers, but to all of whom he had heretofore been unknown by face. The sight of the long-loved and toil-worn man, whose self denying labors for a long period had done so much towards keeping alive the missionary spirit, was enough to excite the deepest emotions in every bosom. It carried the thoughts back to the time when he was brought before kings and councils, or confined in dungeons and chains, for the testimony of Jesus. It moved all the spectators with one common and deep impulse which will not soon be forgotten.

The services of the evening were introduced by prayer and singing, after which Rev. Dr. Sharp, as President of the Board of Missions, and the oldest pastor of the churches, addressed Dr. Judson in the name of the friends of missions under whose direction he had acted. His address was appropriate and touching.

He was followed by Mr. Judson, who told the audience, through an interpreter, that it was the dying request of his late wife, that he would not attempt to address a public meeting while in this country; nevertheless he could not refrain from thanking them, in the name of his companions and the converted heathen, for what they had done for Burmah.

During the singing which followed these remarks, a gentleman came into the church, passed rapidly up the aisle to the pulpit, and embraced Mr. Judson with uncommon warmth and ardor, which was as warmly reciprocated. It was Rev. Samuel Nott, Jr. of Wareham, Mass., the only surviving member, besides Mr. Judson, of that company of five missionaries first sent out from this country by the American Board. He had heard of Mr. Judson's arrival, had immediately set out for Boston to see and welcome him, and had arrived just in time to meet him in the midst of this assembly of his friends. After being introduced to the audience, Mr. Nott made a few remarks, in which he alluded with much feeling to the little missionary band, consisting of Newell, Hall, Rice, Judson, and Nott, who were ordained and consecrated to the missionary work at Salem in 1812. The first three have entered upon their reward, and the last two remain to congratulate each other. His remarks were followed by devotional exercises, and the meeting was dismissed.

PERSECUTION IN MADEIRA.—By a letter published in the Christian Reflector from M. J. Gonsalves, we learn that Dr. Kalley has left the island of Madeira, and returned to England. The letter also states, that the hospital, where multitudes receive medical attendance, and precious medicine for soul and body, is now desolate. Many of the converts, who through grace were rescued from the horrible pit of Popery, and the miry clay of superstition, are suffering for the truth's sake in the filthy dungeon of Funchal. Police officers are constantly on the alert, seeking new victims for torture, and Bibles and tracts for the flames. Many through fear have left the island. One of the converts, a lady, writes, that three hundred have left for Demarara, British Guiana; and many more were anxious to leave.

LETTER FROM JAMES A. BEGG.

Some months ago we introduced to the readers of the Recorder our beloved brother JAMES A. BEGG, of Glasgow, Scotland, author of the "Connected View," "Letters on the Coming of Christ," &c. At that time we expressed the opinion, that he was doing much good as a witness for the Sabbath in Scotland. Since then we have received another private letter from him, a few paragraphs of which we venture to copy for the purpose of showing what are his present feelings and efforts. His proposition to furnish us with extracts from his unpublished work an the subject of the Sabbath, meets with our hearty concurrence; and we do not hesitate, from a hasty examination of the work two years ago, to promise our readers, that they will find in it new and rich trains of thought, which will amply repay their careful perusal.

35 ARGYLL ARCADE, GLASGOW,
Oct. 1st, 1845.

MY DEAR BROTHER,—I should have answered your kind letter of July 18th earlier, had I not had the expectation of being in Edinburgh before now, when I meant to make the inquiry about James Stewart. Very severe lameness has been the principal cause of my delay; but if, in God's mercy, I am able, I purpose being there soon, and hope to be able to get some account of him for you and myself. I think it very likely that there may have been, at all times, individuals who have in quietness been obedient to what they knew as God's blessed will, but who had little wish to excite attention. And it is not unlikely, that some may have made efforts to arrest public attention, who were unsuccessful in these efforts. I myself know many who feel uneasy at their violation of the Sabbath, who yet do not see how they can do otherwise. They have not that faith in God which it is the object of the fourth commandment to cherish. And some such may yet be compelled by the God of the Sabbath to *prove* Him, by trusting in His promises, through their loss of peace of conscience while in disobedience.

I have said, that some may have even sought to awaken public attention to the subject, of their own accord, without success; and I may illustrate this, by showing the difficulty. In the early part of last month, I addressed a letter to Sir Andrew Agnew, on his efforts for the promotion and maintenance of Sunday, as the Christian Sabbath. I subscribed it, and sent it to the Edinburgh "Witness" newspaper, which, has been the principal medium through which Sir Andrew's letters and discussions have appeared. It would make little more than a column of their close type, but they could not find room for it. I sent it then to the Glasgow "Scottish Guardian," but they declined it, as not suitable for their columns, although the part they also have taken in the question, seemed to say that except on the ground of their party views, and their interests, it was specially fitted for their columns. I next sent it to the "Glasgow Argus;" they also declined, I can hardly say I think from any *religious* principle, whatever other motive may be supposed to dictate the rejection. I have since sent it to the "Glasgow Chronicle;" that paper is published to-day without it; but the Editor sends me word, that although he has not yet got it read through, from being very busy, yet he considers Sir Andrew wrong, and wishes opportunity to read it; and that he may, perhaps, insert it yet. If it appears in any paper, I will send it to you. I do not, however, expect this; for I know that amid many professions of independence and love of truth, secular journals, and religious journals also, and probably more so than the other, trim their course for their party's favor, as if truth had no existence. And when I mention that that long letter has been four times written, without its finding its way to any but the editors, it tends to show how, even in this country, there may have been individuals not only keeping the Sabbath, but in vain seeking the opportunity of making known their faith to others. It is, therefore, with particular satisfaction that I contemplate the success of your efforts in this cause, although I never feel that my simple testimony for God's authority, in the midst of this great city, is wholly in vain. Indeed, I have been informed by persons themselves, that it made their consciences uneasy when, passing my door on the Sabbath, in the prosecution of their business, they read the words, "*Shut on the* SEVENTH *day.*" I pray, therefore, the Lord of the Sabbath to give me grace to prove faithful and consistent, to the glory of his name. I consider this my most legitimate sphere, where my manner of life from my youth up is known to many. I am even less buried, than if I were in London; perhaps a greater number have had the question of the Sabbath put before their minds through me in Glasgow, than might have been the case in London, in the same circumstances. * * *

I am very glad to find not only the success of the Sabbath Recorder, but pleased with its character. The newspaper press of this country, from its general want of any real principle of religion, is I fear doing serious injury. In America, I think, there exists much even of a *coarser* character in the periodical literature, without any thing more of a redeeming character. I am fully aware that it is not an easy matter to continue supplies from day to day, or from week to week, without fail, of what is unexceptionable. The mental fatigue must be great, arising out of the revision, if not correction also, of what is supplied by others, sometimes well-meaning but ill-informed, and at other times of those who perhaps might be characterized as better informed, but less soundly principled. I can, therefore, form some estimate, my dear brother, of your labor, when added to those of an editorial character, there are those of the duties of the ministry. But when you ask me to write occasionally, you will be the better able to give me credit when I state that my opportunities and leisure are limited. Besides my business, I address a meeting on Sunday afternoon. If my health permit, this winter I should like to give a few lectures on Sunday evenings on the subject of the Sabbath. Yet I should be very happy if I could supply you with an occasional article. But, as you get files of the principal English newspapers, I always think you have thus the opportunity of seeing what is going on, and easily extracting what is most suitable. It has, however, occurred to me, that as I have a portion of MS. on *the Sabbath*, fully written out, that I could regularly employ my boy a while each week, to copy a portion in a form for posting to you if you considered it worth while to insert it. Although perhaps containg few ideas new to the readers of the Sabbath Recorder, yet as each mind gives forth in its own form, and with some variety of illustration, it might not be wholly unacceptable. I have not abandoned the intention of publishing it here as a volume, if the Lord should give me the means of doing so, for I cannot expect much sale; but your printing it, if you thought fit, need not prevent the fulfillment of that intention. * * *

Since I received yours, another meeting of the Directors and Shareholders of the Edinburgh and Glasgow Railway, and of those of the North British Railway, (the link in the chain through which *English* Sunday desecration will be drawn into Scotland,) have decided, by large majorities, against those who seek to arrest the Sunday trains. The last ray of hope which such may have entertained, may now be dissipated; for, by a series of amalgamations, the Scottish lines are becoming so intertwined in their management, that, if I do not mistake, before two years all of them will be carrying their thousands of Sunday desecrators in all directions. The loosening of the bonds in one form will lead to another, and ere a few years have rolled away, those who prefer to work on Sunday and rest on the Sabbath may be left at liberty to do so. Not that I expect all inconvenience to be removed—far from it—on the contrary, I am persuaded that those who will live godly in Christ Jesus, will have the enmity and opposition of the world to bear. Yet in the keeping of God's commandments there is great reward, and deliverances he gives, and breathing times, in which the church obedient to her Saviour shall have rest and be edified; and, walking truly in the fear of the Lord, and in the comfort of the Holy Ghost, shall be multiplied.

Praying that our brethren, not resting merely in their obedience to the divine command, but regarding this as but the means of their sanctification, may glorify God their Saviour by a walk and conversation becoming the gospel,

I remain, dear brother, yours affectionately,

J. A. BEGG.

THE ORDINANCE OF BAPTISM.—The editor of a New Haven paper, who is not himself a Baptist, in noticing a baptismal ceremony recently performed in that city by the Rev. Mr. Judd, indulges in the following natural and appropriate reflections:—

"However much men may differ in opinion as regards the ordinance of baptism, whether it should be by sprinkling or immersion—whether in infancy or adult age, there is something in the ceremony as performed by this sect of Christians, adapted to strike all beholders with due solemnity. The devout prayer and Divine invocation, as it rises from the water's edge—the hymn of praise, clear and full, from the assembled company—the repeating of the injunction of Christ by the pastor as he leads forth into the water one of his flock—the benediction in the name of the Holy Trinity, are things which throw around the place an air of reverence, which but few venture to break by any species of rudeness."

UNDERSTANDING THE SCRIPTURES.—The following passage occurs in the report of a lecture on the Bible recently delivered in this city by Rev. Dr. Powers. It is a Catholic's answer to the Protestant doctrine that the Bible is so easily understood as to be a proper book for the common people. It entirely overlooks the difference between that understanding of the Bible which is necessary to salvation, and that which is necessary to explain all the geographical and historical mysteries of revelation:—

"Oh, but the Scriptures are easily understood. Let us see. In order to understand the Sacred Scriptures well, a person must be acquainted with the ancient languages; in order to understand the Sacred Scriptures, he must have a pretty tolerable knowledge of Rabbinical learning. In order to understand them, he must be familiar with history, ancient, modern, sacred and profane. In order to understand the Sacred Scriptures, he must be a good geographer, a good divine, a good grammarian and a good natural philosopher. And with all this staring me in the face, any man who tells me that the Sacred Scriptures are easy to understand, I must answer, I cannot believe it."

THE NEW YORK MEDICAL AND SURGICAL REPORTER, is the title of a periodical just commenced in New York, under the editorial care of Clarkson T. Collins, M. D. Besides general articles on the medical science, it is designed to furnish a regular report of the medical and surgical practice of the public institutions of this city—particular of the two "Cliniques," recently established, similar to those of Paris, where indigent patients receive gratuitously the advice of eminent practitioners. By this means, members of the profession, and students at a distance, may secure the benefit of the various discoveries and improvements made by the practical and scientific gentlemen of New York. Published once a fortnight, at two dollars a year. Address C. T. Collins, No. 173 East Broadway, New York

COPARTNERSHIP WITH THOSE WHO DO NOT KEEP THE SABBATH.—The article upon this subject on our first page contains views which will be new, and perhaps objectionable, to some of our readers. But we are anxious to get at the true doctrine in regard to the matter, and therefore cheerfully make room for the article, and solicit for it a candid reading.

DR. REESE, the County Superintendant, who has figured so largely in connection with the New York school question, has been removed by the Board of Supervisors, after a great deal of discussion. The vote on his removal was 11 to 2. The vote on a resolution to the effect that he was not removed on account of his being in favor of the Bible, was 9 to 7. The vote on a resolution that the Board had no objection to the Bible being read in schools, was unanimous.

AN EDITOR'S TROUBLES.—The following is from a late number of one of our Baptist exchange papers. We copy it to show the folly of finding fault with editors for occasional delays or unimportant errors:—

"We received, by a late mail, upwards of twenty letters, containing payments, orders, directions to change, stop, credit, *correct* credits and names of persons and P. O., inquiries about persons and property, schools, teachers, apostates, insolvents, runaways, books, papers, accounts, receipts, doctrines, discipline, correspondents, &c. &c.—complaints, critiques, abuse and information on a variety of subjects, too numerous and (some of them) too trifling to specify, and sundry other items not found in the inventory of him who gathered specimens of the world's contents in his floating dominicil. At the same time we received a large file of papers, several calling and claiming our attention to *their* articles or *ours*. Now if we do not remember every item of all this, *forevermore*, and the mixed medley received by other mails, before and afterwards—even to the spelling of a name—why we are a sorry, careless, negligent, not-to-be-trusted editor, who merits severe castigation, and we must stand and take it like a rock, block or stock, as in duty bound, whether it be inflicted by a maid or matron, saint or scapegrace—and take it too, without a sigh, groan, murmur, frown, blubber, contortion of muscle, nerve, integument, or the slightest motion of the most delicate and sensitive fibre of the head, chest arm, forearm, foot, leg, thigh, lip, tongue, or little finger—and bow, and with cap in hand, say,—'Thank you sir' or 'madam,' as the case may be."

RELIGIOUS INTELLIGENCE.

YOUTHFUL ENTERPRISE.—Mr. William A. Macy, of New Haven, Ct., left this port for Hong Kong, China, in the merchant ship Lucas, on Thursday. He goes out under the patronage of the Morrison Education Society, and will be employed, immediately on his arrival, in teaching the English language to Chinese young men, who are desirous of thus preparing themselves for the rapidly increasing commercial business of the country. The Morrison Society is sustained chiefly by men of philanthrophy and piety in England; and Mr. Macy will at once be able to exert a missionary influence, perhaps more extensive and important than in any other way. He is a youth of 20 years, a graduate of Yale College, a fine scholar, and gives promise of eminent usefulness in the great nation wither he has gone. Who will go and do likewise?

ENCOURAGING PROSPECTS IN INDIA.—It has been generally supposed among the Hindoos in India, that the loss of property was inseparable from a profession of the Christian faith, by the terms of the Hindoo law of inheritance; and this has been one of the most serious hindrances to the spread of Christianity and to the success of all missionary institutions. But it is apparent from a communication in the Missionary Herald of November, that this obstacle will soon be removed, and all Hindoos be at perfect liberty to embrace whatever religion they choose without any prejudice to their interests. This must be regarded as another of those important events which, in the Providence of God, are preparing the way for the ultimate triumph of the Gospel.

THE MOVEMENTS IN GERMANY.—The King of Saxony has taken measures tending to strengthen the new religious reformation. His brother, who is supposed to have contributed greatly to the taking of these measures, recently went to Leipsic, and there reviewed the Municipal Guard. The General of the Guard wanted to make the people shout "Long life to the Prince!" They, on the contrary, cried out "Hurrah for *Ronge!*" When the review was over and the Prince had returned to his palace, the crowd came to his windows shouting and throwing stones into his apartment. A troup of soldiers fired, killed twenty persons and wounded many others. The people, indignant, took counsel together, and while the King's brother was escaping, a popular deputy was sent to the magistrates, requiring guaranty against such conduct in future. The local authority wrote to that effect to the King, who so far from giving any excuse for the conduct of the troops, addressed a censure to the people. This affair (says a correspondent of the Evangelist,) *it is* probable will contribute to drive the Prince to measures still more injurious to liberty as well as to exasperate still more the people. The Council at Stutguard has passed off with great success. Ronge, and a large number of deputies from the various parts of Germany, and even from Rotterdam and London, were present. The political journals of the country are entering with zeal into these struggles for religious liberty and reform.

MISSIONS IN TURKEY.—A missionary of the American Board, writing from Turkey, says, "I find a spirit of inquiry generally diffused among the Armenians, though differing in degree in different places. Our books are sold to a certain extent every where, in spite of opposition." At Tocat, he says, there is a very interesting state of things. Some of the natives express an earnest desire for the establishment of a mission station in that place. There is a spirit of inquiry very generally waked up, which should be promptly met by the friends of truth and moral improvement.

CHOCTAWS.—There are now four female boarding schools among the Choctaws, sustained mainly from the public funds of the nation; but under the immediate care and instruction of the missionaries. The influence of the Holy Spirit has been enjoyed at some of the stations; and eighty-five have been added to the church during the year. From the stations and vicinity, including Doakesville and Fort Townson, $658 68 have been contributed within the past year for the mission and other benevolent purposes.

PUBLIC RELIGIOUS PATRONAGE.—The East India Company has lately contributed about $200,000 towards the erection and support of a Protestant Church in Calcutta.

General Intelligence.

From the New York Daily Tribune of Wednesday Morning.

SIX DAYS LATER FROM EUROPE.

By the steamer Great Western which brings us Foreign papers to a later date than any yet received—we learn that the crops in England are still in a partially depressed state. The harvest has been considerably retarded, owing to the unsettled condition of the weather. Late rains have aided in spreading the Potato disease which defies all attempts at eradication. Great damage has also accrued to the Corn crops all over the country—and it is feared that much of it will not be in readiness for gathering in before the advent of cold weather. A steady rise in the value of bread-stuffs will be the consequence.

At Liverpool, Grain of all kinds has receded in value, and flour has likewise declined.

In Scotland the same unstable weather has been followed by like disastrous effects.

From Ireland there are more favorable accounts, good weather having prevailed up to within a week of the Western's departure.

Orders from Holland and Belgium have been too limited to meet with a supply.

Strange diseases, of a similar character to that which infect the potatoes, are committing great ravages among 'fish, flesh, fowl and vegetables.' It may be caused by some peculiar emanation from the earth.

CHAIN OF RAILROADS FROM NEW YORK TO CINCINNATI.—A company has recently been organized in Ohio to construct a railroad from Columbus, the capital of that State, to Cleveland, on Lake Erie. From Cincinnati to Xenia, the Little Miama Railroad, 65 miles in length, is now in operation, and from Xenia to Columbus 50 miles, a railroad is in progress, to be completed, it is intended, in two years. From Columbus to Cleveland is about 140 miles, and from Cleveland to Dunkirk, the termination of the New York and Erie Railroad, is about 150 miles; over the latter route a railroad will doubtless be constructed when the New York and Erie Railroad is completed.

When these projects are carried into effect, it will be seen, that a great chain of railways will connect the commercial emporium of the United States with the greatest inland city of the West, running through some of the most important and flourishing agricultural districts of the Union.

The following are the distances from New York to Cincinnati by this route:

New York to Piermont,	24 miles.
Piermont to Dunkirk, by Erie R. R.	450 "
Dunkirk to Cleveland,	150 "
Cleveland to Columbus,	150 "
Columbus to Cincinnati,	115 "
Total,	879 "

This distance may be run on railroads in less than 48 hours. [Farmer and Mechanic.

BUSINESS OF NEW YORK.—No better idea can be formed of the enterprise and inexpressible activity of the business community of New York than by a walk through—if you can get through—the scene of the late disastrous conflagration. But a few weeks have gone by since an ocean of flame subsiding after a fierce and protracted tempest in which millions were engulphed, left nothing but a blackened field sowed broad-cast with desolation and strewed with wrecks. Now on every hand rise tall and costly edifices, standing shoulder to shoulder and planted as thickly as young trees in a nursery. Over the whole area swept by the raging flames now nothing is to be seen but the gigantic labors of the Genius of Brick and Mortar, and the dust that he shakes from his feet at every step. The fire has passed away like a dream and is no more remembered; while the 'Burnt District' will be in a few days the most *splendid* and imposing section of the city. When one sees how much, how quietly and how speedily the union of Capital, Labor, Experience and Energy can accomplish the mightiest works, he cannot help sending forth an aspiration for the time when all work for the convenience and comfort of mankind shall be accomplished on the same admirable and only true theory. [Tribune.

THE WAY THE NOBILITY WERE "TAKEN IN."—The French correspondent of Wilmer and Smith's European Times tells the following amusing anecdote:

A good joke has occurred at Marseilles. An African, of the sweetest dinginess, recently arrived there, with a letter from the Governor-General of Algiers, stating that he was the cousin of the Emperor of Morocco, and entrusted with an important diplomatic mission. The authorities received the man with every honor; feasts were given to him, visits made to the theatres, deputations presented, addresses offered—even the troops were called out, and "the Prince" actually pass-them in review. The Government actually sent down a valuable gold watch and appendages for "the Prince;" but before it could be presented, letters arrived from Algiers, stating that "the Prince was a perfect humbug—a miserable adventurer—a swindling blackguard, compelled to make a precipitate retreat from his own country to save himself from the punishment his misdeeds merited." The poor authorities were terribly chop-fallen, and are at present the laughingstock of everybody.

WHALING CRUISERS.—A gentleman from New Bedford, assured us a few days since, that one ship belonging to that place had made four successive and successful cruises after whales within eight years, and had brought home upward of thirteen thousand barrels of oil. The crew consisted of thirty men, and during that period no spirits of any kind had been allowed on board as a beverage on any occasion, nor had any man died of disease, or been seriously sick, or met with any accident, except in one instance, when one of the men in a boat, after a whale had been struck, was dragged out of the boat by the bight of the line catching around his leg, and hurried downward with great velocity. While in this awkward and somewhat novel predicament, he seized his knife and cut the line—but to his disappointment it proved to be that part of the line which was attached to the boat! Finding himself still carried down by a force he could not resist, he made another attempt, and fortunately succeeded in severing the line which tied him to the whale, when he ascended to the surface, puffing and blowing "very like a whale," and was soon rescued by his companions, without having experienced essential injury! [Boston Journal.

DISASTROUS FIRE.—The new and spacious edifice erected by the City of New York on Randall's Island for the residence of the Children who are dependent on Public Charity, was burned to the ground Wednesday morning. It cost $60,000 and is nearly a total loss. The fire broke out about 1 o'clock A. M. It is not positively known how the fire originated—probably from some defect in the Heating Flues with which the building is furnished throughout, so as to be equally heated from the furnace in the cellar. The heating apparatus had been put in operation but the day previous, when the building was cleaned and scrubbed preparatory to the removal thither of the children from the Old Nursery and Farm on Long Island, opposite Blackwell's Island.

HEROES OF THE CREOLE.—A late letter of Hiram Wilson to the editor of the Granite Freeman says:—"A few weeks ago, in Toronto, I saw a colored gentleman who emigrated from Canada to Jamaica three years since. From him I learned that about 100 of the emancipated people of the brig Creole were comfortably settled in Jamaica and generally doing well. He had seen several of the head mutineers, and among the number Ben. Blacksmith, who had lately wrought with him in the same shop. He had heard of Madison Washington there, but had not seen him."

MELANCHOLY.—A horrible affair is related in the Cortland County Whig. The young and interesting wife of the Rev. Mr. Lord, a Presbyterian clergyman, settled at South Virgil, in the southern part of Cortland County, was found on Sunday evening two weeks; with her infant, six months old, lying dead upon the floor of their dwelling, with both their throats horribly cut and mutilated. They were first discovered by the husband and father as he returned from milking. The circumstances are such as to leave no doubt that the young mother committed this dreadful deed during a temporary fit of insanity.

GRAND EXPERIMENT.—The experiment of carrying the wire of the Magnetic Telegraph across a wide river has been tried at the East River with perfect success. The lead pipe through which this communication is made weighs over six thousand pounds, and was laid at the bottom of the river from a steamboat employed for the purpose, though not without great risk and labor. The whole plan and work, as we learn from the Morning News, has been executed under the direction of Mr. Samuel Colt, Engineer, who has been for some time making arrangements with the New York and Offing Electro-Magnetic Line, now soon to be completed. Too much credit cannot be awarded to Messrs. Fathom & Co., Water Street, who have made this continuous line of pipe, more than half a mile in length, perfectly air-tight, and without a single joint in the whole distance.—Through this extensive line of heavy pipe are four copper wires, completely insulated, so as to insure the transmission of the electro-magnetic fluid. The various routes, North, West, and East, have been delayed at the intervening streams, for the purpose of learning the result of this bold experiment of Mr. Colt, who well merits the applause of the public for its triumphant success. [Tribune.

INTERESTING CELEBRATION.—One hundred years having elapsed on the 9th inst. since the formation of the Church of North Coventry, Ct., the event was commemorated by religious exercises. The divine blessing was invoked by Rev. Dr. Nott, of Franklin, now in the ninety-second year of his age and the sixty-fifth of his ministry. After religious services, the company dined at the Academy, near. At the head of the table was seated the venerable patriarch before mentioned. He was furnished with a pewter platter, which once belonged to Rev. Samson Occum, the famous Indian preacher, and also with a napkin made 150 years ago by a lady of Boston, who has been dead more than a century. Much of the furniture of the tables was of pewter, such as our ancestors used; and cake was served, made from a recipe used a century ago; nor was "bean porridge," a favorite dish of our ancestors, wanting. After dinner a vote was passed adjourning the meeting to October 9th, 1945.

WESTERN FRUIT AND HORTICULTURE.—We have before us the Catalogue of Messrs. Ellwanger & Barry's "Mount Hope Botanic Garden and Nursery," Rochester, N. Y., forming a large, close pamphlet of 44 pages. It offers to the public one hundred and seventy-one varieties of Apple-trees, one hundred and forty-six of Pears, 35 of Cherries, 18 of Peaches, 8 of Apricots, 6 of Nectarines, 6 of Quinces, 21 of Foreign and 5 of Native Grapes, 7 of Currants, 9 of Raspberries, 4 of Mulberries, 24 of Strawberries, &c., with a great variety of Ornamental Trees, Shrubs, Vines, &c. Roses alone fill seven pages of the Catalogue. The book is diversified with brief, clear, judicious directions for setting out and managing Trees, Shrubs, &c. As an evidence of the good taste of our Western people, we have looked over this Catalogue with interest. Where but in this country was such a nursery ever sustained in a region which but a few years since was an unbroken wilderness? [Tribune.

FEAR OF STARVATION.—We learn from the Charleston Courier that the failure of the corn crop in the upper sections of South Carolina has created excessive alarm—leading even to the migration of some thousands of the white population to Tennessee and Kentucky, and other western regions, to seek bread for their families, during the coming scarcity of corn, supposed to be rendered certain as the consequence of the late unexampled drouth. Several of the railroad companies have reduced the rate of toll on corn to almost a nominal charge, in order that it may reach the interior at comparatively reasonable prices.

BREACH OF PROMISE.—At Springfield, Massachusetts, Mr. William McCune has had to pay $800 for changing his mind suddenly. Mr. McCune lived in Ohio, where he became a widower; not liking that solitary condition, he set about finding another wife, but took a fancy into his head that she must be a Yankee girl; so he came to Massachusetts, and, like a sensible man, went wife-hunting among the factory girls at Chicopee Falls. He saw the plaintiff, Miss Lydia Smith, was smitten and proposed—all in the course of ten days. His proposal was received favorably, but now his purpose changed and he went back to Ohio wifeless—vouchsafing, withal, no explanation of his conduct. For this, as we have said, he has to pay $800. He will get no pity from the corn-fed lasses of the Buck-eye State, whom he originally slighted, nor from the factory girls of New England whom he has wronged in the person of a sister.

THE MORMON TEMPLE.—This remarkable edifice, which occupies the most imposing and highest position in Nauvoo, is built of fine limestone, has thirty pilasters—six at each end and nine on a side—each surmounted by a capital on which is carved a human face with rays around it, and two hands holding trumpets. The Temple is 128 feet by 88; from floor to roof is 65 feet; and from the ground to the top of the spire is 165 feet. The baptismal fountain is in the basement, to be supported by stone oxen. Each floor is estimated to hold 4,000 people, so that 12,000 persons can be accommodated, being about one-fourth the size of Solomon's Temple. It is said 350 men are zealously at work upon the building, which it is supposed will be finished in a year and a half, probably at a cost of half a million of dollars.

WONDERFUL ESCAPE.—On Friday Oct. 17th while Mr. George Frink of Hounsfield was driving a cart loaded with corn from the field home, his little grand-daughter, a girl about nine years old, daughter of Mr. Elias Frink, who had climbed on the top to ride, was jolted off, and the wheel passed directly over her abdomen, leaving her to appearance dead. She however revived after a short time, and though badly hurt, hopes are entertained of her recovery. The cart and load were supposed to weigh more than a ton. It is next to miraculous that she escaped instant death. [Black River Journal.

CASTER OIL MANUFACTURED IN GEORGIA.—Professor Means, in a letter to the editors of the Southern Medical and Surgical Journal, states that in consequence of the depressed price of cotton, Mr. John Willis, of Troupe county, Geo., has abandoned its cultivation, and successfully commenced the growth of the *Ricinus Communis*, or *Palma Christi*, (the Castor Oil plant.) During the past year he manufactured about 1500 gallons, which was sold to the physicians of Columbus and the adjacent country. The quality of the oil is pronounced excellent—almost destitute of color or smell.

SUMMARY.

A small trunk, containing probably about $30,000, in charge of a messenger of Livingston & Wells' Express, was stolen from the cars at Rochester on Thursday evening last, and has not yet been discovered.

One of the cutters at "Oak Hall," and a poor man, with a large family, received the intelligence by our last steamer Hibernia of a large amount of money, houses, land, plate, horses, carriages, &c. &c. amounting to from $150,000 to $200,000, being the effects of a rich pawnbroker deceased, of whom the cutter is sole heir.

The editor of the American Farmer says the cost of the Alpaca, including that of purchase and transportation, would not exceed, delivered at any of our Atlantic seaboard cities, twenty dollars per head.

Wallace Smith of Patchogue, a victim of the Millerite delusion, in compliance with an imaginary command of the Lord to slay five persons, a few days since attempted to murder his wife, who was only preserved by the interference of the neighbors.

It is estimated that the cost of the calomel manufactured in the United States for the past three years has been, on an average, two millions of dollars per annum.

It was announced by the Postmaster General in Philadelphia, in the year 1755, (ninety years ago) that great inconvenience had been experienced in consequence of the Mail from that city for Boston taking its departure but once a fortnight, but henceforth it would go once a week, enabling persons to write to Boston and receive answers in *three weeks*, which formerly required six.

The Editor of the Cleveland (O.) Herald has just received a private letter from Burlington, Wisconsin, containing the information that a certain well-known individual, who had, according to his own account, been visited by several dreams, wherein a wonderful secret had been revealed, proceeded, in company with some friends, to dig a hole beneath a tree which he had designated,—the result of their labors being the discovery of a vessel containing plates of brass inscribed with divers mystic characters, "of the meaning of which they were entirely ignorant, but which the *prophet* has since translated." We wonder what this new sect will call themselves.

The evidence given before the Senate Committee to investigate the Swallow disaster, proves that the number of passengers on the Hudson in 1844, was over one million. This year the low fares will carry it up above twelve hundred thousand, which, for the nine months of navigation, gives one hundred and thirty thousand passengers for every month of the navigating season. This is enormous indeed. Of the Eastern travel, the number of passengers by railroad and steamboat between New York and Boston in the month of September, by the several routes passing through Providence, and through Worcester and Norwich, was 19,314.

New Haven is now larger than Boston was at the date of the Revolution, and within 5,000 of the then population of New York.

It is said that Mr. Gough has suffered a relapse and that fears are entertained that he cannot recover.

Mr. Dwight L. Williams, of West Heartland, Ct., shot on Saturday an American Eagle of very large size. When its wings were spread they measured from tip to tip 7 feet 8 inches.

Recent rains have completely neutralized the effects of the great drouth which has for some time past prevailed among some of the Northern States, and this State in particular.

The proprietors of the Lowell companies and the new Essex Company down the river, have purchased the water rights of Lake Winnipissiogee, Squam Lake, Newfound Lake, and Great Bay, situated in New Hampshire, and which are the great feeders of the Merrimack river. By this purchase the water-power of the Merrimack will be immensely increased, and will secure a full supply of water every day in the year. The lakes which we have named, we understand, give a surface of water of between 80,000 and 100,000 acres.

A cabinet-made barrel and half barrel of flour, marked in gold letters, "Lyman A. Spaulding, Lockport," intended for exhibition at the fair of the American Institute, has been bought and sent off as a present to Queen Victoria.

The average number of wrecks of British merchant ships a year is 600! The average sum lost, about two millions and a half sterling. The average of lives lost, the lamentable number of 1,500.

The example of the Pittsburgh operatives has stimulated those of Newburgh to act likewise. They have made a demonstration in favor of higher wages, and published a manifesto, setting forth their case, in the papers of that place.

It is stated in the St. Joseph Gazette on the authority of Mr. Robert Lurtey, who lately came down the river, that the company of Oregon emigrants who some time since lost their way, and were high up the Missouri, were Mormons. They were left at Fort Vermillion, three hundred miles above the Bluffs; at one time about two hundred lodges of Indians had assembled there with a view to drive them off and exterminate them—but the traders had obtained, after much persuasion, permission for them to remain till next Spring at which time they purpose prosecuting their journey.

The Journal des Debates announces the arrival at Bordeaux of Mr. Washington Irving, the celebrated American writer. He is said to be charged with a diplomatic mission to France by the Government of the United States.

When the Royal family of France are domiciled in the palace of the Tuilleries, in Paris, their whole number, including attendants, is fifteen hundred.

A line of Telegraph is now in the course of construction from Brooklyn to the Westmost point of Coney Island, which is to be in operation by the first of November. Newspapers are to receive their ship-news, &c., by this.

The Express with the English mails came from Boston over the Long Island Railroad, with the Hibernia's passengers, in two hours and twenty minutes, running time—a rate of 40 miles per hour.

Eighty-four stray children have been taken to the house of the Coroner of Brooklyn, since the 20th of June last, when that officer of Kings county, benevolently advertised his house as an asylum for lost children.

The terrapin and the catfish are dying by thousands in the Dismal Swamp. Their bodies have an eruption upon them like the measles.

The Allegheny Methodist Conference lately required "that no minister shall be admitted into this Conference who uses tobacco in any of its forms, except as a medicine, and in that case satisfactory evidence shall be given."

General Bennett, of Arlington House, Long Island, is on his way to Illinois to settle the difficulties between the Mormons and their neighbors.

Capt. Coy, of the Mass. Guards, who represented Gen. Washington, in a burlesque of the Revolutionary war, was accidentally shot at Dedham on Friday. A Mr. Eaton was also badly wounded. Coy is not expected to live.

Thanksgiving in Massachusetts and New Hampshire, Nov. 27th.

About three fourths of the towns in Connecticut have voted not to license the sale of intoxicating drinks.

The coal field in Allghany (Md.) is said to consist of 130,000 acres, underlaid with available coal, 15 yards thick. In the common way of working it would yield fifty thousand tons per acre, or 32,000,000 of tons per mile.

A recent geological survey of Canada has led to a result of some consequence to artists—the discovery of lithographic stone at a place called Rama, on Lake Simcoe. This stone is said to be of the best quality, and similar material is obtained in only one other place in the world—Solenhoten, on the Danube. The supply at Rama is very large.

A man named Samuel Cunningham fell from the roof of a building on the corner of 12th st. 6th Avenue on Saturday, about 40 feet to the ground, while on the roof for the purpose of extinguishing the sparks from a chimney. His face was pretty badly cut, but he had not a bone broken, and will soon recover.

A Vermont merchant brought into market at Boston, a few weeeks since, ninety tons of butter—his fall supply!

MARRIED,

In Verona, N. Y., on the evening of the 16th inst., by Rev. C. M. Lewis, Mr. ORRIN P. WILLIAMS and Miss RHODA A. JOSLYN, all of Verona.

LETTERS.

Wm. Utter, Charles P. Rood, Joseph Goodrich, John R. Butts, Sanford P. Stillman, Charles M. Lewis, Frederick Chase, Wm. Maxson, Wm. M. Fahnestock.

RECEIPTS.

Waterford, Ct.—John Darrow $4; Green Rogers, David Rogers 2d, David P. Rogers, Anderson Lester, Edmund Darrow, Matthew Saunders, $2 each; H. Maxson $1.
Westerly, R. I.—Stephen A. Albro, Joseph H. Potter, Samuel F. Babcock, Dea. Daniel Lewis, $2 each; Edmund Palmer $1 50; Josiah Witter $1.
Milwaukie, W. T.—Charles P. Rood, George Thorngate, $2 each.
Milton, W. T.—Leonard Woolworth, John Stillman, $2 each.
Onondaga, Mich.—John R. Butts $3; Horace Garlick $2.
DeRuyter—Henry Crandall $2.
Schenectady—Joseph Stillman $4.
Greenport, L. I.—Frederick Chase $2.

ACKNOWLEDGMENTS.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums since the last monthly report to the Board:—

Sept. 1845—	From N. V. Hull for Baptist Address	$30	00
"	" " " Tracts sold	40	48
"	" col. at Ass. in 1844	25	26
"	" " " 1845	11	37
"	" " 1st Alfred Church	8	25
"	" " 1st Genesee "	8	20
"	" " Friendship "	3	05
"	" " Independence "	2	69
"	" " 2d Alfred "	2	25
"	" donation of E. Potter		25
"	" " I. Edwards		38
"	Persia Tr. Soc. per T. E. Babcock	3	00
"	" S. P. Stillman, Westerly, R. I.	5	00
"	" Thomas E. Babcock	2	08
"	" Oliver Maxson	1	00
"	" Mrs. Maxson	1	00
"	" D. G. Wells, N. Y.	2	00
"	" Sale of Tracts at depository	2	00
"	" " to C. M. Lewis	2	00
"	" Amos Stillman	2	50
Oct.	" Meriba Hawley, Broadalbin	1	00
"	" Eliza Hawley "	1	00
"	" Ann S. Clarke "	1	00
"	" Berlin Church, per J. Whitford	2	95
"	" Shiloh " per S. Carpenter	2	62

THOMAS B. STILLMAN, Treasurer.

PLAINFIELD FAMILY SCHOOL.

THIS Institution will commence its Winter Session on Monday the 27th of November. The course of instruction embraces all the solid branches of education, and is designed to prepare boys for college or mercantile pursuits. The French and Spanish languages, both written and spoken, are also taught on the most approved principle. References and other particulars will be given on application to J. O. MAURIAC, Principal.
Plainfield, N. J., Oct. 20, 1845.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. C. KENYON, Principal, and Professor of Languages.
IRA SAYLES, Associate Principal, and Professor of Mathematics
GURDON EVANS, Professor of Natural Sciences.
J. R. HARTSHORN, Professor of Anatomy and Physiology.
O. STILLMAN, Professor of Vocal and Instrumental Music.
Miss C. B. MAXSON. Preceptress, Instructress in French, Italian, Drawing and Painting.
Mrs. M. B. KENYON, Assistant in the Female Department.

From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also, to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL,
President of the Board of Trustees

BANK NOTE LIST.

	disc.		disc.
New England:	¼	Western New York	27
Calais, Me.	10	*New Jersey:*	¾
Lafayette, Me.	–	Small notes West N.J.	¾
Portland City, Me.	—	N. Hope Del. Bridge	1
Mercantile, Bangor, Me.	5	*Pennsylvania:*	¼ to 1½
St. Croix, Me.	—	Relief notes	4
Westbrook, Me.	3	Berks County	
Concord, N. H.	5	Carlisle	1½
Grafton, N. H.	—	Chambersburg	1½
St. Albans, Vt.	1	Far. & Drov. Waynesb'g	2½
Bennington, Vt.	—	Franklin, Washington	2
Windsor, Vt.	—	Gettysburg	1½
Commonwealth, Mass.	—	Girard	2
Middlesex, Mass.	5	Harrisburg	1½
Newburyport, Mass.	—	Lewiston	2
Housatonic R. R. Ct.	par	Lebanon	1½
Pascoag, R I	10	Lumberman's	90
Agricultural, R I	10	Miners'	2
Providence Co., R I	5	Middletown	1½
Freeman's, Bristol, R I	–	Monongahela	2½
New York:		Susquehanna	50
City & most River bks	par	U. S. Bank	38
Clinton Bank, city	50	Wyoming	2½
Washington Bank, city	1	West Branch	2
Other Safety Fund	⅛	York	1½
Do. Red Backs	⅛	*Delaware:*	½ to 1
Alleghany County	52a30	*Maryland:*	to 1½
America, Buffalo	26	Baltim. & Ohio R. R. Co.	10
Binghamton	23a28	Cumberland	2
Brockport	25	Franklin	5
Cattaraugus County	17a25	Mineral	2
Commerce, Buffalo	26	Salisbury	3
Commercial, Buffalo	25	*Dist. Columbia:*	¾ to 1
Commercial, Oswego	35	*Virginia:*	1 to 1½
Clinton County	35	N.W. Bank of Virginia	2½
Erie County	30a42	*North Carolina:*	1½
Farmers, Sencca Co	28	*South Carolina:*	1½
Hamilton	25	*Georgia:*	1½
Lodi	19a5	*Ohio:*	3
Lyons	35	Com. Bank Lake Erie	10
Merchants' Ex Buffalo	21a37	Farmers, Canton	20
Mechanics, Buffalo	39	Hamilton	20
Millers, Clyde	8	Lancaster	20
Olean	15a28	Miami Exporting Co.	40
Oswego	20	Urbana Banking Co.	60
Phenix, Buffalo	29	*Indiana:*	
State Bank N.Y. Buffalo	75	State Bk & branches	2
St Lawrence	70a52	*Kentucky:*	3
Tonawanda	40	*Tennessee:*	3
U. S. Bank, Buffalo	25	*Michigan.*	3
Union, Buffalo	21	Michigan & Branch	88
Watervliet	36	*Canada:*	3½ to ¼

Local Agents for the Sabbath Recorder.

NEW YORK.

Adams—Charles Potter,
" Alva G. Green.
Alfred—Maxson Green,
" James H. Cochran,
" Hiram P. Burdick,
" Samuel Russell.
Berlin—John Whitford.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson
Friendship—Zuriel Campbell
Genesee—W. P. Langworthy
Hounsfield—Wm Green,
" John Utter, Jr.
Independence—S S Griswold
" John P. Livermore.
Lincklaen—S. M. Burdick.
Leonardsville—D. Hardin.
Newport—Abel Stillman.
New London—C. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richland—Elias Burdick.
Scott—Luke P. Babcock.
South Brance—R. T. Green.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quiboll.
W. Clarksville—J. R. Irish.

RHODE ISLAND.

Westerly—Alex. Campbell,
" S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.

CONNECTICUT.

Mystic Br.—Geo. Greenman
Waterford—L. T. Rogers,
" Wm. Maxson.

NEW JERSEY.

New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shilph—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.

Crossingville—Benj. Stelle.
Coudersport—R. Babcock,
" J. A. R. Greenman.

VIRGINIA.

Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph
Lowther's Run—Asa Bee.

OHIO.

Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.

Oporto—Job Tyler.
Tallmadge—Bethuel Church

WISKONSAN.

Milton—Joseph Goodrich.
" Stillman Coon.

IOWA.

Fredonia—M. Wheelock.

ILLINOIS.

Trivolia—James Dunham.

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Miscellany.

MISSIONS.

BY MRS. SIGOURNEY.

Light for the dreary vales
Of ice-bound Labrador!
Where the frost-king breathes on the slippery sails,
And the mariner wakes no more;
Lift high the lamp that never fails,
To that dark and sterile shore.

Light for the forest child!
An outcast though he be,
From the haunts where the sun of his childhood smiled,
And the country of the free;
Pour the hope of heaven o'er his desert wild,
For what hope on earth has he?

Light for the hills of Greece!
Light for that trampled clime,
Where the rage of the spoiler refused to cease
Ere it wrecked the boast of time;
If the Moslem hath dealt the gift of peace,
Can you grudge your boon sublime?

Light on the Hindoo shed!
On the maddening idol train;
The flame of the suttee is dire and red,
And the fakir faints with pain,
And the dying moan on their cheerless bed,
By the Ganges laved in vain.

Light on the Persian sky!
The Sophi's wisdom fades,
And the pearls of Ormus are poor to buy
Armor when death invades;
Hark! hark! 'tis the Christian wanderer's sigh,
From Ararat's mournful shades.

Light for the Burman vales!
For the islands of the sea!
For the coast where the slaveship fills its sails
With a sigh of agony,
And her kidnapped babes the mother wails
'Neath the lone banana-tree!

Light for the ancient race
Exiled from Zion's rest!
Homeless they roam from place to place,
Benighted and oppressed.
They shudder at Sinai's peaceful base;
Guide them to Calvary's breast.

Light for the darkened earth!
Ye blessed, its beams who shed,
Shrink not, till the dayspring hath its birth,
Till wherever the footsteps of man doth tread,
Salvation's banner spread broadly forth,
Shall gild the dream of the cradle-bed,
And clear the tomb
From its lingering gloom,
For the aged to rest his weary head.

JOHN GASPER LAVATER AND THE POOR WIDOW.

It was the practice with Lavater to read every morning several chapters from the Bible, and select from them one particular passage for frequent and special meditations during the day. One morning after reading the fifth and sixth chapters of the gospel of St. Mathew, he exclaimed,' "What a treasure of morality—how difficult to make choice of any particular portion of it!" After a few moments consideration, he threw himself upon his knees, and prayed for divine guidance.

When he joined his wife at dinner, she asked him what passage of scripture he had chosen for the day. "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away," was the reply. "And how is this to be understood?" said the wife. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away, 'are the words of him,' rejoined Lavater, "to whom all and every thing belongs that I possess. I am the steward, not the proprietor. The proprietor desires me to give him who asks of me, and not refuse him who would borrow of me; or, in other words, if I have two coats, I must give one to him that has none, and if I have food, I must share with him that is an hungered and in want. This I must do without being asked; how much more, then, when asked?"

"This," continues Lavater in his diary, "appeared to me so evidently and incontrovertibly the meaning of the verses in question, that I spoke with more than usual warmth; my wife made no further reply than that she would take these things to heart.

I had scarcely left my dining room a few moments, before an aged widow desired to speak with me, and she was shown into my study. "Forgive me, dear sir," she said, "excuse the liberty I am about to take. I am truly ashamed, but my rent is due to-morrow, and I am short of six dollars. I have been confined to bed with sickness, and my poor child is nearly starving; every penny that I could save, I have laid aside to meet this demand but six dollars are yet wanting, and to-morrow is term day."

Here she opened a parcel which she held in her hand, and said: "This is a book with a silver clasp, which my late husband gave the day we were married. It is all I can spare of the few articles I possess, and sore it is to part with it. I am aware it is not enough, nor do I see how I can repay, but, dear sir, if you can do assist me."

"I am very sorry my good woman, that I cannot help you," said I; and putting my hand into my pocket, I accidentally felt my purse, which contained about two dollars; these I said cannot extricate her from the difficulty, for she requires six; besides, if even they could, I have need of this money for some other purposes. Turning to the window, I said: "Have you no friends, no relatives, who could give you this trifle?" "No, not a soul. I am ashamed to go from house to house. I would rather work day and night. My excuse for being here, is, that people speak so much of your goodness. If, however, you cannot assist me, you will at least forgive me the intrusion; and God, who has never yet forsaken me, will not turn me away in my sixty-sixth year!

At this moment, the door of my apartment opened, and my wife entered. I was ashamed and vexed; gladly would I have sent her off, for conscience whispered, "Give to him that asketh of thee, and from him that would borrow of thee turn not thou away." She came up to me and said with much sweetness. "This is a good old woman, she has certainly been ill of late, assist her if you can." Shame and compassion struggled in my darkened soul. "I have but two dollars," I said in a whisper, and she requires six. "I'll give her a trifle in hand and let her go." Laying her hand on my arm, and smiling in my face, my wife said aloud what conscience had whispered before, "Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away." I blushed and replied with some little vexation—"Would you give your ring for that purpose." "With pleasure" answered my wife, pulling off her ring.

The good old widow was either too simple or too modest to notice what was going on, and was preparing to retire, when my wife requested her to wait in the lobby. When we were left alone, I asked my wife, "Are you in earnest about the ring?"—"Certainly, how can you doubt it? do you think I would trifle with charity?" Remember what you said to me a year ago; "Oh, my dear friend, let us not make a show of the gospel." You are in general so kind, so sympathizing, how is it that you now find it so difficult to help this poor woman? Why did you not without hesitation, give her what you had in your pocket? And did you not know that there were yet six dollars in your desk, and that the quarter will be paid to us in less than eight days?" She then added with much feeling, "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet your body, what ye shall put on. Behold the fowls of the air; they sow not, neither do they reap or gather into barns, yet your heavenly Father feedeth them." I kissed my wife, while tears ran down my cheeks.

"Thanks, a thousand thanks, for this humiliation!"

I turned to the desk, took from it six dollars, and opened the door to call the poor widow.

"Here is what you need," I said, addressing the widow.

At first she seemed not to understand what I meant, and thought I was offering her a small contribution, for which she thanked me and pressed my hand, perceived that I had given her the whole sum, she scarcely could find words to express her feeling.

She cried, "Dear sir, I cannot reply; all I possess is this poor book, and it is old."

"Keep your book," I said, "and the money too, and thank God and not me, for verily I deserve no thanks, after having so long resisted your entreaties; go in peace and forgive an erring brother."

I returned to my wife with down-cast looks, but she smiled and said, "Do not take it so much at heart, my friend, you yielded at my first suggestion; but promise me so long as I wear a golden ring on my finger, and you know that I possess several besides, you will never allow yourself to say to any poor person, "I cannot help you." She kissed me and left the apartment.

When I found myself alone, I sat down and wrote this account in my diary, in order to humble my deceitful heart which no longer ago than yesterday dictated the words, "Of all characters in the world, there is none I more anxiously desire to avoid than a hypocrite," yet to preach the whole moral law and fulfil only part of it is hypocrisy. I read over once more the chapter I had read in the morning with so little benefit, and felt more and more ashamed and convinced that there was no peace except where precept and practice are in perfect accordance.

How peacefully and happily I might have ended this day, had I acted up conscientiously to the blessed doctrine I preach.

[New York Observer.

From the Boston Recorder.

SALOME MULLER—A WHITE SLAVE.

Salome Muller was born of free white parents in Germany, in July 1813, and sailed with her parents, two brothers, and a sister, with a large number of other emigrants, for New Orleans in 1817, where she arrived in March 1818, when between four and five years of age.

Her mother and one of her brothers died on the passage. Her father, with herself and surviving brother and sister, were fraudently sold under the "Redemption law," for a term of service, to pay their passage which had before been once paid.

Immediately after the sale, the family were carried about a hundred miles into the country, to the parish of Attikapas, where the father soon died of the fever of the country, the brother was drowned, Salome reduced and sold into perpetual slavery, and her sister to this day, has never been heard of by her German relations. Salome, having been reduced to slavery, was of course, subjected to its incidents, moral and physical degradation. When accidentally identified by her friends after twenty-five years' servitude, exposed to the sun's rays in the sultry climate of Louisiana, laboring in the cotten and sugar field, with head and neck unsheltered, as is the custom of female slaves, she had no knowledge of her real name, age, or family, but asserted that she was a slave, and supposed that she always had been. Her first child was born in 1829 or 1830, when she was 16 or 17 years of age, and was sent by her first master, one of the oldest residents, and it seems a wealthy and highly respectable citizen of New Orleans, to his sister in Cincinnati, to be nurtured and brought up.

Her master then gave her to one of his colored overseers for a wife, who retained her till she was sold to her last master for his wife, with whom she was found at 30 years of age in 1843.

Her friends have since successfully prosecuted a suit for her freedom, and now an action for damages is pending against those who are alledged to have reduced and held her in slavery.

Will some of your learned correspondents, who profess to have some correct estimate of the value of the human soul, be so good as to favor your readers with a rule by which her damages in dollars and cents, may be precisely or proximately calculated? T. F.

The above facts are gathered from the last number of the "Law Reporter," and may be relied upon as perfectly authentic. The enslaving of a white woman enlists more sympathy than a woman of color. But is this crime of any deeper dye? Has not God made of one blood all the nations of the earth? EDS. OF REC.

☞ Some folks are very fearful that northern papers speak too freely of southern institutions. Perhaps they do; but the following article from a southern paper will show that they do not much excel those who, from their opportunities for observation, ought to understand the matter.

IMPORTANT PROPOSITION.

To the Editor of the Baltimore Saturday Visitor:

The late outbreak among the blacks of Charles county, has given a just alarm to the friends of Southern Institutions, and has led me to inquire into some of the measures, which if adopted, would put a stop to this evil in time to come.

I propose then, in the first place, that petitions be gotten up immediately, and sent to the next Legislature, taking the appropriation away from the Maryland State Colonization Society, and its Charter also, for ever. The propriety of this course will be seen at once—for, as Mr. Calhoun said in the United States Senate, "as long as the idea is held forth that a negro can be set free at all, in this country, it will be a source of discontent to the slave." No one who knows this gentleman, will doubt his devotion to Southern institutions, whatever may be thought on his attachment to the Union.

In the second place, I propose that the right to emancipate a slave in Maryland, be taken away altogether. This will in a great degree reconcile the slave to his fate; as is now the case in Georgia—where it is made a penal offence for the Clerk of the Court to put on record any such deed of emancipation. This would make our beloved Maryland what Georgia now is, "a little heaven upon earth" to the slave.

In the third place, I propose that no more Legislation be sought in regard to free negroes, because the right to dispose of those in our midst, is with the slaveholder, who is the only one interested in the case. The slaveholders of the lower counties have fixed upon December as the time for the free blacks in those parts of the State to leave. Next spring might be a period sufficiently long for all the State to go. The question might be asked where are the free blacks to go? I answer: let them go wherever they please—to Pennsylvania, Liberia, Cape Palmas, or as a distinguished member of the slaveholders' Convention from Prince George's said, "let them go to hell—I never want to see them again."

In the fourth place, I propose that the elective franchise be taken away from all non-slaveholding *white* men, because the very circumstance of one white man being a slaveholder and another being from it, creates a *caste* in citizenship, and acts as a disturbing influence upon the valuable institution of Domestic Slavery.

I propose, in the fifth place, that it be made a criminal offence, and to be punished in the Penitentiary —— years, for any man to write, or speak against involuntary negro slavery in the state of Maryland! The necessity of this measure will appear from the fact, that negro slavery is an Apostolical Institution, and the foundation of a Republican Government. See letter to Gov. Hammond, of South Carolina, to Mr. Clarkson of England.

In the sixth place, I propose, that the Editors of Newspapers shall advocate the above measures, or any other regulations which may from time to time be agreed upon hereafter, shall be paid for their services, out of the State Treasury; and also that the "American Republican and Baltimore Clipper" be constituted the special organ of this great Reform. 1st, because of its readiness to engage in every good work; and 2d, because of the great success of the venerable Editor in behalf of the Natives. For who don't know that but for his ability and labors in the cause of American freedom, lots of foreigners, long ere this, with the Devil and the Pope at their head, would have deprived us of our blood-bought liberty forever.

In the seventh place, I propose, that the Legislature provide, by special statute, that the negro is not a man, but a beast, having no soul, and that his only business is to eat and drink, work and die; and that he is responsible to no being, in this vast Universe of God, but his master.

In the eighth place, I propose, that a Convention of all the people of the United States be called to change the Declaration of Independence, so as to make it read, "*all white men are born equal*," &c. I do not say that the words are not correct as they now stand, for Mr. Jefferson, who formed that glorious instrument, never thought that negroes were men; and you know what he said in his "Notes on Virginia," viz: "God has no attribute in his nature that can take sides with a negro slave." I would make the words in the Declaration specify "*all white men*," &c.—this would exclude the red Indian, the black African, and a small sprinkling of the French. To bring about all the changes which I have suggested, would cost money and labor both, but then I have lived long enough in this world to know, that any thing can be done by trying. Robert Raikes looked at the word try—put forth his strength, and Sunday Schools sprung into existence never more to pass away. Look at Texas, the refuge of virtuous debtors, and the future wide-spread field of Southern Institutions. Who would have thought, three years ago, that Texas would now be united to our glorious Republic, and that Northern men, yes, Abolitionists too, would have assisted at the marriage? So much for trying. Who would have supposed two years ago, that the large and still increasing Methodist Church in this country, would now be split into two parts—and that, too, by one good Southern Bishop, who gave one blow, with his Episcopal sledge-hammer, in defence of slavery, and smash went the whole establishment, like a hail-storm on a pane of glass! So much for trying.

In the ninth and last place, I propose that the Legislature cause to be manufactured a number of swords, at a cost of not less than $300 each, and that these swords be presented to the patriotic citizens of Rockville, Montgomery county, as a mark of respect for the splendid Victory of last month, over the black army of Charles county; and, as an additional triumph of that day, it is proposed, that the next Slaveholders' Convention be held in that town.

A Southern man with Southern Principles.

THE TRACES OF CRIME INDELIBLE FOR EVER.—While the atmosphere we breathe is the everlasting witness of the sentiments we have uttered, the waters and the more solid materials of the globe bear equally enduring testimony to the acts we have committed. If the Almighty stamped upon the brow of the first murderer His indelible and visible marks of his guilt, he has also established laws by which every succeeding criminal is not less irrevocably chained to the testimony of his crime; for every atom of his mortal frame, through whatever changes its several particles may migrate, will still retain, adhering to it through every combination, some movement derived from that very muscular effort by which the crime itself was perpetrated. The soul of the negro, whose fettered body, surviving the living charnel-house of his infected prison, was thrown into the sea to lighten the ship, that his Christian master might escape justice, will need, at the last great day of human account, no living witness of his earthly agony. When man and all his race shall have disappeared from the face of our planet, ask every particle of air still floating over the unpeopled earth, and it will record the cruel mandate of the tyrant. Interrogate every wave which breaks unimpeded on ten thousand desolate shores, and it will give evidence of the last gurgle of the waters which closed over the head of his dying victim—confront the murderer with every corporal atom of his immortal slave—and in its still quivering movements he will read the prophet's denunciation of the prophet-king, "Thou art the man!"

[Professor Babbage.

CHARMING POWER OF THE SNAKE.

Mr. H. B. Hamilton, in the Savannah Georgian, says:—"On the 29th of May last, I was riding on a small road in Dooley county, near the Allappahaw, when I saw a common sized fox-squirrel sticking to the side of a pine tree, some six or eight inches from the earth. When I got opposite to the squirrel, I saw him move a little on the side of the tree. I rode some twenty or thirty yards past the squirrel, when the idea occurred to me that it might be charmed by a snake. I immediately turned back in the direction of the tree, and when within eight steps of it, I heard a rattlesnake commence singing, apparently under the feet of my animal. I clapped spurs, and got off a few yards, stopped and looked back, and saw a very venomous looking rattlesnake, not more than four and a half or five feet long. I immediately dismounted, and took up a limb that lay near, and gave the snake a pretty heavy blow. At the time I struck the snake, the squirrel leaped from the tree, I think about three feet. I gave the snake a second blow, and the squirrel leaped again. All the while the snake had continued singing loudly. I gave him a third blow, when he sung weaker, and the squirrel seemingly got weaker in the same proportion. I then went to the tree, and found the squirrel struggling and panting for breath. I returned to the snake, and with the same limb I pecked his head off. I again returned to the squirrel, and saw him, in about one minute, breathe his last. I took him up, and the blood ran out of his left nostril down the jaw and neck. I am certain the squirrel was not hurt by me. After partly killing the snake, I went to the squirrel and touched it with the toe of my boot—it did not move nor try to get out of the way.—I am forced to the opinion, that killing the snake was the cause of the squirrel's death. The snake was not larger round, I think, than the wrist of a large man. It had five rattles and a button.

INVETERATE HABITS.

There is nothing more familiar to our daily observation than the power and inveteracy of habits, insomuch that any decided propensity is strengthened by every new act of indulgence, and virtuous principle is more firmly established than before by every new act of resolute obedience to its dictates. The law which connects our actings of boyhood or of youth with the character of manhood, is the identical law which connects our actings in time with our character in eternity. The way in which the moral discipline of youth prepares for the honors and enjoyments of a virtuous manhood, is the way in which the moral and spiritual discipline of the whole life, prepares for a virtuous and happy immortality; and, on the other hand, the succession of cause and effect from a profligate youth and dishonest manhood to a disgraced and worthless old age, is just the succession also of cause and effect between the misdeeds and depravities of our history on earth, and our endurance of worthlessness and wretchedness for ever."

[Thos. Chalmers, D. D.

WASHINGTON'S LAST TOAST. "Health to the sick, and freedom to the slave." The first part of the toast would be popular at this time, as most people like good health for themselves, and have no objection to their neighbors enjoying it also. But as to the freedom of the slave, it is a fanatical *idea*, and quite impracticable; and furthermore, it is a pleasant thought to dwell upon, that those with a skin not colored like our own, should enjoy the freedom which has cost so much blood and treasure.—Washington must have been imprudent, to give such a toast—it was a stab in the dark at our institutions. He ought to be voted down as an incendiary.

The Sea-Captain Rebuked.

Recently a crew returned to New York, from a pleasant voyage to the Mediterranean. The commander made it his daily study and effort to keep the divine commandments, and endeavored, both by precept and example, to lead his men to do the same.

After being in New York a few days, some of this crew wished to ship again. Their old Captain not being ready, they sought a new one in another ship, and went on board to complete an engagement partially made. As they stepped on board, some incident aside from them provoked the captain, and brought out a thunder-storm of oaths. The sailors looked on with astonishment. After he had worked off his steam so as to be safely approached, they gathered around him, and said, "Captain, we've concluded not to go in this ship." "Why not?" he inquired. "We choose not." "Why choose not, don't the wages suit you?" "Yes, that's well enough." "Then why not go with me?" "Captain," said they firmly, "we can't go with a man who swears so."

It was a word fitly spoken. Let all sailors imitate these, and the ship-masters who have not principle enough to abstain from taking the name of God in vain, will be deterred from a foolish and inexcusable practice, by the very presence of men who are morally their superiors; and the old proverb, "He swears like a sailor," will pass away. [N. Y. Commercial.

REMARKABLE CASE OF ACCIDENTAL AMPUTATION OF THE ARM.—A baker's boy, a youth of about 20 years of age, was engaged in raising some sacks of corn by a windlass.—For the sake of a frolic, he seized hold of the chain, wishing to be raised to the upper part of the granary; but he was drawn so high that his head came against that portion of the roof through which the chain passed. Not being able to hold by the chain, he fell with his arms stretched out. In falling, his left arm came in contact with the top of a door below, which was standing open; and the force was such that the arm, which was bare, was completely separated, at about a hand's breadth from the shoulder-joint. His body fell on one side of the door and his arm on the other. Under this extraordinary amputation the arm appeared as if it had been chopped off by an axe: the bone and muscles were as evenly separated as if they had been divided by a blunt knife, and the end of the bone was not at all splintered, a few nervous filaments only hanging to the wound. The fall of the patient must have been broken by his arm thus coming in contact with the edge of the door; for the only injuries to his person were a few contusions and abrasions about the skin of the face. He was, however, at first speechless and senseless, but he recovered his speech and conciousness in a few days. The wound blod but little; it was dressed, and the brachial artery was tied, to guard against accidental hemorrhage; the nervous filaments were cut off, but neither the muscles nor the bone required the use of a knife or a saw. Fever with delirium followed. A strict antiphlogistic regimen was adopted, and ice was applied to the head. This treatment was attended with benefit. The wound of the arm, which was at first discolored, assumed a good appearance; healthy suppuration came on, and the patient, after about two months, was perfectly restored. The stump cictarized well, and the bone was completely covered with skin. [Med. Gaz.

FREE MASONRY AND ODD FELLOWSHP.—The North Indiana Conference of the M. E. Church passed the following preamble and resolution.

"*Whereas*, we conceive it to be our duty, as ministers of Christ especially, as far as practicable, to avoid any thing calculated to cause dissension in the Church, or cut off our access to the people, and thereby lesson our influence; and, whereas, many in our country are strongly opposed to our ministers becoming members of the societies of Free-masons or Odd-fellows; therefore,

"*Resolved*, That while we would not, in our conference capacity, pass sentence of approval or condemnation upon either of said societies, yet we recommend that our preachers refrain from becoming members of them, or associating with them in their lodges."

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Sperm, east and city	27	a 29
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Sheetings b'wn 4-4	6¼	a 8
Do do 5-4	10¼	a 12½
Do bleached 4-4	7	a 12
Do do 5-4	12	a 15
Calicoes, blue	7	a 12
Do fancy	6	a 14
Drillings, brown	—	a 8¾
Kentucky jeans	25	a 50
Satinets	40	a 75
Checks 4-4	8	a 12
Cotton yarn, 5-13	15	a 16
FEATHERS.		
Foreign, lb	12	@ 25
American, Live	30	@ 34
FISH		
Dry Cod, cwt	2 57.	@ 2 62
Pickled Cod, bbl	3 00	@ 3 25
Pickled Salmon tc	17 00	@
Mackerel, No. 1 bbl.	10 50	@12 25
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Michigan	4 62½	a
Ohio, Hey. & Ven.	5 12½	@ 5 25
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Baltimore	4 62	@ 4 75
Richm'd c mills	5 75	@
Do. county		@ 4 75
Brandywine		@ 4 75
Georgetown		— @ 4 87½
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Indian Meal	2 37½	@ 2 56¼
GRAIN.		
Wheat W.	85	@1 00
Do South new	85	@1 00
Rye, Northern	68	@
Corn Jersey	57	@ 60
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English Crown 50 feet: 6x8 to 10x13	3 50	@4 00
12x18 to 16x26	5 50	@6 50
Eagle and Columbian: 6x8 to 8x10	2 10	@2 30
10x14 to 16x20	2 70	@3 00
HAY.		
North River, 100lbs.	72	@75
IRON.		
Pig, Eng. & Sc: ton		37a
Do Amer		35a
Bar do rolled		85a
Do RussPSI		100a 102
Do Swedes		84½a
Do Eng com		72a 75
Do do refined		85a
Sheet E & Am lb		7ca 7¼c
Hoop do cwt		5¾a 6½
LEATHER (Sole.)		
Oak, lb	18	@ 22
Hemlock, light	14	@ 14½
Middle	13½	@ 14½
Heavy	12½	@ 13
LUMBER.		
Boards N R [M ft	35 00	@40 00
Do. box	11 00	@12 00
Do. east. p.	10 00	@11 00
Do Albany, piece	8	@ 18
Plank, Gal [pine, M ft	33 00	@40 00
Scantling pine	14 00	@16 20
Do oak	30	@ 35
Timber, oak, cu ft	25	@ 37
Do Ga yel pine	35	@ 40
Shingles, 18in. 1	75	@ 2 00
Do. cedar, 3ft.	20 00	@22 00
Do. do. 2ft.	—	—@17 50
Staves, w o pipe M		@45 00
Do do bbl	28 00	@.
Do r oak hhd	27 00	@28 00
Heading, w o		@45 00
Hoops	25 00	@30 00
MOLASSES.		
New Orleans, gall	26	@ 30
St Croix	28	@ 30
Trinidad, Cuba	26	@ 27
Cardn's & Mat'nzas	24	@ 25
NAILS.		
Cut, 4d a 40d (3d 1c and 2d 2c more)	4	@ 4¾
Wrought 6d a 20d	10	@ 12
Horseshoes No 7a9	18	@ 20
PROVISIONS:		
Beef mess bbl	7 50	@ 8 00
Do prime	3 87	@ 4 50
Pork mess bbl	13 75	@1387
Do Ohio prime	9 68¾	@11 00
Butter, west pme	15	@ 16
Do. Orange co.	18	@ 22
Do order to good	12	@ 14
Hog's lard	7¾	a 8¼
Cheese, Am lb	6½	a 7½
Hams smoked	8½	a 10
Do. pickled	7	@ 7½
Shoulders, smoked	6	@ 6½
Do. pickled	5½	@ 5¾
RICE:		
Ordinary 100lbs	4 37	a 4 50
Good to prime	4 87	@5 00
SEEDS:		
Clover lb. new	8	a 9
Timothy, tierce	12 00	a16 00
Flax, rough	8 50	a 9 00
Do clean		
SUGARS.		
St Croix lb	7½	a 9
New Orleans	6¼	a 7⅞
Cuba, muscovado		a
Havana white	10	a 11
Do Brown	8¼	a 9
SALT.		
Turks Isl bush		a 33
Bonaire,		32@ 33
Cadiz,		20@ 23
Liverpool, fine	1 35	a1 45
SHEETING.		
Russia, white, p. 9	00@ 9 50	
Do. brown 8	00@ 9 00	
SOAP.		
N. York brown lb		3 a 6
Castile		8¼ a 9.
SPICES.		
Cassia lb	17	a 17½
Cloves	33	a
Ginger, race		a 6¼
Nutmegs No 1,	1 30	a1 35
Pepper, Sumatra	10½	a 10¾
Pimento, Jamaica	11	a 11½
TEAS.		
Imperial lb	35	a 90
Hyson	45	a 88
Young Hyson	34	a 88
Hyson skin	20	a 60
Souchong	18	a 60
WOOL.		
Am. Sax. fleece, lb	35	a 33
Do merino	30	a 32
Pulled superfine	31	a 37
S. Am. washed	20	@ 21
Do. unwashed	5	@ 19
African	8	@ 14
Smyrna	10	@ 13
Mexican	12½	@ 13

PRICE CURRENT

ASHES.			
Pot, first sort			3 75
Pearl			4 55
CANDLES.			
Mould, tallow lb	9	a	11
Sperm, east and city	27	a	29
Do Patent	—	a	38
COFFEE.			
Java	9	a	11¼
Laguira	7¾	a	9
Brazil	6¾	a	7¼
St. Domingo	5¾	a	6¼
DOMESTICS.			
Shirtings brown ¾	5	a	6½
Do do ¼	6	a	7
Do bleached	7	a	9
Sheetings b'wn 4-4	6¼	a	8
Do do 5-4	10¼	a	12½
Do bleached 4-4	7	a	12
Do do 5-4	12	a	15
Calicoes, blue	7	a	12
Do fancy	6	a	14
Drillings, brown	—	a	8¾
Kentucky jeans	25	a	50
Satinets	40	a	75
Checks 4-4	8	a	12
Cotton yarn, 5-13	15	a	16
FEATHERS.			
Foreign, lb	12	@	25
American, Live	30	@	34
FISH			
Dry Cod, cwt	2 57	@	2 62
Pickled Cod, bbl	3 00	@	3 25
Pickled Salmon tc	17 00	@	
Mackerel, No. 1 bbl	10 50	@	12 25
No 2 bbl	9 50	@	10 00
No 3 bbl	6 50	@	6 75
FLAX			
Russia, lb	9	@	11
American	7½	@	8
FLOUR AND MEAL.			
Genesee	4 62½	@	
Michigan	4 62½	a	
Ohio, Hey. & Ven.	5 12½	@	5 25
Pennsylvania		@	
Baltimore	4 62	@	4 75
Richm'd c mills	5 75	@	
Do. county		@	4 75
Brandywine		@	4 75
Georgetown	—	@	4 87½
Rye flour	3 20	@	3 50
Indian Meal	2 37½	@	2 56¼
GRAIN.			
Wheat W.	85	@	1 00
Do South new	85	@	1 00
Rye, Northern	68	@	
Corn Jersey	57	@	60
Southern		@	57
Barley western	59	@	60
Oats, Northern	41	@	
GLASS.			
English Crown 50 feet: 6x8 to 10x13	3 50	@	4 00
12x18 to 16x26	5 50	@	6 50
Eagle and Columbian: 6x8 to 8x10	2 10	@	2 30
10x14 to 16x20	2 70	@	3 00
HAY.			
North River, 100lbs.	72	@	75
IRON.			
Pig, Eng. & Sc: ton		37a	
Do Amer		35a	
Bar do rolled		85a	
Do Russ PSI		100a	102
Do Swedes		84½a	
Do Eng com		72a	75
Do do refined		85a	
Sheet E & Am lb		7ca	7¼c
Hoop do cwt		5¼a	6½
LEATHER (Sole.)			
Oak, lb	18	@	22
Hemlock, light	14	@	14½
Middle	13½	@	14½
Heavy	12½	@	13
LUMBER.			
Boards N R [M ft	35 00	@	40 00
Do. box	11 00	@	12 00
Do. east. p.	10 00	@	11 00
Do Albany, piece	8	@	18
Plank, Gal [pine, M ft	33 00	@	40 00
Scantling pine	14 00	@	16 20
Do oak	30	@	35
Timber, oak, cu ft	25	@	37
Do Ga yel pine	35	@	40
Shingles, 18in.	1 75	@	2 00
Do. cedar, 3ft.	20 00	@	22 00
Do. do. 2ft.	—	@	17 50
Staves, w o pipe M		@	45 00
Do do bbl	28 00	@	
Do r oak hhd	27 00	@	28 00
Heading, w o		@	45 00
Hoops	25 00	@	30 00
MOLASSES.			
New Orleans, gall	26	@	30
St Croix	28	@	30
Trinidad, Cuba	26	@	27
Cardn's & Mat'nzas	24	@	25
NAILS.			
Cut, 4d a 40d (3d 1c and 2d 2c more)	4	@	4¼
Wrought 6d a 20d	10	@	12
Horseshoes No 7 a 9	18	@	20
PROVISIONS:			
Beef mess bbl	7 50	@	8 00
Do prime	3 87	@	4 50
Pork mess bbl	13 75	@	13 87
Do Ohio prime	9 68¾	@	11 00
Butter, west pme	15	@	16
Do. Orange co.	18	@	22
Do order to good	12	@	14
Hog's lard	7¾	a	8¼
Cheese, Am lb	6¼	a	7½
Hams smoked	8¼	a	10
Do. pickled	7	@	7½
Shoulders, smoked	6	@	6½
Do. pickled	5½	@	5¾
RICE:			
Ordinary 100lbs	4 37	a	4 50
Good to prime	4 87	@	5 00
SEEDS:			
Clover lb. new	8	a	9
Timothy, tierce	12 00	a	16 00
Flax, rough	8 50	a	9 00
Do clean			
SUGARS.			
St Croix lb	7¼	a	9
New Orleans	6¼	a	7⅛
Cuba, muscovado		a	
Havana white	10	a	11
Do Brown	8¼	a	9
SALT.			
Turks Isl bush		a	33
Bonaire,	32	@	33
Cadiz,	20	@	23
Liverpool, fine	1 35	a	1 45
SHEETING.			
Russia, white, p.	9 00	@	9 50
Do. brown	8 00	@	9 00
SOAP.			
N. York brown lb	3	a	6
Castile	8¼	a	9
SPICES.			
Cassia lb	17	a	17½
Cloves	33	a	
Ginger, race		a	6½
Nutmegs No 1,	1 30	a	1 35
Pepper, Sumatra	10½	a	10¾
Pimento, Jamaica	11	a	11½
TEAS.			
Imperial lb	35	a	90
Hysou	45	a	88
Young Hyson	34	a	88
Hyson skin	20	a	60
Souchong	18	a	60
WOOL.			
Am. Sax. fleece, lb	35	a	33
Do. merino	30	a	32
Pulled superfine	31	a	37
S. Am. washed	5	@	19
Do. unwashed	8	@	14
African	10	@	13
Smyrna	12½	@	13
Mexican			

The Sabbath Recorder.

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The Sabbath Recorder.

AUTHORITY FOR CALLING SUNDAY THE SABBATH.

The almost universal custom of applying the title *Sabbath* to *Sunday*, has probably done more than any other one thing to make that day sacred in the eyes of the common people. We have once and again protested against this custom, because unscriptural and directly calculated to deceive. As corroborative of our remarks, we have thought it might be useful to copy the following paragraphs from an English work written by one *Charles Larkin*, who claims to be a Christian, and to write under the promptings of a sense of duty to his fellows. Read and ponder

"There is no authority whatever in Scripture for giving to the Sunday the denomination of the Sabbath. It is a theological delusion to use such language, and they who use it are guilty of misleading and deceiving the people. They are guilty of more. They are, in the midst of their pretensions to sanctify, guilty of impiety and a direct disobedience to God—'Ye shall not add unto the word which I command you, neither shall ye diminish aught from it.'—Deut. 4: 2. Both in the Old Testament and in the New, it is the seventh day; the Saturday, that is called the Sabbath. The very Bibles, printed by authority, by her Majesty's special command appointed to be read in all churches, in the table of time that is usually printed along with them, tell us expressly for our information, that the Saturday is the Sabbath. The practice and tradition of the Jews, preserved and acted upon to the present day, informs us of the same fact. In opposition then to Scripture, in opposition to the authority of their own church, in opposition to the information of all history, in opposition to the practice to this very hour of the very people to whom the fourth commandment was expressly given, and who to the present time deviate not in the slightest degree from the practice and custom of their ancestors in the day which they observe as the Sabbath, how dare these clergymen come forward, and with shameless audacity tell us, that the Sunday is the Sabbath-day of the fourth commandment? The language is unscriptural. It is not theological according to the doctrines of their own church. It is the adoption of a vulgar and puritanical cant, which is a disgrace to them. Sunday is not the Sabbath, nor has the law of the Sabbath any reference to Sunday. If that law be in force now, the strictest and most straightlaced observer of the Sunday is a violator of the Sabbath-day. It surprises me, that clergymen, for the purpose of gratifying the rascal hypocrisy and despicable cant of the time, and who should show to the world the example of a higher morality, and reverence for truth as the most sacred of things, should publicly evince such a contempt for truth, and such a disrespect to the sacred scriptures, by the use of language and the promulgation of doctrines so utterly at variance with both.

"In the New Testament, Sunday has no other denomination than the first day of the week. The first verse of the 27th chapter of St. Matthew, both informs what day was the Sabbath, and that the first day was not the Sabbath. 'In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.' Another Evangelist tells us, that they came with sweet spices which they had bought to anoint their Lord and Saviour. During the Sabbath they allowed him to rest unanointed in the tomb; but with the early morning dawn of the first day of the week, with that piety and reverential love, which so strikingly belongs to and adorns the character of women, these pious matrons, anticipating the sun, allowing not a moment to be lost when they had a duty to perform, came mournfully to that which had been, but was not, the sepulchre of Jesus. The rest of Christ in the tomb was the last of the Sabbaths. In the morning he was risen, and his resurrection consecrated to piety the first day of the week, made it a festival and a day of joy—yes, of joy—extatic joy—for what else could it have been to men, who loved, reverenced, adored their Master; who on the Friday had beheld that Master, meek and lowly, humble and resigned, in the hands of his enemies, stripped and scourged, struck, buffeted, and spat upon, clothed in scarlet in mockery of the Imperial Purple, a reed placed in His hands, whom the winds and waves obeyed, at whose bidding the lightning would have descended, or the volcano burst forth, and the earth opened and swallowed up his oppressors, as it did Korah, Dathan, and Abiram, instead of a sceptre; a crown of thorns planted on his head instead of a regal diadem; who had beheld the Lord of heaven and earth thus arrayed, mocked with insulting homage, and exposed to the derision of a rabble populace; who had beheld him dragged forth out of the city gates as a felon whom it vomited forth, and ascending slowly, laden with his cross, along its dolorous way, the Mount of Calvary, and there as a malefactor, between malefactors, publicly executed—what, I ask, but extatic joy must it have been to men, loving, reverencing, adoring him, to have beheld their lately derided and executed Master alive, risen from the dead, victorious over death and the grave, triumphant over all his enemies? It must, indeed, have been a day of triumph and of joy, and naturally would become consecrated forever as a day of religious festivity and rejoicing—but made so by no ordinance—by no command—but solely through the feelings of deep, enthusiastic, reverential, awful love. It became no Sabbath, but a triumphal day—a day which Christian love, but no command, divine or apostolic, consecrated. Hence in Scripture the simplicity of its designation. It is marked by no peculiarity of name; by nothing that indicates its having any peculiar sanctity or holiness about it. The first day of the week. It is so called by the Evangelists. It is so called by St. Paul. This is the Evangelical and Apostolical denomination of it. The denomination of Sunday we derive from the heathens—the day consecrated to the worship of the sun.

"But I may be told, that it is called the Lord's Day. Alas! sir, of this we have no proof—no proof whatever in Scripture. There is only one passage in Scripture in which the Lord's Day is mentioned, and that with so little of speciality of reference to the particular day to which the designation was given, that we are left solely to conjecture as to what day the great Divine and Prophet of the New Testament alluded when he used the expression, 'I was in the spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet.' Rev. 1: 10. This is all the Apocalyptic writer deigns to say on the subject. There occurs nothing in Scripture, either before or after, to resolve the mystery of these words. They are dark, and left in darkness. Whatever the Lord's Day was, there is no description given of it; no command given to keep it more holy than any other day. So that even if we admit the probability of the Sunday being the day thus designated by the Apostle, still there is no command given to observe it as a Sabbath. As far, then, as the Scripture is concerned, we are in perfect ignorance as to the day that was designated the Lord's Day. The name occurs not in the Gospels, not in the Acts of the Apostles, not in the Epistles, solely and but once in the book of Revelations, and the day to which the sacred writer alludes is left as dark and mysterious as the Apocalypse itself. By tradition certainly the enigma may be resolved. But those whom I oppose reject tradition, and adhere to Scripture alone. To that authority, then, they cannot consistently appeal, but must be left to flounder and stumble on as well as they can in the darkness and doubtfulness of conjecture."

FOREIGN MISSIONS.

The father of modern missions to the heathen is William Carey; a man who lived to see the field of Christian enterprise, into which he was the first to enter, extended to every great division of the globe, and hundreds of reapers engaged, each in gathering a few sheaves of the immense harvest. Mr. Carey died at Serampore, India, June 9, 1834, in the 73d year of his age. He was at first a poor boy, who learned the trade of a shoemaker, but by the force of native talent and industrious self-cultivation, he rose to the situation of village schoolmaster, and afterwards became pastor of a small Baptist congregation in Moulton, England, with a salary of ten or eleven pounds per year. By still continuing to keep school, and occasionally laboring at his trade, he supplied the deficiency of his revenue so as to maintain his family.

But this obscure situation could not fetter his vigorous intellect, or limit his benevolent desires. He had an uncommon aptitude for the acquisition of languages, and a capacious and far-reaching mind, that could embrace large designs and future results. Moreover, his heart was so warmed and enlightened by divine grace as to glow with ardent desire for the conversion of those millions of heathen of whom heretofore the Christian world had been negligent. By dint of talking, praying, preaching, and printing on this subject, he kindled the zeal of many of his brethren in the same cause. Such noble coadjutors as Fuller, Ryland, Sutcliffe, and Pearce, gathered round him; and on the 2d of Oct. 1792, in the back parlor of a private residence, a Baptist missionary society was founded. This was the earliest Protestant institution for the conversion of heathen nations in modern times, and the progenitor of all our missionary societies. Mr. Carey offered himself for the first missionary, and sailed for Calcutta in 1793. The missionary establishment at Serampore, which has been a well of life to many in India, was founded by his persevering efforts, and there, at the end of forty years, death found him still laboring in the vineyard, still ardent and happy in his work.

A HEATHEN TEMPLE.

The Rev. Eugenio Kincaid, for many years a missionary in the Burman Empire, has recently returned to this country, and is now lecturing on the condition of the heathen, to large audiences. In one of his recent discourses, he describes a heathen temple, which we have never seen paralelled. It stands in the city of Arva, or the golden city, which for six hundred years has been the capital of the Burmese Empire. The foundations of this temple are of solid masonry, composed of bricks of the best materials. It is two thousand feet square, the walls being eight feet thick and seventy high. On the top of the walls rest two rows of massive pillars. At each corner of the walls rises a beautiful spire. On the top of each spire is placed a huge bar of iron, surmounting which is an iron network ten feet in diameter, in the shape of a spread umbrella. On the bottom edge of this are suspended bells, of every size and tone. A piece of bright copper is attached to every clapper, so arranged that when the winds are strong every bell is set ringing.

On the top of this temple is a second one, one hundred and fifty feet high, and on each corner rises a beautiful tower, with its compliment of bells. On the top of the second stands a third temple one hundred and twenty feet square and thirty feet high, each corner having its tower and bells; and surmounting this third is a fourth and last temple, seventy-five feet square and ten feet high, each corner also having its spire and bells. From the top of this fourth temple ascends a magnificent spire, with an immense iron net-work at its summit, having numerous bells suspended from its edge. On walking along by this temple, when the wind is strong, all these bells, comprising an endless variety of tones, are ringing. A wonderful sensation is produced, as though music was descending around from the clouds.

The whole interior of the temple is stuccoed, and has the appearance of polished marble. In the centre is an immense throne, on which the King of Arva sits—on the throne is a gigantic image. Mr. Kincaid had the curiosity to climb up for the purpose of measuring some portions of it, and from the end of the thumb to the second joint, was a distance of eighteen inches. It was placed there at a cost of 150,000 rupees or $50,000. Besides this, in niches in the wall, are placed 500 other images, each one larger than life, each one upon a throne, with inscriptions on the wall directly above them. On the walls are other images in tiers, higher until they reach the lofty ceiling. Look about you which way you will, in this immense building, and it seems as though the gods were looking down upon you wherever you turn your eyes. Look upon this 274 feet of solid mason work, dedicated to idolatry, and to the thousands upon thousands of worshipers, who pour in their offerings of gold like water, and fancy, if you can, the expense of this idolatrous worship.

This temple, with all its images—the 3,000 bells—the sculpture, which adorns the building and the lofty towers, cost more money than all the churches in New York.

It was begun and finished within two years. Thousands were making brick, and more laying them, and thousands upon thousands engaged in the various departments. We can hardly calculate the cost of the building. Thousands of poor men gave two months' labor to the work, others four, and but few less.

NO TIME TO THINK.

"Can you spare five minutes; only five?"

"Well, what is it, Mr. H.?"

"I am desirous to say a word to you on business of some interest."

"*Business*, Mr. H.! why, I have business enough on hand for a dozen men, with twenty pair of hands."

"I know you have, Mr. A., and always have had, ever since I knew you. Have you made your will?"

"*My will*, Mr. H.!—are you serious?"

"Never more so. You are yet in the prime of life, to be sure; but men die every day, and there is no prospect of your ever having any leisure in this world; it would not be amiss to *keep* your house in order. You look surprised, Mr. A., but listen a moment. The last time I spoke with you, (some six weeks since,) you admitted that you had *some* doubt of your being a child of God—'though you have been a professed follower of Jesus, some twenty years, you had not that evidence of being a child of God which you knew you ought to have, and which you thought some did possess.' Permit me to ask; have you taken any decided measure to remove all doubts in this matter of such immense importance? I anticipate your answer, you have been incessantly occupied night and day, ever since we parted, harrassed with conflicting [illegible] the Sabbath. The daily papers you are obliged to con, but as for new books and common periodicals, you take them all for the benefit of your family, but don't pretend to read them. You must confess that things don't go on just right with your *children*; you have some misgivings whenever the question arises, whether you are bringing them up in the nurture and admonition of the Lord; but then you can't get time to look at these matters. Now, Mr. A., what shall be the end of these things? By and by you must find time to die; and when you come to lie upon your death-bed, and I come in to pray with you, I shall pray, to be sure, that God would put beneath you his everlasting arm, and that

> 'Jesus would make your dying bed
> As soft as downy pillows are;'

but shall say to myself all the while, it's almost impossible, for he is resting on thorns.

His reflections can only be such as these;—Death!—Heaven!—what are they? I have had no time to think. What will become of my wife and children? I have had no time to think. Are my children Christians? I have had no time to think. Some of them are professors—I hope my wife is a Christian. Have I done all I could for them? Why yes—no, not exactly, I am a poor miserable creature to have had the care of immortal souls; but then *I might have taken time*, and studied their wants; 'where there is a will there is a way.'"

But enough. Reader, "time is the warp of life; O weave it well." Possibly you are erring from the narrow way. Look well to your misgivings. Examine well your hopes of heaven.

TRINITY CHURCH.

Trinity Church is identified with the very first establishment or Episcopacy in New York, for the charter of its land and buildings was given by William and Mary, in 1697, subject to the yearly payment of one peppercorn. The communion plate is massive and very valuable. Several flagons, chalices, &c. bear the royal arms, having been presented by William and Mary, Queen Ann, and the Georges. The churchyard in the midst of which the present building stands, is one of the most ancient in the city. Successive generations have slept there for a century and a half. It was once a very secluded spot on the verdant bank of the Hudson, but the noble river has been forced back a quarter of a mile by the growth of the city, and this ancient grave yard now lies directly on the noisy street. In digging the foundation of the present building, a paved walk was found three feet under ground and some curious relics. Among these a massive silver coffin plate, on which was engraved the armorial bearings of Lady Cornbury, whose husband was Governor of New York, before the Revolution. The inscription states that the Sleeper was Catharine, Lady Viscountess Cornbury, Baroness of Clifton, and Leighton Broomwood, in the county of Warwick, sole sister and heir to the most noble Charles, Duke of Richmond and Lenox, and that she died in New York, August 11th, 1706, in the 34th year of her age.

1697, the vestry of Trinity Church ordered that "no negroes be buried within the bounds and limits of the church-yard; and that no person whatsoever do presume to break up any ground for the burying of his negro, as they will answer it at their peril." Had this been prophesied to one of the newly awakened Sleepers at Ephesus, he would probably have deemed it fortunate that there would be no occasion to ask Christian burial in New York for the wealthy and intelligent Ethiopian, who invited St. Philip into his chariot, and was afterwards baptized by him. It is sufficient for modern Christianity that this interesting incident in Scriptural history is commemorated with perfect respectability of taste, by naming the Episcopal building for colored people, the Church of St. Philip. Queer things happen when churches go to sleep for centuries.

THE MORAVIAN VICTORY.

During the rebellion in Ireland, in 1793, the rebels had long meditated an attack on the Moravian settlement. At length they put their threats into execution, and a large body of them marched into the town. When they arrived there, they saw no one in the streets nor in their houses. The brethren had long expected this attack, but true to their Christian profession, they would not have resource to arms for their defence, but assembled in their chapel, and in solemn prayer besought Him in whom they trusted to be their shield in this hour of great danger. The ruffian band, hitherto breathing nothing but destruction and slaughter, were struck with astonishment at this novel sight; where they expected an armed band, they saw it clasped in prayer; and where they expected weapon to weapon, and the body armed for a fight, they saw the bended knee, and the humbled head before the altar of the Prince of Peace. They heard the prayer for protection; they heard the intended victims asking mercy for their murderers; they heard the song of praise, and the hymn of confidence in the sure promise of the Lord. They beheld in silence this little band of Christians; they felt unable to raise their hand against them, and after lingering in the streets, (which they filled) for a night and a day, with one consent they turned and marched away from the place, without having injured an individual or purloined a single loaf of bread. In consequence of this signal mark of protection from Heaven, the inhabitants of the neighboring villages brought their goods, and asked for shelter in the Green Hill, which they called the "city of refuge."

"YOU ARE THE MAN I WANT, SIR."

A fact was told me on the grounds at Ticonderoga concerning Gen. Amherst and one of his guard, which may illustrate a great truth in religion. [illegible] army of that General was besieging "Old Ti"—as it is called—then in possession of the French, the General, to try the fidelity of his guard, left the camp one night, and in his uniform passed out along the line. He found that by telling them who he was, he could pass them, and that some would let him pass without a word from him—though their positive orders had been to let no one pass in the night, no matter who he claimed to be.

At length he came upon one who ordered him to "Stand!" "I am your General," was the reply. "Stand," said the guard, "or you are a dead man." "Do you not know your General, sir?" "My orders are to know no man, and I know no General Amherst here to-night." To test him still further, the General advanced, as if to pass. But no sooner done, than the guard brought his glittering musket to his shoulder, and in a tone that could not be mistaken by the General, said, "Another step, sir, and I'll shoot you." The General turned upon his heel, saying, "You'll hear from this in the morning."

Morning at length came; and the guard, not knowing what the result would be—knowing only his orders, and the fidelity with which he had kept them, was summoned into the presence of General Amherst. Fixing his piercing eyes upon him, that officer proceeded with his intended though concealed test. "Did you keep guard at such a post, last night, at such an hour?" "I did, Sir." "Did General Amherst attempt to pass you?" "Some one claiming to be him, attempted it." "And do you know your General?" "Not when I am on guard, Sir," was his undaunted reply. "You are the man I want, Sir," said the General, clapping him on the shoulder; "I have tried you, and I know your are faithful—hereafter you are enrolled as one of my body guard."

Now, not to dwell upon the fact, that in an army, the office of a guard is as necessary as that of a general, my question is, who will not say, that in that office, there is scope given for as much valor, and as high an act of fidelity, as any circumstances the General was ever in himself afforded? And though we have not the name of that soldier, while the name of the officer lives in renown, if there is any virtue in war, will not every one say that the man on guard should be regarded as not less deserving of his country, than the General himself.

So in religion. Dr. Beecher once said, "God does not want all captains in his army." He wants men who will be good soldiers and true. All cannot be missionaries or ministers; all cannot be men of wealth, nor of equally great influence. But all can be faithful in their sphere—be that sphere the humblest in the militant host. And shall not the reward of men in the last day be, not according to their sphere of action, but their fidelity in that sphere? I believe that the man who, by an honest calling, supports in his proportion a missionary abroad, or a minister at home, will be as much rewarded, as if with the same heart he himself had preached the gospel, or gone on a mission. And the widow, or mother in Israel, who can give but her pennies and her prayers, will be as glorious at the resurrection, as if, with the same heart, she had been the leader of the sacramental host. What Lord Bacon calls "David's military law," will then be illustrated, "that, those which stayed with the carriages, should have equal part with those that were in action."

J. W. B.

From the New York Evening Gazette.

THE TOMB OF COLUMBUS.

Being in Havana in the spring of 1835, I went to see the spot which contains the mortal remains of this great man. These remains are placed in the *wall* of the Cathedral Church of Havana, on the west side of the grand altar.

Columbus died at Vallodolid, 1506, aged 70 years. 1513 his remains were removed to Seville; in 1546, they were transported to the city of St. Domingo; and in January, 1796, they were taken in great pomp, by a Spanish squadron, to Havana, and placed in the Cathedral. The particulars of this ceremony are related in the third volume of Irving's Columbus.

Since Mr. Irving's great work was published the Cathedral, to designate the spot which contains the relics. On the tablet is a medallion likeness of Columbus in profile; under it is the following inscription:

> "O! resto e ymangen del grand Colon!
> Mil siglos durad guardados en la Orna,
> Y en la remembranza ne nuesra Nacion.
> Fecit, Havana, 1832."

The following translation was given me by an officer of the United States Navy, then in Havana:

> "O! rest the image of the great Columbus!
> May it endure a thousand ages, guarded in this Urn,
> And in the remembrance of our nation."

CAVERN OF THE EARLY CHRISTIANS.

A cavern remarkable in an archæological point of view has just been discovered at about eight leagues from Guelma, in Algeria on the side of the Mlaia Mountains. It is hollowed out of an immense calcareous rock, and a circular entrance of seven or eight yards in diameter, is about 400 yards in depth, and runs from 1000 to 1200 yards in length, taking an inclined direction, and requires 35 minutes to reach its extremity. A thousand stalactites of various forms adorn its inside, and the ground is encumbered with a prodigious quantity of enormous blocks fallen from the vault. But what gives it its greatest interest is the number of Latin inscriptions at the entrance. They are for the most part illegible, but the name of Donatus is to be deciphered in more places than one. It belongs to the earlier times of Christianity, as the name of unknown martyrs appear, and there is no doubt the cavern was the refuge of the then persecuted Christians. The Arabs have many fabulous legends on the subject, and dread entering it, [illegible] an Arab, the Chief Deradji Ben Kerad, who led some Frenchmen into this cave, the silence of which has not been before disturbed for ages.

PHRENOLOGY, MESMERISM, RELIGION.

There are two recent offsets from Physiology, which have been supposed fraught with influences unfavorable to religion. I refer to Phrenology and Mesmerism. The first has been thought to favor materialism, and to lessen human responsibility; and the latter, to bring miracles into disrepute; and to direct us, for the cure of the body and the soul, to a class of dreaming pretenders, whose responses are about as much to be relied on, as those of the oracles of Delphos, the god of Ekron, or the witch of Endor; and whom it is about as impious to consult. The merits of these new branches of science, this is not the proper occasion to discuss; nor is it easy as yet to ascertain definitely what principles in them are settled. But admitting their pretensions, the first seems to leave the question of materialism just where it found it; since it is as easy to see how an immaterial soul should act through a hundred organs as through one. Nor does it seem to me more difficult, on natural principles, to see how the mind may act at a distance, through the undulations of a mesmeric medium, than to see how light and heat are transmitted by the waves of a luminiferous ether. On the other hand, if physiology and phrenology tend to materialism, certainly mesmerism tends more decidedly to immaterialism, as the conversion of several materialists will testify. It does, also, open to the Christian, (admitting its statements to be true,) most interesting glimpses of the mode in which the mind may act when freed from flesh and blood, and clothed with a spiritual body. Indeed, I doubt not, that in regard both to Phrenology and Mesmerism, the general principle will prove true, that the more ominous of evil any branch of knowledge seems to be, in its incipient state, the more prolific it will ultimately become, in illustrations favorable both to morality and religion.

[Prof. Hitchcock.

SIMPLICITY.—The more I see of the world, the more I am satisfied that simplicity is inseparably the companion of true greatness. I never yet knew a truly great man—a man who overtopped his fellow men who did not possess a certain playful, almost infantile simplicity. True greatness never struts on the stilts or plays the king upon the stage. Conscious of its elevation, and knowing in what that elevation consists, it is happy to act its parts as other men, in the common amusement and business of mankind. It is not afraid of being under valued.

A LAKE OF BLOOD.—Dr. Dick estimates the number of those who have perished directly or indirectly by war, at fourteen thousand millions. Edmund Burke placed the number at thirty-five thousand millions. Elihu Burritt, the learned blacksmith, has taken the estimate of Dr. Dick, and assuming the average quantity of blood in a common sized person, states that the veins of those fourteen thousand millions would fill a circular lake of more than seventeen miles in circumference, and ten feet deep, in which all the navies of the world might float!

The Sabbath Recorder.

New York, November 6, 1845.

MORALITY OF THE OLD AND NEW TESTAMENTS COMPARED.

It is often asserted, that Christ taught a higher and purer morality than Moses and the prophets. Those who take this view, also maintain, that the Old Testament is superseded, and rendered useless as a guide for our conduct, by the New. Of course, therefore, sin is a want of conformity to that system of doctrine, or law, which is given in the New Testament. Men are guilty, or righteous —not as they want, or possess, a conformity to a law given before Christ came, but—as they want, or possess, a conformity to this new law.

It follows irresistibly from this view, that the doctrine of atonement is a fable. This is clearly seen by most of those who espouse the sentiment in question, and accordingly the doctrine of atonement is entirely exploded from their creed. But there are others, whose minds are more or less corrupted with the sentiment, who would shrink instinctively from any depreciation of the sacrifice of Christ. They suppose, that by exalting the morality of the New Testament so far above the occurs to them, that by this very course they degrade their Saviour. For such brethren we feel concerned, lest the word which they so unwarily embrace, should prove corrosive as a canker.

If the Old Testament was entirely abrogated by the coming of Christ, and the Lord's people were from that time put under a rule of conduct entirely new, it is clear, that Christ did not die to save his people from the penalty of any law which they had already transgressed. For they certainly could not have transgressed a law, which they were never under. They were never under Old Testament law; at least, none but Jews. Hence, if Christ's death had respect to that law in the way of atonement, it could, according to the doctrine in question, have availed for none except such of his people as were contained in the Jewish nation. It could have availed nothing for any others. The rest of his people, it seems, have lived under a different law—a law which had no existence till he came and published it. We cannot, therefore, suppose that his death was a real atonement for the sins of his people, unless we suppose it had respect to two different laws at the same time, under one of which his people were antecedently to his coming, and under the other of which they have been ever since. But this supposition is inadmissible, being at variance both with reason and with scripture. Besides, on this supposition, the great body of Christ's people were not already in need of a Saviour when he came, but were rendered so by his coming. Yet all scripture goes to show, that Christ came because the world was already

Let it, however, be granted—for argument's sake—that Christ's death had respect to two different laws at the same time. Each of these laws must have its own proper penalty; for a law without a penalty is no law at all. The one which inculcates the higher and purer morality, will of course be sanctioned by the heavier penalty. It follows, therefore, that of the whole company of those finally redeemed by the blood of Christ, one class will be found giving praise for recovery from greater ruin, and another class for recovery from less ruin. Instead of all viewing themselves as having once been in the same horrible pit of alienation from God, they view themselves as having been in different circumstances, according to the laws under which they were placed. Orthodoxy is not willing to be responsible for such results.

The results growing out of the assumption, that the New Testament morality is higher and purer than that of the Old, are so inconsistent with the notion of an atonement, that thinking persons either reject the assumption entirely, or else discard the atonement. Suppose, however, it be admitted, that the great object of Christ's mission was to inculcate a purer morality than what is taught in the Old Testament, rather than "to magnify and make honorable" a law already violated. We would then ask, upon what ground did he place that morality? Did he place it upon the ground of the *natural* relation existing between man and his Maker, and between one man and another? In other words, did he enjoin this morality upon men, because as the *creatures* of God they were bound thus to serve and glorify the one who *created* them! If so, he placed his morality upon THE VERY SAME ground, on which the morality of the Old Testament is placed. Wherefore, instead of being a purer and higher morality, it must be the very same. To suppose it different, we must necessarily suppose it to be placed on different ground, or in other words, to be founded in different relations. We can conceive of Christ's unfolding more fully to our view the moral injunctions of Moses and the prophets;—we can conceive of his rectifying all mistakes concerning their nature and diversified applications;—we can conceive of his breaking the crust of carnality, within which they had been confined, and allowing them that free expansion, to which their own nature tended;—we can conceive of his developing, by his expositions, their purity and searching spirituality;—but we cannot admit, that he taught a morality of higher order, or one that rested on different grounds. We can freely admit, that the effect of his ministration is to promote a higher and more perfect conformity to a law already developed; but that is a very different thing from admitting that the law itself is different.

But if we suppose, that Christ did place the morality which he taught upon a different ground from what it is placed on by Moses and the prophets; —that is, if we suppose, it was not placed on the ground of the natural relation which men sustain to God, as *creatures* to *Creator*—we must then suppose, that he placed it upon the ground of his own special interposition in their favor. If so, then it becomes necessary for us to inquire, what is the particular nature of that interposition? For unless we understand its nature, no obligation founded on it can be made to take hold of us, and wake us up to action. If we find that interposition to be of the nature of an atonement for sins, then a prior obligation must at once be admitted, devolved by a law to which the atonement has respect. Hence it would follow, that the morality of the New Testament is not placed *solely* on the ground of Christ's interposition in our behalf, but has its origin farther back. But if we go farther back, we can find no other ground to rest it upon but the natural relation of men to God, as *creatures* to *Creator;* which is contrary to the supposition. We are therefore forced to the alternative, that Christ's intervention in our behalf is not a real atonement for sins. So that we come back at once to the other supposition, that the work of Christ was simply to instruct us in God's will, and to commend obedience by the force of his own example.

But if Christ inculcated the will of God, upon what is that will founded? Certainly not upon sake of commanding. He does not utter his will for the mere sake of showing his authority. His will is founded in reason. And, as we have just seen, it cannot be founded merely in Christ's mediation, it follows that it must be grounded on the great primary relation which we all sustain to God as the creatures of his hand.

Whether, therefore, we suppose the Lord Jesus Christ to be our atoning High Priest, as well as Prophet; or whether we regard him as a Prophet merely, we cannot, without the greatest inconsistency, suppose the morality of the Old Testament to be inferior to that of the New, or that the New is any thing more than an expansion of the same great principles which are found in the Old, enforced by additional sanctions.

Are these sentiments confirmed by Christ himself? The highest duty that man is capable of discharging to his God, is "to love Him with all the heart, and with all the soul, and with all the mind, and with all the strength." The highest duty that he can perform towards his neighbor, is to "love him as himself." To no higher degree of perfeetion than this can man attain under any possible circumstances. Yet our Saviour taught that on these two commandments hang all the *law* and the *prophets*. In summing up all the duties necessary for one man to discharge towards another, he said, "All things whatsoever ye would that men should do to you, do ye even so to them." And then adds, "FOR this is the LAW AND THE PROPHETS." *

PLYMON SEAVER AND THE VERMONT OBSERVER.

The last number of the Vermont Observer contains our article announcing the release of Plymon Seaver from prison, connected with various editorial expressions of sorrow, that the Sabbath Recorder should manifest sympathy for "this offender against law and order." Among other things, the editor says, "We know Plymon Seaver, and have known him from a boy, and know nothing against him, only that he has become a rank Murrayite, i. e. infidel, and cares no more for the *seventh* day than for the *first* day, and would as soon work on the former as the latter." Here then we have the sum and substance of poor Seaver's offending—he is a Murryite, i. e. infidel, and *therefore*, although nothing special is known against him, he ought to be fined and imprisoned for working on the first day of the week! Had this doctrine been advocated two hundred years ago by one of the persecutors of the English Anabaptists, it would not have surprised us. Nor should we have been much surprised to hear it from the lips of one of those old puritanic persecutors who thought it necessary to whip and imprison the early Baptists of this country for not bringing their children to be sprinkled. But to hear it from the editor of a Baptist paper in the State of Vermont, in the middle of the nineteenth century, we must confess excites our surprise. Does the editor really think, that in such a case imprisonment has a healthful influence upon the offender himself? If so, let him read Mr. Seaver's account of its effect upon him, which was to increase his hostility to the custom for neglecting which he was punished. Does he think it would serve as a warning to those who might be in danger of doing likewise? If so, we advise him to read some of the numerous articles which have been written upon the subject by those friendly to the imprisoned man. From them he will learn, that instead of serving as a warning, it has tended directly to arouse a disposition to do likewise. As a matter of policy, then, this imprisonment of Plymon Seaver has proved a total failure. It has put back the cause of Sunday sanctification in Vermont indefinitely more than the late State Convention has put it forward. Hence we think, that if the editor of the Vermont Observer would expend his strength in showing the folly of the whole proceeding, instead of finding fault with us for not approving it, he would much more effectually serve what he probably deems a good cause.

BAPTISM OF A PRESBYTERIAN MINISTER.—The Rev. Robert Wallace, who has been for the last twelve years pastor of the Free Presbyterian Church in Broad street, Birmingham, has recently embraced the views of the Baptists and been immersed. Mr. W. is spoken of in high terms, as an able and talented man. Though much esteemed by his church, and enjoying a handsome salary, he has renounced all for the sake of a good conscience. It seems that he had conceived a high respect for the character of the late Dr. Carson as a man and a theologian; and when the Doctor's Baptism appeared, he felt anxious to see how weak might be the arguments of a great and good man in favor of what he esteemed an erroneous and unscriptural view. Under this influence he commenced reading the work, in which he found facts and arguments that shook his old convictions on the subject and rendered him not a little uneasy. After various attempts to throw off the subject, in which he was unsuccessful, he at length commenced a careful investigation of it, which resulted in a conviction that there was no scriptural warrant for infant baptism. He spoke freely to his brethren in regard to his change of views, and finally withdrew from them to join a people among whom he thought the true mode of baptism was practiced.

ELDER ELON GALUSHA.

We have seen in some of our exchanges an announcement of the excommunication of this brother from the church to which he belonged. Most of our readers know, that Mr. Galusha was a minister of high standing in the Baptist denomination; and many of them are aware, that he adopted the views of Mr. Miller concerning the end of the world. The adoption of these views was probably considered heresy by the church of which he was a member,—we know it is so considesed by the [illegible] affecting his moral character was ever [illegible] him, we have not been able to learn. All the accounts which we have seen have been brief, simply stating the fact of his expulsion, but nothing more. We think it is due to the public—we think it is due to those who have long known and esteemed Mr. Galusha, and especially to those who have regarded him as one of the pillars of the denomination he represented—that it should be stated distinctly, and unequivocally, whether the church found any other sin in him than that of believing that "the end of all things is at hand." We hope some of our exchanges will enlighten us on this point. *

THE BAPTIST RECORD, a weekly paper which has been published at Philadelphia for nearly ten years past by the American Baptist Publication Society, is to be discontinued at the close of the present year. Three reasons are given for this course. The first is, a conviction that the issuing of a weekly paper is foreign to the objects of the Society. The second is, the exceeding difficulty of maintaining a neutral position in respect to Domestic Slavery since the withdrawal of the southern portion of the Church. The third is, that the Society can not afford to continue it at the expense of funds contributed for other purposes. It is quite probable, that the discontinuance of the Record will lead to the establishment of an independent paper devoted to the interests of the Baptists of Pennsylvania and New Jersey.

THE CHRISTIAN PARLOR MAGAZINE for November [illegible] neatly executed title page, and a fine plate of Philadelphia, where was gathered one of the seven churches of Asia. The articles, as usual, are of a high order. Among them are "The American Christian Citizen," "The Transplanted Flower" by W. H. Burleigh, "Sketches of Life in the City," "The Parlor," "Our Family," &c. Published by Rev. D. Mead, 141 Nassau St.

NEW JERSEY BAPTIST STATE CONVENTION.—A meeting of this body is to be held at Piscataway, N. J., on the 12th inst. Besides the regular business of the anniversary, Mr. Kincaid is expected to be present, and speak of his labors in other lands, the condition of the heathen, and the power of the gospel when preached among them.

☞ Our Pennsylvania brethren will no doubt take immediate action towards obtaining the passage of a law the coming session of their Legislature, which shall render them as secure in the enjoyment of their religious rights, as the observers of the first day of the week are. We send out this week an amended form of the petition we published a week or two since. We are advised that it is important to have two petitions circulated in each neighborhood, and each one of them signed by every individual, so that one may be sent to each branch of the Legislature. We hope that the signatures, not only of those who are actually members of the church, will be obtained, but also of all those who make it a matter of conscience to keep the Sabbath.

CORRECTION.—Some of our readers are aware, that there has been considerable difficulty among the officers and members of the American Female Moral Reform Society, touching the question who should edit their paper, and certain other matters connected with their internal organization. The disaffected persons have published one or two statements of their grievances, to which the regular officers have replied. We have not felt sufficiently interested in the strife to give it that attention which would be necessary to express an opinion as to the right or wrong in the case. But our attention has been called to a paragraph in the last paper of the minority, which demands a notice.

It seems that in order to substantiate some point in their case, the majority have availed themselves of the testimony of Mr. JOHN H. TOBITT. This testimony the minority have thought it necessary to invalidate, which they have attempted to do by intimating that Mr. Tobitt is a man of so little religious principle that he keeps his office open on "the Sabbath." Now it so happens that we hire an office of Mr. Tobitt, and that the 'Sabbath' work to which reference is here made is done by a man employed by us, who is probably as conscientious about resting on the *seventh* day of the week and working on the *first*, as most people are about resting on the *first*. Such being the case, the charge against Mr. Tobitt is UNTRUE and UNJUST. We are sorry it has been made, not only because it may injure an innocent man, but also because it may cast suspicion upon the other testimony of those who make one statement without sufficiently investigating the facts. We cannot doubt, however, that when the facts are known, every reasonable effort will be made to undo the injury which may have been done.

NO JEWS AMONG CRIMINALS.—The Recorder of New York, a few years ago, stated that during his term of office not a single Jew had ever been arraigned before him for crime, neither had he known a single representative of that nation to be in the penitentiary or almshouse. A table has recently been published, exhibiting the number of crimes committed in New York within the last six months, together with the birthplaces of the criminals. It includes a great variety of nations, but not a single Jew. Such facts speak loudly for the general morality of the children of Israel.

CHINA AND THE CHINESE.

Two addresses on China and the Chinese were delivered in New York on Wednesday and Friday evenings of last week, by Hon. FELTCHER WEBSTER. They consisted chiefly of facts and incidents which fell under his personal observation while on a recent official visit to the Celestial Empire. As the subject is one of very general interest, and as Mr. Webster's manner of treating it was remarkably lucid and concise, our readers will thank us for making the following copious extracts from the reports of the addresses which appeared in the Daily Tribune:—

In China there are three sorts of religion—that of Confucius for the learned and liberal classes, the religion of Landson, for the middle class, [illegible] is a hereditary Buddhist, but is also a follower of Confucius. There is no prohibition of religion in China, nor any established State religion. Not even the Christian religion would have been proscribed had it not been for the quarrels among the early missionaries themselves, who after much bickering had called in the authority of the Pope to settle the matter. This interference of a foreign potentate in the affairs of his kingdom aroused the deepest indignation of the Emperor, and its immediate result was the prohibition of the Christian religion, under pain of death, throughout his vast empire. Mr. W. then proceeded to institute a comparison between the Catholic religion and the Buddhism of the lower orders of the Chinese. Both had their idols, images, worship and prayer to saints, gifts; both burn incense; the priests shave their heads, &c. The Chinese, however, are constantly asking of their gods and saints the most trival things, and do not pretend to perform any act of the least importance without invoking their aid and protection. In every house is an image of the God of Longevity; and he is faithfully and devoutly worshiped, too. The Chinese Pantheon is pretty extensive. Mr. W. counted in a single temple the images of 60 deities. The Chinese are deplorably ignorant on religious subjects, and Mr. W. related having conversed with one of the lower class, or Buddhists, who had never before heard of such a thing as a future state of existence.

The personal appearance of the Chinese is just such as we see them pictured; and when a stranger sees them for the first time strutting and wadling about with their long tail queue dangling from the centre of their shining polls, his first and almost irresistible impulse is to catch hold of those tails and pull their owners over.

M. W. gave a very amusing account of an interview between his party and four Chinese dignitaries who brought a letter from the Emperor to the Embassy. The ceremonies were peculiar. First, the parties met with their hats *on* (this being the sign of honor there;) then the Chinese shook their own hands *at* their friends, which was another distinguished mark of politeness. Then the guests who were seated, according to Chinese etiquette on the *left* of their hosts, wishing to be profoundly complimentary, selected choice tit-bits which they put with their own greasy chop-sticks into their friends' mouths! They were obliged to submit with a good grace to this touching mark of civility, and had nothing for it but retaliation in kind, and this they faithfully practiced. But the crowning civility was the close and minute scrutiny which their illustrious guests made of our friends' clothing—hats, boots, coats, vests, suspenders, shirt-bosoms, &c. This in China is regarded as the highest honor which can be paid to a new acquaintance —except to ask his age!—which was performed in due course on this occasion. The Chinese didn't seem to eat much—but they manifested a decided liking for barbarian Champaigne and Cherry Bounce. The Chinese all converse in a very loud voice; and, toward the close of the interview, they seemed themselves to be pretty nearly as elevated as their voices. After about two hours spent in such intellectual interchange of civilities, the august bearers of the Imperial Letter took their leave—having served to fix indelibly the impression that the Chinese are the very reverse of us in everything, and that the intellectual, moral, political and civil obstacles to a closer union between the two people are about equal.

The voyage from Macao to Canton was described as being very pleasant, and allusion was made to the Floating City containing 300,000 inhabitants—all of whom live continually on the water, and thousands of whom never step foot on land from birth to death. Whampoa, a very beautiful place, is nine miles below Canton, and three below the barrier built across the river to keep off the English. The City of Canton is built on low ground with lofty hills on the East and prominence in rear crowned with a Tartar military station. The population of the City proper is estimated at between 500,000 and 1,000,000—but the suburbs contain probably as many more. In regard to the population of the whole Empire, Mr. W. is disposed to receive the statements of the Chinese themselves with more favor than has generally been allowed them. He made a comparative calculation and estimate by which he proved the capacity of China proper to subsist 240,000,000—while Chinese Tartary had probably a population of 70,000,000—thus overrunning the Chinese estimate, which is 800,000,000 for the whole.

In regard to the subject of small feet, Mr. Webster said that the Chinese manifested as much astonishment at the small waists of the American women as these at their small feet—wanted to know if such waists were not very painful and distressing.

They have a good many beggars in Canton, but not more in proportion than in European countries. The Government pursues a rigid course of non-interference in the affairs of this favored class. They are entitled by law to visit any man's house or shop they please and make all the noise they can with their nefarious instruments of music, until they get the *cash* out of him. If he is obstinate, they are patient; if he is all endurance, they are all perseverance; and it becomes a most ludicrous contest between the most active and persevering annoyance on the one side and an appearance at least of the most stalid indifference on the other.

The Government of China is patriarchal—a pure, unalloyed despotism. The Czar of Russia does not exercise powers near so extensive or so complete as the Emperor of the Chinese. He is not only the owner of all the soil and wealth in the Empire—the absolute arbiter of the lives and fortunes of his subjects—the originator and embodiment of all law and justice—but the mediator between Earth and Heaven—the direct interpreter of God himself. The Empire is divided into Provinces, each of which has a Governor appointed by the Emperor and directly responsible to him for the good order, tranquility and virtue of his Province. These Provinces are subdividrd into Districts, Towns and Hundreds, each of which is managed by a subordinate officer. But the great characteristic of the Chinese Government, and which pervades all its ramifications, is that each department, each member of every family, every individual, is made directly responsible for the good conduct of every one else. If a crime is committed, the whole town, district or province, is held accountable, and the magistrates and officers are especial objects of punishment. If one member of a family commits a theft, the whole family —father, mother, sons and daughters—are bamboozled until the guilty one confesses. The Emperor acts on the principle that inasmuch as he maintains the Government and exercises all the functions of legislation and execution, the people whom he thus consecrates to honor ought to make any sacrifice in order to aid him. If the authorities are vigilant and impartial, no crimes can take place—if parents do their duty faithfully, children will be virtuous; this is the imperial dogma, and one which is very literally acted upon. A very striking illustration of this was given in the case of an American who lost his watch while making his way through a mob at night. Without much expectation of recovering his property, he stated his case to a Magistrate, who promised him that his watch should be restored in three days. The first step was to collect all the police officers in the place (about 100 or 200) together and throw them into prison. One of the leading ones was then taken by the Magistrate and told that he *must* find 'that' watch, and that all his companions should remain imprisoned till he had accomplished it. Well, the policemen all had wives and families—*they* all had friends and relatives. The contagion spread—every body was interested in getting these worthy men out of limbo, and the spectacle was presented of a whole community turned thief-catchers. Suffice it to say, the watch was found within three days, and the unlucky police officers were liberated.

The adroitness of the rogues is as great as the vigilance of the Police. The burglars there sometimes strip themselves stark naked, oil their bodies all over, conceal knife-blades in their hair, and then slip through the hands of those who attempt to secure them, or cut the fingers of whoever would grasp them by the hair. It is not strange that Chinese burglars should have ways of their own, as everything in China is reverse of what it is with us. They mourn in white —their compass points South—they put their saucers on their cups—the sun goes round the earth—the earth is a perfectly square, flat body—they punish the innocent to find out the guilty—they shake their own hands instead of those of their friends —they *whiten* the soles of their boots—the *left* hand is the post of honor—and how is it to be supposed that their thieves should be like ours? In China one thing is certain: crime brings punishment as surely as evaporation brings rain. For every crime *somebody* must be punished. And, like rain, punishment might be said to "fall alike upon the just and upon the unjust."

The reigning family is Manchoo-Tartar. In 1644 the Manchoos, until then tributaries, rose and seized the Government, marking their way with the most frightful slaughter and devastation. On assuming the reins, the Tartars wisely refrained from making any violent changes in the government or costume of the people—so that the revolution was, after the suffering caused by the war had subsided, merely a change of rulers, not of government. One thing the new dynasty prescribed, and that was remorselessly insisted on—the shaving of the head and wearing a queue. This is a Tartar custom. The Chinese, before the revolution, all wore their hair naturally. But the Tartar was inexorable—he would have nothing to daily remind the Chinese that there was a conquering and a conquered people in the same empire—and all China was shaved in a day!

There is no hereditary aristocracy in China. A few members of the Imperial Family and of the descendants of Confucius, are allowed small annuities from the Government and permitted to wear the yellow sack. But rank in China consists almost entirely in official dignities, and expires with its possessor. Offices are usually the reward of good conduct or literary distinction. There are nine grades of official rank, which are distinguished simply by the button on the cap and the peacock's feather. The highest corresponds to an English Duke, and its possessor is distinguished by a red button on the top of his conical cap and a two-eyed peacock's-feather. Wealth is regarded very little in China. It never confers respectability; and although it can purchase offices and honors, yet they command only the exact deference prescribed by law, and are otherwise held in contempt—while offices conferred as a reward for good deeds are regarded quite in a different light.

Filial duty is the strongest and most predominant of all sentiments in China. Their romances are filled with exaggerations of it, as ours of love. Extraordinary instances of filial devotion are publicly rewarded; and sons often, in cases of crime on the part of the father, step in and are punished in his stead. This affection is like although more sacred than that of husband and wife with us. The wealthy Chinese build temples to their ancestors, and all worship the dead.

Two things tend powerfully to establish the extreme antiquity of China—her Language and her Government. The latter is patriarchal—the earliest and most primitive form of Government; and the Language is that of Hierogyphics, which is also universally recognized as the first attempt at a written language. The Chinese language consists entirely of independent characters, intended originally to represent ideas by pictures. There are 200 radicals, 800 primitives, and about 80,000 arbitrary signs in the Chinese language—each one of which must be learned before you are a complete Chinese scholar. One might as well go to work remembring all the faces he sees in New York in a month as to remember all these signs.

General Intelligence.

EIGHT DAYS LATER FROM EUROPE.

The steamship Caledonia reached Boston on Monday morning last, bringing Liverpool dates to Oct. 19. She had 118 passengers. The follow summary contains the principal news of general interest.

The cotton market is still depressed, and prices have a downward tendency.

The prospect of the harvest is still uncheering, and corn is rapidly rising.

The American provision trade is flourishing.

There is quite a warlike activity going on in the dockyards and naval arsenals of England. In the share market speculation goes bravely on.

The failure of the potatoe crop in Ireland is a most distressing event. The accounts connected with this subject, from all parts of that country, are painful in the extreme.

The Puseyite rupture has taken an important turn; Mr. Newman and a batch of his friends having seceded and joined the church of Rome.

The French have been again overreached by Abd-el-Kader. He surprised and captured 200 men of their troops.

Mrs. Fry who for so many years devoted her time and her purse to ameliorate the miseries of the inmates of our various prisons, died after a protracted illness.

The Basle Gazette publishes intelligence of the slipping of a mountain in the Grisons. on the 17th ult. It occurred at Buschlaws, and carried away an entire forest of young trees. On the 14th another catastrophe of the same nature occurred; immense masses of rocks were rolled into the valley, the inhabitants of which fled in the greatest consternation. The damage done is estimated at 400,000f.

Mons. Jobard, a Belgian, has invented a process for procuring gas equal to that from coals, from oil and water.

France.—The success of Abd-el-Kader has greatly incensed the French people. A correspondent of Wilmer's Times, says:

"France will take a stern and terrible vengeance; the defeat of Djemmaa-Ghazaouat will be wiped out in fire, and desolation, and slaughter. It will be repaid ten and twenty-fold upon the people, if not upon the victors. Already have twelve thousand men received the order to march instanter to Algiers, and a naval force is destined for the same place. Abd-el Kader will be pursued even into the very heart of the empire of Morocco, and Morocco will pay dearly for harboring him. Marshal Bugeaud, who had returned to France with the intention of never again going to Algiers, has departed for the seat of his ancient government, to resume the supreme command."

Intelligence had been received by way of Marseilles, that at the close of another desperate struggle in the westward of Algiers, 200 troops, and among the number five officers and forty Zouaves, surrounded on all sides by hosts of Arabs, and summoned to surrender as prisoners of war, laid down their arms.

Two curious documents have just been published. They are letters of the celebrated Talleyrand to the Pope and the Archbishop of Paris, written shortly before his death, in which he bewails his secession from, and hostility to the church, as well as his connection with the French Revolution and the government that resulted therefrom. These epistles, in fact, are a recantation of all the doings of his life, and the manifestation of a sincere desire to be reconciled with Holy Church.

On the 8th ult., was Louis Phillippe's 73d birthday, and he was never in better health.

A recent official return establishes that separation between married people pronounced by the law courts, are increasing in a remarkable manner. In 1837, for instance, they were 643; and in 1843, 1077. The cause of the greater part of these separations are adultery. They have no divorces in France.

In Paris there are 396 newspapers, with 700,000 subscribers, and in the departments of France 898, with about 350,000 subscribers.

Revenue of the United States.—The receipts from customs for the fiscal year ending 30th of June, 1845, will exceed $27,500,000; from public lands, $2,000,000; miscellaneous and incidental sources, $163,998; making in all, over $29,700,000. There was a balance in the treasury 1st July, 1844, of $7,857,379,64, which, added to the receipts, will make a total of over $37,500,000. The expenditures for the same time were about $30,000,000, which leaves a balance in the treasury of above $7,500,000. In the items, the expenditures under the direction of the war department were very large, being over $15,000,000, or more than one half of the whole expenses of the government.

Prejudice in England.—Frederick Douglass, writing from England, says: "One of the most pleasing features of my visit, thus far, has been a total absence of all manifestations of prejudice against me, on account of my color. The change of circumstances, in this, is particularly striking. I go on stage coaches, omnibuses, steamboats, into the first cabins, and in the first public houses, without seeing the slightest manifestation of that hateful and vulgar feeling against me. I find myself not treated as a *color*, but as a *man*—not as a thing, but as a child of the common Father of us all."

Another Large Robbery.—The upper part of this State is overrun by a regular organized band of itinerant burglars, who hold correspondence with each other at stated intervals, and, meeting at some appointed rendezvous, divide the proceeds of their villainy. This is the only way in which we can account for the numerous depredations of which New York is the constant theatre. Within a few days, Mr. Davison, grocer, of Kingston, has been despoiled of between $1300 and $1400 in gold, which he left in his dwelling, connected with the store. The box which had held it was found under a barn, close by—a watch, two dollar bill, and some papers, being left untouched—thus showing that the thief, whoever he may be, is an experienced burglar, and, knowing well enough that these articles might serve to identify him, had wisely left them behind.

The Potato Rot in New Jersey.—We learn by the Burlington Gazette that Nathan Stowell, of that place, has directed his attention for four years past, to the subject of rot in the potato, in hopes of discovering the cause of a disease which begins to threaten very serious consequences. Mr. Stowell thinks the rot is owing to sound seed having all run out, and that too little new seed has been procured. He has himself produced a fine crop of new potatoes from the tabers of the Foxite variety, and out of nearly fifty bushels, not a single potato is diseased. The vines are free from blight. A patch of Mercers, close by, was grievously afflicted with the rot.

Save the Pennies.—The people along the way from Memford to Camden, N. J., were a short time since, struck by a singular phenomenon in the road. For miles together, there was a regular deposit of cents; and as there was no claimant, the people who lived by the way turned out to gather up the drippings, and a pretty collection was taken up. For miles there were receivers. The road and ruts were trodden close, and even the charcoal men, who invariably sleep on their coal in the progress downward, were wide awake. It appears that a bag containing *ten thousand* cents had been put on the top of a stage, and after some shaking, either the string broke, or a hole was worn. One of the pennies, not having any particular attachment to the sack, popped out, and then another went, and so each followed his file leader, until the bag was empty and the road well lined.

Saccharine Food.—The Manchester Guardian, after quoting a paragraph from our last week's paper, on the use of molasses for feeding cattle, says—"Some thirty or forty years ago, Dr. Cartwright, the inventor of the power loom, communicated to the Board of Agriculture an interesting account of some experiments he had made on the effects of sugar in fattening sheep. He states that he gave to fifteen sheep four ounces of sugar each per day, mixed with other food, and, in the short space of twenty-eight days found, that on the average, they had increased upwards of one-fourth. As to the cost of the sugar, he was of opinion that sugar, supposing it to be purchased at 4d. per lb. would at the rate of four ounces per day, be paid in a return of flesh, exclusive of the advantage of expeditious feeding, and the benefit to be derived from the manure." [London Times.

Stump Clearing.—The Maine Farmer recommends the following simple and efficient method of stump lifting, and states that it has been adopted with great success.

Take a strong, stiff, hard-wood stick of timber, say fifteen or twenty feet long and six inches diameter. Cut around the stump and take off some of the roots. Then place the timber upright against the stump, and chain them together strong. From the upper end, which is now in the air, let chains pass to the axletree of a pair of cartwheels, to the tongue of which a pair of strong oxen are attached. When all is ready, start the oxen along, and the stump "*keels over*" as easy as you capsize a cabbage in the garden.

Singular.—While some workmen were digging near the granite bridge in this place, a few days since, they came to several maple and oak logs on a gravely bottom, twenty feet below the surface. In one of the logs was a hive of bees, a good deal decayed, but still in a tolerable state of preservation, the wings, legs, etc., of the little laborers being perfectly distinguishable. Several oil nuts were also discovered, whole and sound. It is but a short time since large trees, a century old, whose trunks were imbedded in the soil, were growing upon the spot. Probably this miniature Herculaneum, while "teeming with life and industry," was buried in the earth long ago by a slide from the elevations in the neighborhood. [Manchester (Vt.) American.

SUMMARY.

No attornies are allowed by law in China, but some assuming that character, act in that capacity contrary to the imperial mandate. They are thus curiously described by a literary Chinese:—"Villainous and perverse vagabonds, who are fond of making a stir, and who, either by fraudulent or crafty schemes, excite discord, or by disorderly and illegal proceedings, intimidate and impose upon the people."

In Benares, India, there are 5,000 places of worship; and there are supposed to be 50,000 Brahmins in that single city. One individual has presented $1,200,000 to the different shrines simultaneously, for the support of heathenism. A missionary saw the money carried through the streets; there were between thirty and forty *cart* loads.

"Flogging," says Gov. Hammond, in his letter to Clarkson, "is not degrading, and unless excessive, occasions little pain."

On the above, the Boston Recorder remarks:—"It makes all the difference in the world who takes the flogging. A hundred lashes well laid on to Gov. Hammond's own back, would teach him never again to insult mankind with such a declaration."

From America, India, and China, about 260,000 letters were sorted in one day at the London Post Office.

The shares in the Cunard Boston Steamers, which originally cost £1000, sell in England at £2500. The company invest their profits in new boats, &c.

Rev. Dr. Joseph Wolf has taken up his residence at Mechlin, and has accepted the chaplaincy of the English Protestant Chapel there, where he will perform divine service every Sunday.

A correspondent of the Hallowell (Me.) Standard, who lately visited Charles T. Torrey, in the Maryland Penitentiary, states that his confinement is undermining his health; his eyes are dim, his voice hoarse, and his spirits depressed; and it is feared he cannot live out the period (five years) for which he was sentenced.

Mrs. Hannah Gough died in New York recently at the extraordenary age of 109 years 11 months and 15 days. She had seen and conversed with every President of the Uuited States.

A quarry of the most beautiful variegated marble, commonly called serpentine, has been lately discovered in Florida, Mass. Specimens, which surpass the Egyptian in beauty and variety of colors and susceptibility of polish, have been shown us, which we learn are a fair sample of an inexhaustible mass. The grain is finer and the structure more compact than that of other marble in this region, and when polished in thin slabs, the clouds and different shades of color are of great beauty.

Among the manufactures established at Cincinnati, that of stoves is growing into much importance. It appears from an official statement that forty-five thousand stoves and grates are manufactured there annually, by twelve foundries. These articles are valued at $512,000, and of the number mentioned, above thirty thousand are cooking stoves.

A stranger lately obtained a loan of a hundred dollars from one of our merchants, securing repayment by the deposite of a cask of extra brandy. He went his way. "On a full examination," says the Chronicle, "it was found that a copper can, which contained a small quantity of brandy, had been firmly fitted around the bung hole, and all besides was water."

The remains of Mrs. Gilson, of Schenectady, one of the passengers lost in the steamboat Swallow, were discovered on Thursday, two miles below Athens, and though in a state of decomposition, they were identified by a watch with her name on it. The money she had with her was also found. The watch had stopped at ten minutes past eight, which was about the time the boat sunk.

The Lowell Journal states that the Electro-Magnetic Telegraph between Boston and Lowell will be completed in a few weeks; that the workmen are now putting up the posts; and that the line will run along by the railroad. It is a Lowell enterprise, and will be the first Magnetic Telegraph in New England.

At the recent Circuit Court of Westchester, a breach of marriage promise was brought against Addison Hill, by Esther Conklin. The courtship was of some two years continuance, and the time for the ceremony twice agreed upon. The circumstances justified the jury in giving damages in the sum of $4,041, and 6 cents costs.

As soon as your apples are gathered, prepare the following mixture and give your trees a painting—take in the proportion of two gallons of soft soap, one pound of flour of sulphur, and one pound of Scotch snuff, mix the whole together, and apply it to the body and roots of the trees above ground. This will not only destroy the eggs of insects, but prevent injury from mice and rabbits.

A writer in the Morning News recommends the use of the Magnetic Telegraph on our Atlantic coast to herald the approach of northeast storms. It is well known that they commence in Philadelphia often some hours sooner than here, and farther south—at Baltimore, Washington, or Norfolk—still earlier; and in New York before they commence in Boston. His plan is, to send word ahead of any hurricane or storm, and prevent loss and shipwreck by remaining at their wharves, instead of venturing out until the storm has passed over.

The American Whig states, that a brick building, three stories high, and 154 feet long, is now going up at Thompsonville, Ct., for the purpose of accommodating newly invented Knitting Machinery, by which each girl employed, can knit sixty yards a day!

The Great Britain will not make a return trip to America until next spring.

The egg trade of Cincinnati is not short of $100,000 per annum. Not a few farmers in Ohio, pay all their family expenses from the proceeds of the sale of this one article alone.

The Big Gun recently made in England for the U. S. steamer Princeton, is now on its way to this country, and may be expected here in a few days. It was shipped on board of a packet, which was to sail from Liverpool the latter part of September.

Price, the Post Master at Hamburgh, who stole money from letters passing through his hands, has pleaded guilty, and been sent to Auburn for a term of ten years.

The Newport Rhode Islander says that a sweet potatoe raised from the seed this season, in that town, weighed fourteen and three quarters pounds, and measured in circumference thirty-four inches. In shape it resembled a turnip more than a potatoe.

Those counties in this State in which there are manufactories have, with few exceptions, increased in population, while those having few or none, have decreased for the last five years.

Fifty or sixty barrels of flour were found afloat on Lake Erie lately—probably swept from the deck of some vessel in a storm.

The Session of the Presbyterian Church in Goshen, Orange county, have suspended several members of that Church for taking milk to the Railroad Depot on Sunday. This decision excites controversy through the columns of the papers in that village.

On last Tuesday, says the Morgantown, Va. Mountainer, at the Iron Works of E. T. Ellicott, in that county, 105 kegs of nails were cut in nine hours with nine large machines, and five small ones. This is said to be the best work ever done in the United States.

Some of the pews of Dr. Bellows' new church in Broadway were sold on Tuesday afternoon. Thirty-six pews, appraised at $19,000, brought $3,016,75—amounting altogether to $22,019 75. The entire value of all the pews is appraised at $70,000.

An immense establishment exists in St. Petersburg for the manufacture of locomotives for the different lines of railway now in progress. It is in the hands of Messrs. Eastwick and Harrison, of Philadelphia. They employ 3,500 men, Russians, Americans, English, and Germans.

The Morristown Jerseyman states that a bed of coal has been discovered, while digging a well at Mr. Nevin's Hotel, in the village of Basking Ridge. The well is nine feet in diameter. On the west side the vein is ten inches in thickness, and on the opposite side four feet, at only 13 feet from the surface. It appears to be more of a bituminous than anthracite nature, and burns with a beautiful flame.

Native Copper has recently been found on Portage Prairie and in Whitehall, St. Josephs Co. Indiana.

The mother of Rothschild, the wealthy banker, now in her 97th year, had recently a violent attack of illness; when she recovered she remarked to her friends about her—"No, no, my friends, I am not going to leave this world until I am quoted at par." Meaning that she would hold out till she had reached one hundred years!

One hundred and forty-four thousand, two hundred and sixty-nine dollars and fifty cents, were appropriated the last year, by the Roman Catholic Association for the Propagation of the Faith, to the support of Catholic Missions in the United States and Texas.

Gov. Baldwin of Connecticut has appointed Thursday the 27th of November next, as a day of public and social Thanksgiving.

It is stated that proposals have been handed in to the Postmaster General for a monthly mail to China, via Oregon and the Sandwich Islands. The estimated time in summer, allowing fifty days from Oregon to Canton, and thirty from Washington to Oregon, is eighty days. This is about twenty days less than the best passages of our ships from China direct.

The Boston Daily Advertiser says that the number of passengers by Railroad and Steamboats, between New York and Boston, in the month of September, by the several routes passing through Providence, and through Worcester and Norwich, was 19,314.

On Friday afternoon between the hours of two and half past three o'clock, over five thousand letters for the steamship Hibernia at Boston were deposited, stamped, assorted and dispatched from the Post Office of this city. An instance of dispatch fully equal to this also occurred in the newspaper department on the arrival of the Great Western, on Tuesday last.

Roxbury, Mass., was the scene of a destructive fire on Tuesday night, which destroyed the Spinning Factory of Messrs. J. Wheeler & Son, in Davis-st., and property to the amount of $27,000, $2000 of which only was covered by insurance. The fire is supposed to have originated in the accidental dropping of a spark among the hemp, when the operatives were leaving the building.

The steamer Niagara, Capt. De Groot, left this city at seven minutes past 7 o'clock, on Wednesday morning—reached Newburgh in 3 hours 9 minutes, Poughkeepsie 3 hours 58 minutes, Albany 8 hours 8 minutes, arrived at Albany 15 minutes after 3 o'clock, making twelve landings—leaving the running time 7 hours and 25 minutes, without extra effort being made. From Newburgh to Poughkeepsie, 16 miles, she ran in 47 minutes.

Two brothers recently went out bee-hunting in Madison township, Ia., carrying with them a gun for the purpose of shooting at a mark. One of them having laid it down, the other in jest picked it up, and ran off with it. A playful tussle ensued, during which the charge exploded, instantly killing one of the young men. Their names were Anderson.

On Friday a merchant while standing in a Bank in Boston had his pocket picked of $3,000. On the same day two forged checks for a considerable amount were paid by one of the Banks.

Mrs. Charlotte Stuart, widow of the late Gilbert Stuart, the celebrated painter, died at Newport Rhode Island, on the 9th instant, in the 77th year of her age.

The Long Island freight train on Wednesday brought in eight and a half tons of bass, taken in one day by three fishing companies.

Boston, according to the late census, is said to contain 115,000 inhabitants.

An unfortunate carpenter who had become tired of dunning a bad pay customer up Broadway on Thursday, resorted to the placard system, posting himself in front of his customer's door, with a placard, on which was printed—

"A poor Carpenter, waiting for his pay, $10 60 Due."

A great crowd collected but were soon dispersed by the police.

Ex. Governor Paine, of Vermont, has sent orders to South America for a number of Alpacas, with the view of naturalizing them if possible in that State.

Bishop Hughes confirmed 170 children in the Catholic Church at Paterson, N. J., on Tuesday.

A young lady who has formerly resided in New Richmond, Ohio, since early childhood, has just received intelligence that one of her relatives in England has deceased and left her £40,000, about one hundred and ninety-five thousand dollars. She has sailed for England to take possession, having left her heart in charge of a young clerk in Cincinnati.

Protestant Church at Jerusalem.—The long talked of Protestant Church at Jerusalem is likely soon to be commenced. It is now stated that the Sultan has given his permission for its erection, the firman containing his formal sanction to that effect has been issued. The delay, it is said, arose from the desire of introducing a clause against Proselitism, which the Porte has been taught by the French and Prussians to consider as the object which the Protestants have in view.

MARRIED,

In Adams, N. Y., on the 29th ult., by Rev. G. M. Langworthy, Mr. Leonard R. Green to Miss Mary B. Potter.

In Newport, R. I., on sixth day, October 24th, by Rev. Mr. Bradley, Mr. George I. Lewis to Mrs. Susan Allen.

DIED,

In Schenectady, on Thursday, Oct. 30, Mr. ABEL WARD, in the 46th year of his age. Mr. W. was an industrious and enterprising citizen, and has been for several years past, the keeper of the County Alms House. In him, the poor and unfortunate have lost a friend, and the public a valuable citizen. His earthly career was cut off in the prime of an active life. He was a man of strict integrity. The warmth and generosity of his heart, and the many pleasant social qualities which he possessed, had greatly endeared him to a large number of friends, by whom his death is keenly felt, and deeply lamented. [Schenectady Reflector.

LETTERS.

Asa West, Edmund D. Barker, Giles M. Langworthy, Noah H. Hallock, Samuel Davison, Isaac D. Titsworth, James A. Begg of Glasgow.

RECEIPTS.

Shiloh, N. J.—James B. Thomas, Elias Ayars, Auley Ayars, Zara Ayars, Jeremy Keen by Charles Bright, Abel S. Randolph, Clayton F. Randolph, $2 each; Seeley Tomlinson $1.

New Lebanon Springs—Dea. Sylvanus Carpenter, Joshua B. Maxson, $2 each.

Perryville, R. I.—Dea. C. Crandall $2, S. Green $1.

Hopkinton, R. I.—Eld. Christopher Chester $2.

Adams Center—Nathan G. Whitford $2.

Brooklyn—Mrs. Caroline Tucker $2.

Little Genesee—James B. Langworthy $2.

Independence—Decatur M. Clarke $2.

Alfred—Isaiah W. Green $2.

Berlin—Perry Stillman $2.

Petersburgh—Will Bro. Geo. Crandall inform us for whom $2 was sent by Eld. Estee?

PLAINFIELD FAMILY SCHOOL.

THIS Institution will commence its Winter Session on Monday the 27th of November. The course of instruction embraces all the solid branches of education, and is designed to prepare boys for college or mercantile pursuits. The French and Spanish languages, both written and spoken, are also taught on the most approved principle. References and other particulars will be given on application to J. O. MAURIAC, Principal.

Plainfield, N. J., Oct. 20, 1845.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. C. KENYON, Principal, and Professor of Languages.
Ira Sayles, Associate Principal, and Professor of Mathematics
Gurdon Evans, Professor of Natural Sciences.
J. R. Hartshorn, Professor of Anatomy and Physiology.
O. Stillman, Professor of Vocal and Instrumental Music.
Miss C. B. Maxson, Preceptress, Instructress in French, Italian, Drawing and Painting.
Mrs. M. B. Kenyon, Assistant in the Female Department.

From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

The Teachers' Classes, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also, to all the students gratis.

The Academic Year for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

Expenses.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL,

President of the Board of Trustees

BANK NOTE LIST.

	disc.		disc.
New England:	¼	Western New York	27
Calais, Me.	10	*New Jersey:*	¾
Lafayette, Me.	–	Small notes West N.J.	¾
Portland City, Me.	—	N. Hope Del. Bridge	1
Mercantile, Bangor, Me.	5	*Pennsylvania:*	½ to 1½
St. Croix, Me.	—	Relief notes	4
Westbrook, Me.	3	Berks County	
Concord, N. H.	5	Carlisle	1½
Grafton, N. H.	—	Chambersburg	1½
St. Albans, Vt.	1	Far. & Drov. Waynesb'g	2½
Bennington, Vt.	—	Franklin, Washington	2
Windsor, Vt.	—	Gettysburg	1½
Commonwealth, Mass.	—	Girard	2
Middlesex, Mass.	5	Harrisburg	1½
Newburyport, Mass.	—	Lewiston	2
Housatonic R. R. Ct.	par	Lebanon	1½
Pascoag, R I	10	Lumberman's	90
Agricultural, R I	10	Miners'	2
Providence Co., R I	5	Middletown	1½
Freeman's, Bristol, R I	–	Monongahela	2½
New York:		Susquehanna	50
City & most River bks	par	U. S. Bank	38
Clinton Bank, city	50	Wyoming	2½
Washington Bank, city	1	West Branch	2
Other Safety Fund	¾	York	1½
Do. Red Backs	¾	*Delaware:*	½ to 1
Alleghany County	52a30	*Maryland:*	to 1½
America, Buffalo	26	Baltim. & Ohio R.R. Co.	10
Binghamton	23a28	Cumberland	2
Brockport	25	Franklin	5
Cattaraugus County	17a25	Mineral	2
Commerce, Buffalo	26	Salisbury	3
Commercial, Buffalo	25	*Dist. Columbia:*	¾ to 1
Commercial, Oswego	35	*Virginia:*	1 to 1½
Clinton County	35	N.W. Bank of Virginia	2½
Erie County	30a42	*North Carolina:*	1¾
Farmers, Sencca Co	28	*South Carolina:*	1½
Hamilton	25	*Georgia:*	1½
Lodi	19a5	*Ohio:*	3
Lyons	35	Com. Bank Lake Erie	10
Merchants' Ex Buffalo	21a37	Farmers, Canton	20
Mechanics, Buffalo	39	Hamilton	20
Millers, Clyde	8	Lancaster	20
Olean	15a28	Miami Exporting Co.	40
Oswego	20	Urbana Banking Co.	60
Phenix, Buffalo	29	*Indiana:*	
State Bank N.Y. Buffalo	75	State Bk & branches	2
St Lawrence	70a52	*Kentucky:*	3
Tonawanda	40	*Tennesse:*	3
U. S. Bank, Buffalo	25	*Michigan:*	3
Union, Buffalo	21	Michigan & Branch	88
Watervliet	36	*Canada:*	3½ to ¼

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Miscellany.

CONSOLATIONS FOR THE LONELY.

BY MARY HOWITT.

There is a land where beauty cannot fade,
Nor sorrow dim the eye;
Where true love shall not droop, nor be dismayed,
And none shall ever die!
Where is that land, O where?
For I would hasten there.
Tell me—I fain would go;
For I am wearied with a heavy wo!
The beautiful have left me all alone;
The true, the tender, from my path have gone!
O guide me with thy hand,
If thou dost know that land,
For I am burdened with oppressive care,
And I am weak and fearful with despair.
Where is it? tell me where.

Friend, thou must trust in Him who trod before
The desolate paths of life;
Must bear in meekness, as he meekly bore,
Sorrow, and pain, and strife!
Think how the Son of God
These thorny paths hath trod;
Think how he longed to go,
Yet tarried out, for thee, the appointed wo;
Think of his weariness in places dim,
Where no man comforted or cared for Him!
Think of the blood-like sweat,
With which his brow was wet—
Yet how he prayed, unaided and alone,
In that great agony, 'Thy will be done!'
Friend, do not thou despair:
Christ, from his heaven of heavens, will hear thy prayer!

☞ Some of our readers are already familiar with the self-denying missionary labors of Rev. Hiram Wilson among the refugees from slavery now in Canada. Such will be glad to learn the facts contained in the following Circular. Others will be interested to read of the new and inviting field which is rapidly opening there.

CIRCULAR.

BRITISH AMERICAN INSTITUTE AND CANADA MISSION.

The undersigned, as the Committee of the Institution above mentioned, beg leave to bring before the Christian public a brief statement of its condition and wants, as well as the mission with which it is connected. This institute, which is conducted on the manual labor system, especially for the benefit of refugees from oppression and slavery, has its location in the township of Dawn, Canada West, at the head of navigation on the Lydenham river, 60 miles North by East of Detroit. Its site is commanding and beautiful, and in the midst of a fertile section of the country, where the climate is mild and healthy, and in that part of the province which is the easiest of access to the numerous emigrants from slavery. It has attached to it 300 acres of first quality land, held equally by white and colored trustees, who are all British subjects. Sixty acres or more have been cleared of the heavy timber, and brought under cultivation, during the last three years. A large school house, and several dwellings of moderate dimensions, have been erected and are now occupied; a framed barn was built the last year, and a pot ashery started. During the present year, a brick building, 30 by 32 ft., 2 stories high, the foundation of which was laid last fall, has been erected and will soon be completed and in use. Another building, of hewn timber, 22 by 34 feet, two stories high, is now in progress, and will probably be occupied by the first of December next.

Our agent, Bro. Josiah Henson, who labored assiduously last winter and spring in New England, returned in May with a report of his services and success highly satisfactory to the committee. As the result of his agency, a payment of $220 had been made upon the last purchase of 100 acres of land for the institution, and the deed secured—its operations have been sustained through the season, and its debts considerably diminished. (He has spent most of the summer itinerating at his own charges among the colored people of Canada.) Our present number of scholars is over 80. Applications for admission are frequent. We shall doubtless have at least 100 scholars the coming winter, and might have three times that number had we accommodations for them.

The Institution is now in debt to the amount of about $500, which is mostly due to the steward and others immediately concerned, for services rendered and monies advanced for its relief.

By reason of the late spring frosts and subsequent drought, our crops have come short. Had they been plentiful as usual we could hardly expect a supply, as the Institute is yet in its infancy, in a new country, with small improvements, yet rapidly increasing in numbers. But lately it has had important accessions from the house of bondage, of those who promise fair for usefulness, if educated. Several of these have been hopefully converted to God in the midst of a precious revival of religion now in progress in the Institution and community. At such accessions we rejoice, but our sympathies are moved and our souls weighed down with sorrow when compelled to turn away importunate applicants for want of a shelter and the means of subsistence. The principal labor for young men in the winter season is chopping and clearing land, the fruits of which we cannot begin to realise till the ensuing summer; yet every advance made upon the surrounding forest tells to the future advantage of the Institution by furnishing increased facilities for its expansion and support. Hence such aid as may easily be furnished by generous friends at the West, in the form of produce, (freightage paid,) to be shipped upon the Lakes and water courses to Detroit, Mich., care of Messrs. Gillet & Desnoyers, would be thankfully received; also such implements as axes, hoes, &c.

The importance of our work can scarcely be appreciated by those who have not by personal observation, become acquainted with the condition of the colored people, and the cruel prejudices of a share of the white inhabitants. We add that such is the destitution of the colored people in the western portion of Canada, as respects common school instruction, that we feel bound to act in their behalf. We have resolved to keep up intimate correspondence with our brethren in every part of the province, with the view of supplying the destitute.

It is proper here to allude to what has already been made known, that it is a prominent and fondly cherished object of the Manual Labor Institute to rear up Teachers of the right stamp, for the destitute and benighted poor. Thus acting for the welfare of the refugees and their children generally, and in harmony with the committee of the Canada Mission Board in Rochester, N. Y., we earnestly solicit help for the destitute, and would state that such means as may come through the Committee above named, or through any other channels, designated for the support of common schools, will be appropriated accordingly. This arrangement we doubt not will meet the approbation of all who feel an interest in the prosperity of the Canada Mission; and for the more effectual prosecution of the great work before us, we have extended a call to a most devoted and untiring friend of the oppressed, who, it is hoped, will soon be associated with us to promote equally the interests of the Institution and Mission which are indissolubly connected. We now ask the generous concurrence of Christian Philanthropists, with the generous designs of heaven in the prosecution and consummation of this good work, which seeks the disenthrallment and elevation of the deeply injured race with which most of us are connected. In the fulness of confidence and fraternal sollicitude, we commend to the kind consideration and sympathy of the Christian public, our beloved brethren Hiram Wilson and Josiah Henson, as the accredited agents for our Christian enterprize.

PETER B. SMITH,
JAMES STUMP,
EDWARD HARBERD,
GEORGE JOHNSON,
WM. P. NEWMAN. } Committee.

Dawn Mills, Canada West, Oct. 4, 1845.

Prayer.—No. 2.

I propose in this communication to notice farther, some things implied in offering an acceptable and prevailing prayer. If we would prevail with God in prayer it is evidently implied,

3. *That we ask for an object with the express desire that God may be glorified in giving us the desired object.*

God will never refuse to answer a prayer offered to him from such motives. The petitions of Elijah were all offered with special regard to the glory of God, and were accepted. Behold him as he sits upon the top of one of the hills of Samaria! His holy, calm and reflecting mind is aroused by the appearance of several of the servants of Ahaziah, on their journey to Ekron to enquire of Baal-zebub respecting the recovery of the king. His soul is filled with holy indignation at the thought, that the king of Israel—the descendant of Jacob, that man of prayer, should forsake the living God and enqire of, or pray to a dumb idol! I am ready to be used any way to show the people of Israel their error, and glorify thy holy name. "Arise," then says the angel of the Lord, "go up to meet the messengers of the king of Samaria, and say unto them, is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron? Now, therefore, thus saith the Lord, thou shalt not come down from that bed on which thou art gone up, but shall surely die. And Elijah departed." (2. Kings 1: 3, 4.) Elijah has delivered his message, and it is done with such confidence in God, the servants of the king dare not resist his words, but with mutual consent return and inform their haughty sovereign that he shall surely die. What an unwelcome message! Full of rage, he calls for an armed band to bring Elijah before him, for daring to interfere with his arrangements—his worship. The captain is excited by the flaming speech of the king, and with his spirit burning for *martial glory*, does not enquire what enemy he is about to encounter, but approaches the prophet who is armed with "the whole armour of God," and commands him in the name of the king to "surrender!" "If I be a man of God—if my interest is in the glory of God," says the prophet, "then let fire come down from heaven and consume thee and thy fifty," and it was done. Yes, the thunder bolts of heaven were at the control of Elijah, if needed to vindicate the character of Jehovah.

Again, the widow with whom the prophet sojourned, doubts the truth of the words of Elijah, and of his being a man of God. Her child dies. Elijah is reproached, and he carries his case to the Lord in prayer, beseeching him to restore the child to life again, and the dead is raised to life! What illustration drawn from scripture could the apostle James have used, that is so full of encouragement and instruction, as the case of Elijah?

But why is there so little of this prevailing prayer? Is it not because the object is desired for some other purpose than to glorify God? To pray for a revival of religion because their society is small, neighbors vicious, their relatives would be less troublesome if converted, or for any other object than the glory of God, is to ask amiss, to consume the blessing upon certain lusts, which he will never countenance.

4. *This prayer must be indited by the Spirit of God, if we would be heard and answered from heaven.*

To be under the influence of this spirit, we must be willing to be used by it unconditionally; for it will never dwell in the heart of him who will not submit to its teachings, or is in love with the spirit and things of the world.

"We know not what we should pray for as we ought," without the aid of the Spirit! How important then, that we have clean hands and pure hearts, that this divine Spirit may guide us into all truth so as to be heard in prayer, and saved from sin.

5. *Prevailing prayer implies faith in the Lord Jesus Christ as our advocate with the Father.*

Hence says the apostle (1. John 5: 14, 15.) "and this is the confidence that we have in him, That, if we ask any thing according to his will, he heareth us: And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him."

Our Saviour himself hath declared (John 14: 13.) "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." It is through the intercession of Christ that we are heard in heaven, and we have confidence that our petition will be answered only as we have faith in him.

I have heard individuals pray, who seemed to leave Christ wholly out of their petitions. His character as advocate was not even referred to, or His merit as a sacrifice for sin plead before the throne of grace as a reason why the desired object was asked for! "Without me" says Christ, "ye can do nothing." This every Christian knows full well, and when he feels the force of this truth he draws nigh to God by faith in Christ, asks and receives, and his joy is full. If Christians were ever called upon to offer the prayer of faith—prayer that will avail much, it is at the present time. Infidelity seems to be increasing in almost every community, and there is a lack of moral courage on the part of many who profess to be the friends of God and his word, to speak out against this God-dishonoring spirit.

Having done all on our part, we can put up our prayers to God with the reasonable expectation of being heard, and then we can "stand still and see the salvation of God." We have many objects to pray for, and let us all examine ourselves that there may not be any thing to separate between the Lord and our souls when we ask for a revival of his work. J. M. H. Dow.

Dover, Oct. 20th, 1845.

[True Wesleyan.

Bear Hunt—Thrilling Adventure.

KILLING A BEAR IN HIS DEN.

Mr. Charles Rounds, a citizen of this place, returned from a visit to his brother in McKean County, Pennsylvania, a few days since, and brought with him the head and foot of apparently the largest bear that has been killed, for many a day. Mr. Rounds has given us a detail of all the circumstances attending his capture, but which for the want of room, we are not able to give in full. It appears that the inhabitants near where he was killed, had been obliged to submit to his depredations upon their hogs, sheep, &c., until they could stand it no longer, and accordingly several of them, with Mr. Wm. S. Rounds and John Pool at their head, started in pursuit of him. Night and day for five days they followed his trail, but without coming up with him. Worn out with their tramp and want of rest, they concluded to stop that night and start afresh the next morning. A few hours after starting, their dogs came up to, and closed in with him. A desperate fight ensued, in which one dog was killed, and the other severely cut and bruised. He however succeeded in getting away, and returned to the company, when Mr. Rounds, with a heavy hickory club, started off in full speed, the dog leading. They soon came up to, and the dog closed in with him. The bear first struck him with his paw, then caught hold of him and would most likely, soon have killed him, had not Mr. Rounds come to the rescue.

With his heavy club he beat him so severely over the head that he was obliged to let go his hold on the dog. From this time Mr. R. and the dog kept close to him for some three or four miles, fighting him continually, when he arrived at the mouth of his den. As he started in the dog caught hold of him, and Mr. R. hold of the dog, but so exhausted was he, that he fell, and was thus dragged several feet into the opening to the cave.

As soon as he had recovered his strength and the remainder of the pursuers had come up with him, Mr. Rounds went into the cave to reconnoitre. After proceeding about 30 feet he discovered the bear with his back towards him, crouching in his lair but a few feet from him. He then returned, and, after cleaning their rifles and reloading them, Mr. R., together with Mr. John Pool, again entered the cave. Finding the bear occupying the same position that he did at first, when they had got within about ten feet of him, they fired and lodged four successive balls in and about his haunch, and then retreated out of the cave, the bear following them. As he emerged from the entrance, one of the gentlemen who had remained out, put a ball through his head, which finished the work.

The bear is said to have weighed upwards of seven hundred pounds!

[Alleghany County Advertiser.

CONTENTMENT.—Cowley having known the perplexities of a particular condition, readily persuaded himself that nothing worse was to be found, and that every alternation would bring some improvement; he never suspected that the cause of his unhappiness was within: that his own passions were not sufficiently regulated; and that he was harrassed by his own impatience, which would accompany him over the sea, and find its way to his American elysium. He would, upon the trial, have been soon convinced, that the fountain of content must spring up in the mind; and that he who has so little knowledge of human nature as to seek happiness by changing any thing but his own dispositions, will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove. [Johnson.

CORPORAL PUNISHMENT.—We would remind the few remaining advocates of extreme corporal punishment of the Smith, who called to his son to bring a more efficient hammer that he might *harden* the iron. The reply was, "Try the horsewhip, father, with which you *hardened* me."

FOR THE CHILDREN.

Be Kind.

Be kind to thy father—for when thou wert young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thine innocent glee.
Be kind to thy father, for now he is old,
His locks intermingled with grey,
His footsteps are feeble, once fearless and bold;
Thy father is passing away.

Be kind to thy mother—for low! on her brow
May traces of sorrow be seen,
O, well mayest thou cherish and comfort her now,
For loving and kind hath she been.
Remember thy mother—for thee will she pray,
As long as God gives thee breath,
With accents of kindness, then cheer her lone way,
E'en to the dark valley of death.

Be kind to thy brother—his heart will have dearth,
If the smile of thy love be withdrawn;
The flowers of feeling will fade at their birth,
If the dew of affection be gone.
Be kind to thy brother—wherever you are,
The love of a brother shall be
An ornament purer and richer by far,
Than pearls from the depth of the sea.

Be kind to thy sister—not many may know
The depth of true sisterly love;
The wealth of the Ocean lies fathoms below
The surface that sparkles above.
Thy kindness shall bring to thee many sweet hours,
And blessings thy pathway to crown:
Affection shall weave thee a garland of flowers,
More precious than wealth or renown.

The Dying Scholar and her Teacher.

There was a little girl in my own Sunday school, that was called at an early age to lie down and die. She was visited by her teacher with great frequency and urgency. The teacher, on the last occasion, found her very weak, and asked her whether she was happy; to which she replied, "Yes." On inquiring as to the ground of her hope, she said she was resting on the word of Jesus Christ. Pausing a little, she said to her teacher, "You have told me that Jesus will give to those who die and trust in him a golden crown in heaven." The teacher, with tears rolling down her cheek, said, "It is true; you shall have such a crown, according to the word of Christ." "O!" said the little girl, "shall you get a crown?" The teacher cut to the heart for a moment, paused for a reply, and the little darling lifted up her sweet eyes with gratitude to the teacher, (mistaking the object of the pause,) and said, "Well, if he does not give you a crown, I will take mine from my head and put it on yours." Such a response of gratitude from a child just soaring into paradise, would surely be enough to pay a large period of toil and labor. [London Bap. C. Mag.

YOUTHFUL TRAINING.—It is not an uncommon thing for the youth to feel, as he is sent away from home, and confined down to books, that it is really a hard way to obtain an education. He thinks of the brooks, the groves, or the hills and ponds near his house; of his skates, his gun, or his fishing-tackle, or of the social circle around his father's fireside, and sighs that he must be exiled from all these, and shut up in his naked room, among strangers, and there must unceasingly pore over his books. It is not to wondered at, that he feels so; but let him reflect, that this is the time to form habits, and to begin a course of mental discipline, which, in a few years, will raise him high in the esteem, the respect, aud the honors, of his fellow men. Every distinguished man has trodden the same path. There is no other road to knowledge, to improvement, to distinction. If the voice of experience could come to your ear, and if you could see the agony of the heart which those feel, who once had your opportunities, but misimproved them, you would be astonished to see the real value of your situation. [Todd.

I'M GOING TO BE A MAN.—A gentleman was visiting, some time since, in a family, where he saw a little lad about four years old. Calling the little fellow to him, he said,

"Well, my little boy, what do you intend to be when you grow up?"

He had asked the same question a great many times before, and some boys told him they meant to be farmers, some merchants, and some ministers. But what was the answer of this little boy? Better than all of them.

"*I mean to be a man!*" said he.

It will matter very little whether he is a farmer, or a merchant, or a minister; if he be a *man*, he will be successful, and be loved and respected. We have known some persons who never became men, but *great boys*, after they were grown up. Ask your teacher, children, what makes the *man*, and then like the little boy, aim to be one.

AN HONEST BOY.—That "honesty is the best policy" was illustrated some years since under the following circumstances, detailed by the Rochester Democrat. A lad was proceeding to an uncle's to petition him for aid for a sick sister and her children, when he found a wallet containing fifty dollars. The aid was refused, and the distressed family were pinched for want. The boy revealed the fortune to his mother, but expressed a doubt about using any portion of the money. His mother confirmed his good resolution—the pocket book was advertised, and the owner found. Being a man of wealth, upon learning the history of the family, he presented the fifty dollars to the sick mother, and took the boy into his service and he is now one of the most successful merchants in Ohio. Honesty always bring its reward—to the mind if not to the pocket.

AFFECTION IN A BRUTE.—There are many remarkable instances of affection in a brute that we do not often find in human beings. The Woodville Republican states that on the Pittsbare plantation two little negro boys who were recently riding an old poney in pursuit of cattle, when all of a sudden, a wild-cat leaped from a fence upon the pony and seized upon one of the children, the poney in a fright, jumped away. The older boy seized the cat to rescue the other from his claws and teeth, when the poney returned to their rescue, and actually stamped the wild cat to death! The poney is a pet, some 25 years old—lives in the yard and eats slops; is a great favorite—walks among the cradles with the utmost care; and, in gratitude for kindness, has exhibited a trait of character that would honor a man.

A Mark upon the Rumseller.

"*A mark should be set upon him.*" Ay, that is it!—*a mark!* He should be known in his true character of *Mercenery Poisoner*. Honest men should shun him, and never visit his slaughter-house of souls!

When he goes into the street let every honorable man and woman avoid him as a *walking pestilence*. Let children reflect, "there goes a *rumseller*." "There is the man who, for *three cents, will sell poverty, and death!*" "There is the man who *murdered* my father!" "There is the man who broke my poor mother's heart!" "That monster received my mother's last bed in pawn for rum!" "That man made a brute of my fair-haired brother!" "But for that *robber* I should have a *home!*" "Let him wear the livery of his master the devil!" "Drive him into his den!" "There's *blood* upon his fingers!" Lowell Standard.

"To see a man fearless in dangers, untainted with lusts, happy in adversity, composed in a tumult, and laughing at all these things which are generally either coveted or feared, all men must acknowledge that this can be nothing else than a beam of divinity that influences a mortal body."

[Seneca.

A martyr was asked whether he did not love his wife and children, who stood weeping by him? "Love them!" saith he, "Yes if all the world were gold, and at my disposal, I would give it all for the satisfaction of living with them, though it were in a prison: yet, in comparison with Christ, I love them not!"—Luke 14: 26.

INFANTILE POEM.

BY LADY FLORA HASTINGS.

When I kneel down my prayers to say,
I must not think of toys or play;
No! I must think what I should be,
To please God, who is good to me.

He loves to see a little child
Obedient—patient too—and mild;
Not often angry, but inclined
Always to do what's good and kind.

And I must love my dear mamma,
And I must love my dear papa;
And try to please them, and to do
Things that are right, and say what's true.

For God is always pleased to see
Even little children such as we,
Whose hearts (as angels' are above)
Are full of peace and full of love.

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Do. pickled		7 @	7½
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SEEDS:			
Clover lb. new		8 a	9
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Flax, rough		8 50 a	9 00
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SUGARS.			
St Croix lb		7¼ a	9
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Cuba, muscovado		a	
Havana white		10 a	11
Do Brown		8¼ a	9
SALT.			
Turks Isl bush		a	33
Bonaire,		32 @	33
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Liverpool, fine		1 35 a	1 45
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The Sabbath Recorder.

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED;

OR,

THE CONTINUING OBLIGATION OF THE SEVENTH DAY, AND THE UNAUTHORIZED SUBSTITUTION OF THE FIRST, AS THE CHRISTIAN SABBATH.

The SEVENTH DAY IS THE SABBATH of the Lord thy God; in it thou shalt not do any work." Exod. xx. 10.

"And Jesus came to Nazareth, where He had been brought up, and, AS HIS CUSTOM WAS, He went into the synagouge ON THE SABBATH DAY, and stood up for to read." Luke iv. 16.

"And the women also which came with Him from Galilee, followed after, and beheld the Sepulchre, and how His body was laid. And they returned, and prepared spices and ointments, and RESTED THE SABBATH DAY, according to THE COMMANDMENT." Luke xxiii. 55, 56.

"And ON THE SABBATH, we went out of the city, by a river side, WHERE PRAYER WAS WONT TO BE MADE." Acts xvi. 13.

"And Paul reasoned in the synagogue EVERY SABBATH, and persuaded the Jews AND THE GREEKS." Acts xviii. 4.

"I have COMMITTED NOTHING against the people or CUSTOMS OF OUR FATHERS." Acts xxviii. 17.

"And Jesus said unto them, Full well YE REJECT THE COMMANDMENT OF God that ye may KEEP YOUR OWN TRADITION. . . . . Making the Word of God of none effect through your tradition, which ye have delivered; and many such like things do ye." Mark vii. 9, 13.

"Whosoever, therefore, SHALL BREAK ONE OF THESE LEAST COMMANDMENTS, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever SHALL DO AND TEACH THEM, the same shall be called great in the kingdom of heaven." Matt. v. 19.

BY JAMES A. BEGG, GLASGOW, N. B.

PREFACE.

There are few subjects on which there seems a greater harmony among Christians, than with regard to the change of the Sabbath. By almost universal consent, in all the lands called Christendom, the *first* day of the week has come, in some sense, to hold the place which the *seventh* formerly obtained by divine command. The *reality* of such a change is assumed as a perfectly settled point,—admiting neither of dispute nor calling for inquiry,—and any attempt to impugn the decision which general practice may be supposed to imply, is by many regarded as equally hopeless and uncalled for.

It is, however, an important subject; and the very ease with which it has been disposed of by a great proportion of our community, ought to form a reason for their more willingly reviewing the grounds on which they have come to a conclusion. It is a question interesting to every human being, as relating to a divine appointment for the purpose of imparting to all a Father's blessing; and, therefore, not only deserving the serious consideration of all, that they deprive not themselves of a provided blessing; but they are also bound to inquire whether no disparagement be put upon the authority of the Lawgiver, by substituting a day of man's adoption for that which God has sanctified.

Besides, I apprehend that the sanction which numbers and comparative antiquity have conferred upon the first day of the week in the Christian Church, have never wholly succeeded in stilling the voice of God in man's conscience with regard to the Sabbath. There are, perhaps, few to whom, on reflection, it seems in no way strange, that authority more unquestionable, and evidence more direct, have not been given in the Bible, authorizing their departure from the day which the God of heaven so early and so formally set apart in commemoration of His resting from creation work—a day, the appointment of which, and the very special reason for its appointment, still stand embodied among those commands of universal obligation, which were written by the finger of God, and uttered amid the flames, and the thunders, and the lightnings, and the darkness, and the tempest, of Sinai's glory, at the appearance of the God of Israel, while the sound of Jehovah's voice, in loudest trumpet notes, made all the people to quake—a day since commended to our love and sanctification by the recorded example of the holy Jesus, followed by the practice of His faithful apostles and apostolic church. I believe the number to be indeed small to whom, in the hours of cool reflection, it has never seemed remarkable, that the claims of this day to Christian observance should so quietly have ceased,—as all admit that with no such impressive accompaniments, as those which attended its promulgation from Sinai, has its cessation been marked, or that cessation, as a fact, been in any open manner declared. And as the occasional disquiet which I know many have felt on the subject—all too easily put away,—may have been, and I doubt not often was, the power of divine truth, in the Spirit's striving with them, that the righteous will of the righteous Lord may in this matter find its place in their hearts, I would seek to avail myself of it as an argument for reconsideration. For, however awfully a charge of the Church's dereliction is herein involved, in the fear of that God whose solemn sanction the seventh day so often received, I am constrained thus to avow my unqualified conviction, that it has ceased to be recognized as the Sabbath of the Lord without the requirement of any competent authority,—nay, in opposition to the plain dictates of divine revelation;—and that, therefore, God's blessing upon it remains yet unrevoked, and that all his solemn sanctions still stand in force, and that in so secularizing it for so many ages, and from so early a period, the professing Church of Christ has been, and still is, in a measure, under the power of that delusion which Paul prophetically descried, and specifically foretold as the apostacy, or great "falling away."

In proposing to discuss the subject, the order I wish to adopt in the consideration of Scripture texts, is that of time. I conceive that in no form could the subject be presented more distinctly, nor in any manner less liable to objection, than by simply tracing through the Word of God, in chronological order, the accounts given of the Sabbath, from the record of its original institution to the latest and most minute details of its millennial observance, prospectively given in inspired prophecy—the oversight of which last intimations of the divine will, has, perhaps, more than any other reason, contributed to the church's departure from God's appointment.

A very full view of the whole subject will thus be presented, and the ground of many objections examined, some of them more peculiar, and others more common, with those who have undertaken the vindication of the church's Sabbath. I had, indeed, contemplated a frequent and systematic introduction of quotations, in the examination of such arguments; and it is only an unwillingness to load my pages with the names and words of individuals, where opposition is so general, that has led me to abandon this design. Those acquainted with the manner inwhich the question has been discussed, and the nature of the arguments which are usually advanced for a change of the Sabbath, will, however, observe as I advance, that if not avowedly, yet in effect, I overthrow the assertion of the Westminster Divines concerning the sanctification of the first day of the week, since the resurrection of Christ—that I reply to the Irish Archbishop Whately, that there is now no Sabbath of divine appointment, but one only of the Church's enactment—that in the same manner I expose the inconsistency of the Bishop of Calcutta's idea (maintained also by Dwight, the popular American Professor and Divine,) of a "transfer" founded on the prophecy of "the new heavens and the new earth"—that I meet the suggestion of Mede, since taken up and insisted upon by Jennings and others, that it must have been the first day of the week that was originally observed under the divine command by the Israelites in the wilderness, subsequently changed into the seventh—and that I also reject the untenable idea, broached in the seventeenth century, if not one of the fancies of the early fathers, that *the Sabbatism which remaineth for the people of God*, refers to the first day of the week; a view which, in our own day, has been made the occasion of a most moving appeal by the Rev. Dr. Wardlaw, that this interpretation be received, in order that the church may not be deprived of the most direct text in proof of such a change. But although each of these points will be made the subject of individual consideration, the true value of such fancies will be best estimated when seen in connection with the many direct texts on the subject of the Sabbath which they are used to set aside.

Yet I would not omit here stating that, however objectionable their treatment of this part of the subject, some of these writers have illustrated with much beauty the nature and design of the Christian Sabbath. And to this I the more readily allude, as it is here less my design to enlarge upon what has often and recently been well urged, than by maintaining that which most deny, and which is generally ill understood, to recall attention to the fact, that it is the seventh day alone which God has sanctified and blessed.

Besides the growing indifference to any Sabbath, circumstances have of late rendered it more than formerly evident, that, even on the part of religious people, the unanimity in regard to the change is more apparant than real, and that all the influence of a wide-spread conformity and long-continued practice, have not wholly succeeded in obliterating from the minds of Christians the sacredness of the day which God has hallowed. In the discussions which have arisen from the various recent efforts for procuring new legislative enactments investing Sunday with sanctity, not a few have been made, on examination, to feel and confess that in the authority setting apart the first day of the week, there is little that is divine; and that the arguments usually urged in its support fall sadly short of what in most cases would be required for conviction. That it is altogether inadequate to establish the claims of Sunday to the name and place of God's Sabbath, it is presumed a faithful examination would suffice to demonstrate. To aid in this, is the object of these pages, in which, being assured that I have the witness of God's Holy Spirit, and seeing no reason to regard the question as one of obscurity, I will not abstain from presenting and considering the arguments which I believe to be regarded as affording greatest sanction to the Church's practice. The reception desired for what is thus to be advanced, is only that which it may be felt to merit when brought to the touchstone of divine truth.

While I hold it desirable how soon the Sabbath may be restored to the place assigned it of God, I have no wish to be associated with many of the principal promoters of the late opposition to the proposed Sunday Bills. Radically unsound were the principles avowed, and godless the feeling which was manifested in various of their movements. They little aimed at the glory of the Lord of the Sabbath; and, therefore, although I had withdrawn from business on the *seventh day* long before the recent altercations began,—and that on a principle which denies the right of any to apply God's Sabbath-sanctions to another day,—I could take no part with those in whose views I have so little sympathy, fearing less the evil of being unduly restrained in the exercise of my Christian liberty, than that of giving the appearance of countenance to the claims of impiety.

It may, notwithstanding, be charged against me, that by my weekly practice, and in these pages, as also in other forms of imparting instruction, I am seeking to create division, by unhinging the minds of men upon a subject which has long been dormant. To such a charge my answer is, that I am well assured it is the truth of God for which I plead, and I know that truth unites. It is error only that can justly be charged with the evil of division. I love those whe love the Lord, and would that they all knew His mind, and would possess themselves of the peace aud pleasure of walking in His ways, proving the yet higher blessedness of more perfect obedience. For, in striving to recall the attention of the Church to the divine appointment respecting the Sabbath, I am influenced not merely by a desire that glory should be given to God in his children's yielding obedience to his command. This of itself were, indeed, sufficient to warrant our utmost efforts for its attainment; but it should also be remembered that the appointments of God are directed by infinite wisdom, and are the gift of infinite love. The privilege of the creature, as well as the prerogative of the Ceeator, is involved in the question,—for God's commandments are not merely absolute, they are also the best that could be framed.

I therefore give thanks to the Lord who has led me back unto himself, that I have been given to know of a few to whom my observance of his day has been useful, in provoking to inquiry, and awaking from unsound repose. Those, therefore, who would say that the questison ought not now to be stirred, and who would regard the present attempt as only a troubling of the church, I would remind of Elijah's answer to King Ahab in reply to a similar charge, "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord." 1 Kings xviii. 18.

There are also some who, though convinced of the church's declension in this matter, yet deprecate discussion, from a fear of the triumph which thus the irreligious may be supposed to obtain, and the use which might be made of the arguments advanced, in removing the restraints under which such are now kept. That many may be disposed to avail themselves of any pretext for casting off the burden of seeming to set apart a day to the Lord, is indeed exceedingly probable; but, are we thence to infer, that it were better for the church herself to continue the perversion which former ages began? In all cases the sins of the friends of the Redeemer have proved occasions of stumbling to the weak, and have often times been made an apology for deliberate transgression by those who delight in evil. It is, however, to be observed, that the restraint which ignorance alone imposes is a very precarious tenure by which to bind the consciences of men; and the very weakness of the argument that pleads for God by appeals to which his Spirit cannot testify, may often have precipitated their rejection of the truth, also, in their disregard of what was manifestly false.

But to withhold from the avowal of a known truth, on such a ground, were to act on a principle utterly subversive of all hope of reformation; for the argument may be urged with equal force at whatever period existing evil of any kind is exposed. Too long have the friends of truth allowed the adversary thus to prevail; the time is now short, and admits not of delay—still less on such pretexts. We lift the warning voice, in the assurance that the Lord Jesus shall soon be revealed from heaven, calling each to an account of his stewardship; and not without a hope that, as in the coming fires of "the great tribulation," "many shall be purified and made white," they will then, at least, be brought to see the dishonor done to the name of Christ, by the declension of his church, and rejoice in being yet found "walking in all the statues and ordinances of the Lord blameless." But, whatever may be the issue in this respect, our avowal of the truth of God is to be independent either of the assurance of success, or apprehension of the contrary. Efforts made from love to God, in love to men, are seldom allowed to remain wholly fruitless; but our obedience to the truth, in the love of it, is to spring from a higher motive than our anticipation only of its favorable reception by others. "If I yet pleased men, I should not be the servant of Christ."

Besides, there are other considerations by which I am actuated in thus presenting evidence for the continuing obligation of the Sabbath of the Lord. During the years in which, by its observance, I had borne a silent testimony for God, I had often been urged to set forth, through the press and otherwise, the authority under which I so act—a solicitation with which I have the more willingly eomplied, that it has come from not a few who acknowledge that, having been led to a more close examination of the claims put forth for the first day, by my known observance of the seventh day, they have found themselves unable to obtain evidence in favor of the supposed change which they could regard as at all satisfactory, and were desirous of proceeding in their investigation till they should arrive at a proper conclusion.

Emulous, moreover, of the blessing pronounced by our Lord, when he said of his Father's law, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whoso SHALL DO, *and teach them*, the same shall be called great in the kingdom of heaven," (Matt. v. 19,) I have been desirous of the opportunity of presenting more generally this testimony to the church of Christ. May it be to the blessing of many souls! And if any who have not hitherto been led to examine the subject, should hereby be convinced, I pray the Lord of the Sabbath to inspire them with full confidence in his own gracious promise of provision for those who truly seek to do his will; and, kept from conferring with flesh and blood, may their souls find strength and quickening in a remembrance of the years of his right hand—when, without the violation of Sabbath sanctity, his people were blessed with abundance in the midst of a desert, and when, without loss of worldly substance, they afterwards sanctified a Sabbath-year as well as a Sabbath day—and may they be encouraged by an observance of the doings of the Lord, in all the wonders he has wrought in every age for those who in faith and love have followed him.

In a consideration of the church's declension, by what means the change of the Sabbath was affected, or under what temptations, ought to be less a question with us than as to the fact itself. The Scriptures are the standard of doctrine as well as of practice; and conformity to these is that to which we are called; and, in whatever we can discover departure from them, it is equally our duty and our privilege to retrace our steps, whether or not it can be made evident what has originally occasioned the aberration. However much a man, by careful inquisition of the facts contained in early ecclesiastical writings, may ascertain the time, or there discover the manner, and trace the progress of that change, yet his knowledge, so acquired, however desirable in itself, can never be made the ground of faith, either to himself or another. And, as the Word of God contains no authority for the change, so neither in its inspired history is the manner in which that change took place at all to be found, Nay, the partial obscurity which rests upon the history of the church, immediately subsequent to the times of the apostles,—felt on this, as on other subjects,—has had a still deeper shade of darkness cast upon it by historians, who, themselves approving of the existing condition of the church in this matter, appear to have been at little trouble to ascertain more fully the truth—if they have not rather been unwilling to tell all they knew. There are, therefore, some interesting facts little insisted on by those to whom we are accustomed to look for such information, and therefore still less known to common readers, which serve to explain, in no inconsiderable degree, how the evil was at first introduced, and by which its increase and maturity are more easily comprehended. To these we may, perhaps, at a future period, if allowed of the Lord, direct attention, in a separate Historical Account of the Origin and Progress of Sunday Sanctification.

35 ARGYLL ARCADE, GLASGOW, October 17th, 1845.

THE SIX-PRINCIPLE BAPTISTS.

Questions are so often asked in regard to the particular location of this people, and their distinguishing tenets, we have thought a brief reply might be satisfactory to many of our readers. They are found principally in Rhode island, where they have some twenty churches or more, four or five of them quite large. Some few of their members are found in this and other States, and occasionally uniting with regular Baptists. They style themselves "*Baptists of the ancient order of six principles of the doctrine of Christ and his Apostles.*" They reject infant baptism and hold nothing to be true baptism but the immersion of believers in the name of the Trinity.

They take the name of Six Principles from the six points of doctrine mentioned in Heb. 6: 1, 2. "Therefore leaving the principles of the doctrine of Christ, let us go unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptism, and the resurrection of the dead, and of eternal judgement." These six points in theology are the great principles of their creed, and essential to be believed by those who would flee from the wrath to come. They held formerly to washing of feet, but this has rather gone into disuse. Laying on of hands after baptism they hold to so rigidly, that it is a bar to communion where omitted.

They also hold to the following points of doctrine, viz: "The supreme divinity of Jesus Christ—the unity of the God-head—original depravity—salvation by faith—the absolute necessity of perseverance after the new birth—the resurrection of the body—the final judgement—the everlasting happiness of the righteous, and the eternal misery of the finally wicked."

SECRET OF SUCCESS IN PREACHING.

Fletcher of Madeley was one of the most earnest and successful of preachers. He was a man of prayer, much prayer, and herein lay the secret of his power.—His biographer tells us, that "his preaching was perpetually preceded, accompanied, and succeeded by prayer. Before he entered upon the performance of his duty, he requested of the great Master of Assemblies a subject adapted to the conditions of his people; earnestly soliciting for himself wisdom, utterance, and power; for them, a serious frame, an unprejudiced mind, and a retentive heart. The necessary preparation for the profitable performance of his ministerial duties was of longer or shorter duration, according to his peculiar state at the time; and frequently he could form an accurate judgement of the effect that would be produced in public, by the languor or enlargement he had experienced in private. The spirit of prayer accompanied him from the closet to the pulpit; and while he was virtually employed in pressing the truth upon his hearers, he was inwardly engaged in pleading that last great promise of his unchangable Lord "I am with you always, even unto the end of the world." From the great congregation he again withdrew to his sacred retreat, there requesting in secret that a blessing might accompany his public labors, and that the seed which he had sown, being treasured up in honest and good hearts, might sooner or later become abundantly fruitful.

All good ministers of the Lord Jesus do thus seek the blessing of God before and after their pulpit labor. But there is a great difference in the degree of earnestness and fervor with which they seek, and of course a proportionate difference in the degree of blessing which they gain. Some knock loudly, others faintly; some strike once, twice, thrice, others seven times; some wrestle with tears, others are comparatively formal. There is no gift of Divine Grace more precious to a minister of Christ than a spirit of persevering fervency in prayer, no gift which he ought to seek more earnestly and to cultivate more assiduously. Oftentimes, perhaps, when he is laboring away upon his discourses, and thinks that this and that presentation of truth *must* be effectual, the good effect upon his hearers is owing more to his prayers than his sermons, A minister's prayers may be compared to the powder, by firing which, the cannon-ball is sent upon its errand; without the prayers, his sermons will be little better than a heap of cannon balls without powder. There must be prayer from a heart on fire.

Some sermons are like a bright artillery-piece for a model; all finished, burnished, shining; every body says, what a splendid piece of ordnance! People stand and look into its mouth, and measure its breech, and lift the ball it can carry, and admire it without fear, for there is no powder in it. It is not meant to shoot any person, but to attract admiration as a finished piece of ordnance. An elaborate model-sermon, without prayer, is a gun that a man might put his ear to the muzzle without fear. And some sermons are like the artillery-pieces, that are wheeled into line in a *sham-fight*, and fired with blank catriges. There must be both fire and ball, if execution is to be done. Above all things, there must be much prayer. There must be prayer on fire.

GRAVES OF GOOD MEN.

That brotherhood of Christian men who were wont to assemble in old Bedford Chapel, to listen to the preaching of the sainted Cecil, and to pray together round the fireside of Henry Thornton, on Clapham green, have all gone to their rest. Cecil himself is long since gathered to his fathers. Wm. Wilberforce lies by the side of his friend Pitt beneath the pavement of Westminster Abbey; and hard by stands a marble statue in which the hand of the sculptor has cunningly portrayed the same sweet and placed expression which his friends love to remember and before which the friends of philanthrophy love to linger, John Newton—"the good Mr. Newton," as Wilberforce used to call him, sleeps among his flock in the parish church yard of St. Mary's. But the youngest and loveliest of that brotherhood lies two thousand miles away, under a spreading palmtree beside the walls of Tocat, where now and then after many and long intervals, an occasional Christian pilgrim stops, and reads through many tears, on a plain white stone. the name of HENRY MARTIN.

THE HOTTENTOT.

The Dutch farmers, or boors, in Africa, says Mr. Young, utterly despise the Hottentots One of these boors, was riding one day, when he saw a Hottentot, a young man, sitting under a tree. He rode up to him, and seeing he held a book in his hand, asked him what he was doing. "Reading," was the reply. "Reading!" said he: "reading what?" "The Bible!" retorted the other. "Why that is not for you; why there *is* not the name of 'Hottentot' in all the book!" "But I find my name *is* there," said the young man. The Dutchman alighted. "I won't believe you," said he,—"show it to me." The young man turned to these words, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." "Sinners," said he, putting his finger to the word; "there is my name."

The Sabbath Recorder.

New York, November 13, 1845.

LAW AND GOSPEL.

That the term *Law* is used in Scripture in different senses, is evident to every discriminating mind. Nevertheless the Sabbath controversy gives birth to some strange notions—notions, that had never been heard of but for a desire to set aside the authority of the fourth commandment. In their zeal to do this, some affirm, that the term is used in one sense only;—that there is no foundation for the distinctions of *moral, ceremonial,* and *judicial*;—that when Paul taught the abrogation of the law and its observances, he meant the *whole* law, and not the ceremonial in particular;—and that we are now under an entirely different rule of conduct, furnished by the New Testament.

We have asked such objectors, how they would convict men of sin, since the Scripture declares plainly that sin is the transgression of the LAW. 1 John 3: 4. What think you, reader, is the answer we received? Why, that law which convicts of sin, is the law of the New Testament, or that system given by Christ and his apostles, in contradistinction from that contained in the Old Testament. A certain preacher, holding forth in a neighborhood where the Sabbath excitement was running pretty high, remarked, "We hear a great deal about the law being necessary to convince men of sin, as if we must needs go back to the Old Testament. *Not so*, my brethren. The Apostle does indeed say, that by the law is the knowledge of sin; but it is *the law of the gospel.*" Well, brother, if it is 'the law of the gospel,' then is not the word used in at least *two* different senses? For you admit, and even insist upon it, that the Apostle teaches the entire repeal of the law, by which you understand the law given by Moses, including the decalogue. Yet you now find the Apostle making mention of a law, which gives the knowledge of sin, (Rom. 3: 20,) and which must not be transgressed even by Christians, (ch. 6: 15, compare 1 John 3: 4,) which law, you say, was not given by Moses, but by Christ. You therefore strangely contradict yourself.

But perhaps you did not mean to be taken rigidly as you said, when you averred that the term was used in one sense *only*. We allow you to correct yourself then; but if you have a right to affix different senses to the term, so have we; and it shall be our present business to inquire whether your sense is the correct one.

When one says that the gospel is a *law*, he ought to be very sure that he understands himself. For our part, we understand the gospel to mean *good news*. It is the good news, or glad tidings, of the pardoning mercy of God through Jesus Christ. We do not apprehend how, in the strict sense of the word, it can be a *law*. A law is a *rule of duty*. But the gospel, properly speaking, is no rule at all. It does not consist of injunctions. Injunctions may be founded upon the gospel; but the gospel itself is simply good news.

Now does the mere proclamatinn of this good news serve to convince men of sin? It may do so by implication, but not directly. As it is with chain-shot, so with divine truth; when one part of it goes, all the rest goes along with it. Still we must not confound things, which are in their very nature distinct. When the good news concerning pardon is declared to sinners, that law which they have before violated is brought up to their minds, and they feel guilty before God. But it would be impossible to produce conviction in this way, if they had received no previous knowledge of the law. Good news supposes the sinner already under condemnation by some law. On no other ground could it be good news to him.

Our attention is sometimes directed to those instances, where the 'simple story of the cross' has produced an overwhelming sense of guilt. Peter's sermon on the day of Pentecost is cited as an example. But that Peter's hearers were ignorant of the law, it were foolish to pretend. They were Jews, and well understood what was required by the great code of morals God had given them. Hence when Peter preached Christ, they straightway recollected that the *law* adjudged them to wrath. It was a natural association of ideas. Besides, he must be a very superficial reader, who does not see that in this very sermon the people were charged with having committed murder. (Acts 2: 23.) If this was not preaching the law, we should like to know what would be. (See Exod. 20: 13.)

Again, we are referred to the mode in which certain heathens have been converted. The missionaries, it is said, began by preaching Jesus as the Saviour of sinners; and although their hearers had never enjoyed the light of revelation, still they were struck under conviction. But notwithstanding those pagans had not lived in the light of revelation, and consequently knew nothing of God's law in that way, it does not follow that they had not attained to the knowledge of it in some other way. Indeed they must have had knowledge of it in some way; for it is admitted, that they knew they had done wrong. It matters but little whether the law of God is read in his Book, or whether it is brought into contact with the mind by some other means. The great point is to have knowledge of its principles. If the light of nature be sufficient to make known its principles, it answers the same purpose as a written code. Whether the heathen really do attain to a knowledge of this law without the aid of the written code, let Paul decide. (Rom. 2: 14, 15.) If upon the first hearing of the gospel they are smitten with a sense of guilt, it is no proof that the law had no agency to effect it. It had an agency; not, to be sure, through the intervention of any formal instruction out of the Bible, but in a way that answered the same purpose. The duties, suggested by their own consciences, were the same duties, that are formally embodied in the written code. No wonder then, that the simple proclamation of the good news should, by a very natural association of ideas, spring a deep sense of guilt, and convert them to God.

These instances then, so far from proving that the gospel itself, irrespective of any law operation, convinces of sin, only go to show that there is a principle in the human mind, by which kindred ideas are naturally associated; so that when a Saviour is declared, men are led to inquire whether they are condemned by any law, so as to need him.

[To be Continued.]

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THE NAME OF THE INSTITUTION.

A minister of acknowledged abilities, in preaching recently from the text, "What wilt thou do unto thy great name?" (Josh. 7: 9,) remarked, that one of the practical duties arising from the doctrine of the text, was to cherish profound reverence for those institutions to which the Lord has attached his NAME. The Sabbath was instanced as one. It was also remarked, that he who tramples upon the Sabbath, tramples upon the heart-strings of a nation's prosperity. Yet this minister of the gospel, instead of keeping the Sabbath himself, keeps the first day of the week, and, we doubt not, teaches others to do the same. Does he—can he suppose, that in keeping the first day of the week he keeps *the* Sabbath? The Sabbath is a *commemorative* institution. It celebrates the fact that God made the world in six days, and rested on the seventh day. It thus becomes a standing monument, attesting against atheism and idolatry. But what is the first day of the week? Does it also commemorate the work of creation, and thus bear witness against atheism and idolatry? Its abettors do not pretend that it does. On the contrary, they make it commemorative of a very different event, namely, the work of redemption. What business, then, have they to call it *the* Sabbath, as if it were the same institution? Would any sane mind call the celebration of our nation's independence, and the celebration of the landing of the pilgrims, the same? Does not any school-boy know the difference? They are different because they commemorate different facts. Call the first day of the week *a* Sabbath, if you please, but remember that when you speak of *the* Sabbath, you are understood to speak definitely of some particular institution called by that name in the Bible. You cannot say that the first day is ever called the Sabbath in the Bible. You know that by *the* Sabbath, the reference is to the SEVENTH day. To the seventh day the Lord has indeed attached his holy name, and we are therefore bound to reverence it. Isa. 58: 13. Exod. 20: 10. Matt. 12: 8.

But what claim has the first day of the week to be called *a* Sabbath? Has God ever called it so? "To the law, and to the testimony," and see. The search is vain. The Bible never calls it a Sabbath. Its claim rests merely on the usage of Christians. They are accustomed to observe it *as* a Sabbath, that is, as a day of *rest*, and therefore think themselves authorized to apply that name to it. But as God has appropriated that name to another day, and to commemorate a very different fact, we insist upon it, that such ought always to be the application of the term. The popular usage tends to mislead and deceive the people. When they hear their teachers insist upon the necessity of keeping *the* Sabbath, they naturally suppose the Bible Sabbath is meant. And then, finding that in the popular vocabulary Sunday is called the Sabbath, and that Christians keep it as such, they form the opinion that Sunday is the Bible Sabbath. Thus are the people DECEIVED. And the priests, "whose lips should keep knowledge, and of whom the people should learn the law of God at their mouths," take no pains to undeceive them, but deliberately set themselves at work to keep up the deception!

The distinguished minister, to whom we have alluded in the beginning of this article, may, for aught we know, be as honest in his views, as it is possible for any errorist to be. It is not against him in particular that we level our remarks, but against the entire brotherhood of those who combine together to shut out all inquiry upon a question which lies at the very bottom of Sabbath reform. How long must Sabbath-breaking be perpetuated in the land by the example and teaching of those who are set up as guides to the people?

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THE JEWS IN NORWAY.—It is stated in an English paper, that the subject of admitting Israelites into Norway has been referred to a committee of the Storthing, or Parliament, who reported favorably. If this measure should be carried, as we sincerely and confidently hope it may, it will prepare the way for removing all the disabilities under which the Jews are placed in that country. It will also be a practical and very desirable acknowledgment of the injustice which has so long been done to that people by subjecting them to imprisonment for violating the territory of Norway by their presence.

THE JEWS AT BOMBAY.—A recent report of the Society for Promoting Christian Knowledge, develops some interesting facts respecting this people. They are said to have been established in that part of India from time immemorial, and to have had no communication with any of their race in other quarters of the globe. When discovered by European settlers, they possessed none of the prophetic books of the Old Testament, and knew nothing of the history of their people subsequent to the first captivity—never having heard even of the destruction of the temple at Jerusalem. They are called "Beni Israel," and none of them bear any of the names peculiar to the tribes of Judah and Benjamin, which were so common among the Jews after their return from Babylon. They have the features of their race in a very marked degree, and are distinguished for intelligence and integrity. On this account they are not unfrequently promoted to offices of trust and responsibility in the army. Although they repeat their prayers in Hebrew, they have almost entirely lost the knowledge of that language, which very few of them understand. In this respect, however, they have improved within a few years past.

A CHURCH OF SABBATH-KEEPERS IN NEW YORK.

This object, so long desired by our denomination, but against which so many obstacles seemed to be arrayed, has at length been accomplished. A council, consisting of ministers, deacons, and other brethren, from the churches of Plainfield, Piscataway, Berlin, Preston, Pawcatuck, and Waterford, assembled at the house of Bro. Thos. B. Stillman, on the first day of this week, to take into consideration the request of a number of brethren and sisters to be organized as a distinct and independent church of our Lord Jesus Christ. Eld. Wm. B. Maxson was chosen Moderator, and Eld. Samuel Davison, Secretary. An able discourse on the character and order of the church of Christ was delivered by Bro. Maxson, founded on Matt. 16: 18, "And I say unto thee, that thou art Peter; and on this rock I will build my church, and the gates of hell shall not prevail against it." The devotional exercises were led by Bro. Davison.

The council, having received due satisfaction concerning the circumstances and gifts of these disciples, and finding that they were of one heart and one mind to serve the Lord in the maintenance of his worship, and the discipline of a church; also that they were sound in the faith, and their lives without blame in keeping the commandments of God;—unanimously resolved to recognize them as a sister church of Christ, to be known as the Seventh-day Baptist Church of the city of New York. Upon which, they having entered into a solemn covenant to do those things which devolve upon a Christian Church, Eld. W. B. Gillett gave the right hand of fellowship to Bro. Thos. B. Brown, their representative. A pertinent address was then made to the newly constituted body by Eld. Solomon Carpenter, and prayer for the blessing of the Great Head of the Church was offered by Eld. Alexander Campbell. The hymn

"I love thy kingdom, Lord;"

and benediction by the Moderator, closed these solemn and delightfully interesting exercises.

Our friends abroad will be interested to know, that this newly-organized band is composed of pious and substantial materials. They are *twenty-one* in number, *nine* of whom are males. Others living in the city will, in all probability, soon be added. It is expected that Eld. T. B. Brown will be chosen as their Pastor.

It is hoped, that the prayer of our entire denomination will be fervently offered for this infant church. They have nothing but the promise of God to cheer them. So far as their distinctive creed is concerned, the constituted arrangements of the social system are all against them; hoary headed error frowns upon them; the priesthood of a vitiated theology scorns them; and their own infirmities discourage them. God only can save them.

Their meetings for the present are held at the house of Bro. Stillman, 551 Fourth Street, every seventh day at 11 o'clock; and though a private dwelling, it is hoped that all who desire to behold our order will feel perfectly free to attend. They will at all times be welcome "for the truth's sake which dwelleth in us."

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MISSIONARY INTELLIGENCE.

To the members and friends of the Seventh-Day Baptist Missionary Association:

DEAR BRETHREN:—At the late meeting of your Board of Managers, they deemed it important to lay before you the following information of their doings, and the affairs of the society.

Br. Lucius Crandall, having completed his term of appointment at Newport, R. I., and vicinity, reported that he had not only supplied the pulpit in Newport on the Sabbath days, but that he had extended his labors to four other preaching stations in adjacent towns, and that he had the satisfaction, in addition to seeing the cause sustained in that ancient church, to know that the subject of the Sabbath is at present awakening more feeling and attention in that region than it has done for many years before.

Br. Crandall having now left that station, the Board have appropriated fifty dollars for one year to the church in Newport, to enable them to maintain the preached Gospel among themselves and others around them who incline to keep the commandments of God and the faith of Jesus; and we are happy to inform you, that they have, with this encouragement, engaged Br. Libbeus Cotterell, from Pawcatuck, to supply them for the present year.

Br. Thomas E. Babcock continues his labors with the church in Persia, Cattaraugus County, N. Y., and in adjacent parts. From Br. Babcock's reports, it is evident that his labors are productive of much good to the cause in that section of country. He has given a course of lectures on the Sabbath question, and one person has embraced the Sabbath to keep it unto the Lord, since his former report; and the church manifests a growing interest in Sabbath School, Tract, and Missionary efforts.

In addition to the home department, your Board have at length been able to make an appointment for a foreign field. Brother and Sister Carpenter, formerly Principal and Preceptress of the De Ruyter Institute, but late of Shiloh, N. J., having signified their readiness to enter upon a foreign mission, they were both unanimously approved and appointed as candidates for that work. They immediately made an entire consecration of themselves and all they possess to that good cause of the great Redeemer. Br. C. has since asked and obtained a release from his engagements at Shiloh, and is now in N. Y. attending the medical lectures in that city. These will occupy him for the present winter. In the mean time the Board have left the particular field of labor to which they are to be sent, open for further injuries. They have, for the most part, had their attention directed to Eastern Africa; but it has lately been proposed to them to inquire whether China and Palestine have not strong claims upon them as fields for a first missionary effort. Your Board feel, in reference to this matter, that they are sincerely desirous of being guided alone by divine Providence, having no other object to serve than the promotion of the cause of Christ, and the salvation of lost and ruined men; and hence they entertain no doubt but that, by the time our missionaries are ready to go forth, they will be in possession of such information as, with the intimations of divine Providence, will enable them to choose the right field. Br. Carpenter is now to be regarded as in the employ of the Board, and hence there is now no uncertainty about your subscriptions being immediately needed. Your Board have incurred these responsibilities in the fullest confidence that they will be sustained in them by the hearty co-operation of their brethren.

With the desire of carrying forward their present appointments, and still further enlarging their number, the Board have appointed Br. N. V. Hull, an agent in the State of New-York, to stir up our churches to this work, and obtain and collect subscriptions for both home and foreign missions between this time and the next anniversary. Br. Alexander Campbell was appointed to perform a similar service in the States of Rhode Island and Connecticut; and the Corresponding Secretary in New Jersey. The Board bespeak for these appointments the kind and prayerful regards of all their brethren. Let us as a people but be suitably enlarged in our own efforts and affections for the cause of the blessed Saviour, and doubtless we shall find a corresponding, yea exceeding, increase from the Lord.

SAMUEL DAVISON, Cor. Sec.

New-York, 10th of 11th month, 1845.

☞ Bro. SOLOMON CARPENTER having taken up his residence for the present in New York, requests his correspondents to address him at *No. 564 Fourth Street.*

CIRCULATE THE PETITIONS.

To the Sabbath-keepers in the State of New York:—

DEAR BRETHREN,—We trust that the following remarks will not be deemed out of place, or the result of a spirit of dictation. Matters of vast moment are at stake. Our religious liberties bave been cloven down, and our constitutional rights have been invaded. According to the decision of the Supreme Court in the case of Maxson *vs.* Annas, we may be compelled by any unprincipled man to appear before a civil magistrate on the Sabbath to defend ourselves or to submit to a judgment by default. The great question before us is, shall we tamely submit to such flagrant injustice? Or, shall we arouse ourselves, and use all constitutional means for a redress of our grievances? The Central Association, at its last session, appointed a committee to obtain able counsel in the above case, and, if thought advisable, to carry the same to the Court of Errors. Said committee have so far complied with their instructions as to take able counsel, and have become satisfied that there is a radical defect in the law, and that to carry it up to the Court of Errors would only subject us to a bill of cost without any prospect of relief. An appeal therefore to the Legislature to amend the law, is the only means left. The Central and Western Associations have advised to such a resort, and among others have appointed us as agents in carrying the above measure into effect.

We are informed, that a form of petition has been sent to all the churches in this State, which form we approve, with the exception of one clause. It prays the Legislature to pass a law, or to amend the act already passed, so as to exempt the "members of the Seventh-day Baptist denomination" from any liability, &c. Whereas we would suggest the propriety of inserting, in its stead, "all persons who observe the seventh day of the week."

Dear Brethren—Although our civil and religious rights in the article of the Sabbath have been grossly outraged, yet we rejoice that the sacred right of petition is yet respected in *New York.* Permit us therefore earnestly to urge you to make a business of circulating petitions in every section where there are Sabbath keepers to circulate them. Present them to your first day friends, and obtain as many signatures as you can. Let it be immediately attended to, that when the Legislature meets we may be ready to present such an array of names as shall command attention. Let your petitions be forwarded at the opening of the Legislature, that they may not be neglected through the plea of want of time.

ELI S. BAILEY,
NATHAN V. HULL.

Brookfield, Nov. 5th, 1845.

Religious Anniversaries, similar to those of May in New York and Boston, were recently held for several days in succession, at Plainfield, one of the hill towns of Massachusetts. The occasion is represented in the papers of the county as being one of great interest, and there seems to be no good reason why such Anniversaries, instead of being limited to a few large cities, should not be held in all considerable towns, and thus a more general spirit of Christian enterprize awakened throughout the land.

"THE ORIGINAL SABBATH UNCHANGED."—We this week commence the publication of a series of articles under the above title by JAMES A. BEGG, of Glasgow, North Britain. The reputation of Mr. Begg as a Bible student prepared us to expect that his articles would be candid and thorough. In this expectation we are confirmed by the statement of his plan which we publish to-day. Our readers may settle it in their minds, that the articles will be of very great value, and that those who do not read them and preserve them for future reference, will be the losers.

"THE LIGHT-SHIP."—A semi-monthly paper devoted to sailors and boatmen, has just been commenced in New York. It is edited by Rev Charles W. Dennison, favorably known as a preacher to seamen, and editor of the Sheet Anchor. Published by Myron Finch, 118 Nussau street. The first number contains a variety of racy and interesting articles, and seems well adapted to advance the interests of the class for whom it is designed.

THE CHURCH OF CHRIST THE HOME AND HOPE OF THE FREE. By WM. R. WILLIAMS.

We have read this little production with great interest, and would read it again, if we had *time*, which is more than we can say of most of the publications of the day. Such is the vigor of thought, the fervor of style, and the pungency of truth, which distinguish it throughout, that we advise all others to procure and read it for themselves. It may be had at Colby's, 122 Nassau St.

THE SCOTCH FREE CHURCH.—Several ministers of the Free Church of Scotland have been holding a series of meetings in the Highlands, at which the services were conducted both in English and Gaelic. Among the speeches reported is one by Mr. Begg, in which he is represented as saying:—

"I believe that the disruption has been one of the most valuable events, in reference to the advancement of the cause of Christ, which the world ever saw; and that, had we gained all that we struggled for—had we gained even more than we struggled for, the cause of Christ in this land, and throughout the world, would not have been advanced as it has been by the plan God himself devised. Our enemies meant it for evil, but the Lord meant it for good—and I hope the day will never come, when any of the ministers and members of the Free Church of Scotland will for an instant hesitate or look back to Egypt again."

BAPTISM OF 130 CONVERTED JEWS.—The Bremen Gazette states that the city of Saratoff, on the Volga, has recently been the scene of a spectacle, which, for magnificence, *could* scarcely be equaled by the cities of Western Europe. One hundred and thirty Jews, recently enrolled in the army, having expressed a desire to embrace the Greek Catholic faith, the 4th of June, (O. S.) was appointed for their reception into the bosom of the church. On that day, early in the morning, the liturgy was said in the Cerkiel, (Cathedral of Saratoff,) the neophytes as not yet being baptized, and therefore unworthy to enter the holy place, standing outside the door which faces to the west. After the service the whole congregation, in procession, with banner and music, followed by the Israelites, two and two, proceeded to the banks of the Volga, where they were baptized in the usual form, after which they joined the congregation, and returned hand in hand to the cathedral, which, as now forming part of the Christian community, they entered, and the whole concluded with an impressive discourse by the priest. The whole place on the banks of the Volga was crowded with people of all nations and religions—Catholics, Lutherans, Mohammedans, and Pagans—who viewed this novel spectacle in amazement.

THANKSGIVINGS.—The following are the times of holding Thanksgiving in several of the States:—

Charleston, S. C.	Nov. 6.	Massachusetts	Nov. 27.
Ohio,	Nov. 20.	Connecticut,	Nov. 27.
Kentucky,	Nov. 20.	N. Hamp.,	Nov. 27.
Maryland,	Nov. 21.	Vermont,	Dec. 4.
Pennsylvania,	Nov. 27.	Maine,	Dec. 4.
New York,	Dec. 7.	New Jersey,	Nov. 27.
Rhode Island,	Nov. 27.		

Thus it will be seen that in nearly half the States of the Union this good old custom of the Pilgrims will be honored.

POVERTY A BLESSING.—Rev. Mr. ———, having been on a visit to one of his poor Scotch parishioners, who was taken ill, and being about to take his leave, held out his hand to the object of his visit, who pressed it affectionately, at the same time thanking his pastor for his kind solicitude about his soul's welfare, and in conclusion said, "God grant ye, sir, great abundance of poverty here, and a double portion o't through a' eternity." "What!" said the astonished clergyman, "do you wish me to become poor?" "Wi' a' my heart, sir," answered the old man seriously; "ye ken a hundred times, an' mair, hae ye tauld me that poverty was a blessing, an' I'm sure there's nane I could wish to see better blessed than yoursel'." A solemn pause ensued. At length the minister said, with an air of touching humility, which showed he felt *the full* force of the cutting reproof—"Well, James, *I never* thought seriously on that point till this moment; poverty cannot be a blessing, it is at best a misfortune."

[Boston Investigator.

The Faculty of Dartmouth College have consented to receive colored students. In their reply they say:—"Our usages, in respect to the admission of students are entirely impartial. We make no distinction in regard to nation or color. The African and Indian are as freely received as the Saxon, if possessed of the requisite literary and moral qualifications."

Mr. Rowley, of Connecticut, with whose robbery on board the steamboat the public are already familiar, is now confined in a Lunatic Asylum at Worcester, and the robber can never be identified. It appears that some creditors of Mr. Rowley in Boston, suspecting his story of the robbery, caused him to be arrested on his going to that city and thrown into prison. This, together with the loss of the money, so preyed upon him that his reason gave way beneath the attack. Truly his fate has been a hard one.

General Intelligence.

STATE OF THINGS IN MEXICO.—The news from Mexico is anything but encouraging as regards that country. The insurrectionary disturbances which recently broke out in the Department of Lenora, but were quelled by the Government, have broken out afresh. A horrible state of affairs has been the consequence. Different families have called in a band of Indians to their aid, and executions are constantly made on both sides, without the formality of a trial. The banishment of Gen. Urrea is said to be the avowed object of the insurrectionists. Tobasco is likewise the seat of internal broils, growing principally out of private dissensions. Texas and Tamaulipas are invaded by Anglo-Americans; the Camanches overrun the Department of Durango, butchering and plundering as usual, and carrying off large numbers of prisoners, as well as cattle and horses. The affrighted inhabitants had called upon the Government for aid, their own appliances and resources being exhausted. The absurd charge has been made by the Mexicans that it is by the instigation of America these attacks are made, and that we have provided the Camanches, Lipans and Tonkaways with arms and ammunitions.

SMOKING A FRESHMAN.—Some of the dignitaries of the Sophomore Class in old Yale, soon after the late assemblage of the students, undertook to initiate a Freshman in some of the mysteries of the school by the ancient process of smoking. For this purpose five of them visited the room of a young Freshman, with pipes in their mouths, smoking lustily, and at the same time anointing the hot stove with asafetida. As no compliments had been passed, Freshy very coolly rose, walked out of the door, turned the key, and left the smokers to enjoy the fragrance which they had created. After an hour or two, Freshy called to inquire how they had spent the evening, when the Sophs cried for quarters and were suffered to depart. They did not like asafetida at all, and thought it rather dangerous to jump out of a two-story window.

TREMENDOUS GALE AT QUEBEC.—A letter to the Editor of the Montreal Times communicates the intelligence that Quebec had been visited (Oct 3d) by a terrible gale, the consequences of which were severely felt for many miles along the lakes. A number of vessels, with their cargoes, were cast away, and it is supposed more than one life has been sacrificed to the fury of the elements. The Quebec "Mercury," gives a detailed account of the occurrence, and anticipates great disasters among the shipping. A man was reported to have been crushed to death between two batteaux. Numerous schooners and smaller vessels in the Cul de Sac and at the Palais suffered much damage—some of them being totally destroyed. The River St. Charles was choked with floating timber, fragments of furniture, &c. &c. Like effects had been observed along the St. Lawrence. Steamboats had great difficulty in effecting a landing—many being compelled to anchor, until the gale had abated. The Mercury describes it as one of the most terrific storms of the season.

MARRIED—NOT HUNG.—A novel occurrence took place on Wednesday last, in a capital trial pending before all the Judges of the Supreme Court, now sitting at Salem. James Powers, who was indicted for rape on Hannah Welsh, was to have been tried on Thursday for his life, and the jurors were summoned, and the Court ready, having assigned a day specially for the trial. In this stage of the case, the prosecuting officer announced to the Court that he had suddenly been deprived of the most material witness for the prosecution, without whose testimony he could not hope for a conviction; that this witness was the girl upon whom the offence had been committed, and that he had lost her testimony by her going to the jail and marrying the prisoner that morning—and now, being his wife, she could not testify against him!

And thereupon the Court looked becomingly grave, and the prosecuting officer entered a nolle prosequi, and Mr. James Powers is a gay bridegroom at large, enjoying his honeymoon, instead of being a prisoner in the dock on his trial, with the prospect of a hempen halter.—[Boston Post.

A COOL ROBBERY.—Robberies are becoming matters of science and study. A short man with a thin face, stepped into the boarding house, located in Front street below Walnut, Phila., and proceeded up stairs. On his way up he helped himself to two sack coats and a valise, and just as he was about to enter a room, the landlady of the house accosted him. He replied, that he wished to see Dr. Cooper at one o'clock. The lady told him that such a person did not board in the house, but the fellow put on the air of obstinacy and declared that he knew very well that he did live there. The lady upon looking at the coat and valise in his hands, thought that he had just arrived from the country, and after a little talk with him, he came to the conclusion that he was mistaken,—and begging the lady's pardon for the intrusion, bid her good morning and took his departure. The robbery was ascertained shortly after, but the impudent fellow was nowhere to be seen.

ERUPTION OF MOUNT HECLA.—The Kjobenhaonsposi, a Danish journal, gives the following account of the new eruption of Mount Hecla:—"Hecla, after reposing 80 years, threatens, according to private letters, to ravage Iceland. In the night of the 1st of September a frightful subterranean groaning filled the inhabitants around it with terror. This continued till mid-day on the 2nd, when the mountain burst in two places with a terrible crash, and vomited masses of fire. In former times these explosions came from the summit, where Hecla has no regular formed crater; but this time torrents of lava flowed down two gorges on the flanks of the mountain. Letters from Reikjavie, of the 13th, state up to that day no great damage had been done in the Syssels of Rangervalla and Arnds, situated close to the mountain, inasmuch as the opening whence the ignited masses issue are fortunately on the North and North-West side, and, consequently, took that direction in which there is nothing but barren hearts. Besides, the wind having continually blown from the South and South-west has driven the ashes and dust towards the opposite point. From the clouds of smoke and vapor, the top of the volcano could not be seen. The sheep on the hearts were driven down to the plains, but not till several of them were burnt. The waters of the neighboring rivers, near the eruption, became so hot that the fish were killed, and it was impossible for any one to ford them even on horseback. Although the lava and ashes took a Northern direction, the eruption was not known on that side of the island till after the 11th, and even as late as the 15th the people at the Syssels of Mule, in the North-east, were ignorant of it. In the Western parts, the noise accompanying the eruption was distinctly heard like the rolling of distant thunder. Nothing was heard at Reikjavik."

HINTS FOR THOSE WHO NEED THEM.—A celebrated pickpocket, who was lately sent to the State Prison for his misdeeds, being noted for his marvelous adroitness in pocket-lifting, was requested to reveal the secret of his success, when the following, among other disclosures, were made; we publish them as like to be useful to those who are willing to take a hint.

"I never," said the pickpocket, "attempt the pocket of any old resident of a city, but uniformly strangers and countrymen." But on being asked how he distinguished them, he replied, "very easily," and gave the following list of persons who were the regular victims of the "craft."

"Persons in an omnibus who take out their pocket-books after the stage stops, are sure to be countrymen. Those who stop to converse on the side-walks or in thoroughfares; or who take out pocket-books at the box or pit offices of Theatres or Steamboat offices. All those who stop to gaze at shop windows, or count money, or show pocket-books in the street, or call in at the Funk Auction rooms. All these," said he, "are our common victims."

"If I find a man eating oysters or fruit, or carrying an open knife in the street, in nine cases out of ten he is green, and we *victimize* him. Persons who stand up in Theatres, or stand on cross-walks, are generally country folks, and we make sure of them."

DISCOVERY OF A MINE OF DIAMONDS.—The French consul at Bahia has addressed a report to the Minister of Foreign Affairs at home announcing the discovery, at the distance of 80 leagues from that capital, of an abundant mine of diamonds—a source of incalculable wealth to the province. It lies in a desert place, uninhabited, and scarcely accessible, and was discovered by mere accident. The head of a rich English company has already exported, it is said, nearly £200,000 worth of its produce; and, as the working of the mine is left to any one who will, there is a race at present for its treasures. Eight or nine thousand emigrants, from all parts of Brazil, have already pitched their tents on the savage and unwholesome spot, and to the inhabitants of a crowded European state, the very thought of a jewel mine to be ransacked at pleasure—diamonds to be had for the fetching—is a temptation likely, we should think, to attract adventurers, even if the Upas tree stood in the way.—*Athenæum.*

THE LOSS OF THE PLYMOUTH.—The Shawneetown Gazette states that all the persons who were lost by the recent collision of the steamboats Lady Madison and Plymouth, on the Ohio River, were German emigrants. The Plymouth and her cargo are a total loss. The boat was cut "clear through," and sunk almost immediately, causing such a panic amongst the deck passengers as led many of them to jump overboard in their fright. It is supposed that twenty-five or thirty are missing. One whole family is gone. One poor woman saved two other women and a child, but lost her own husband and one child. Another lost all her family. The deck passengers who were saved (some thirty or forty in number) lost all their property.

BOYS' PLOWING MATCH.—At the Newcastle County (Delaware) Agricultural exhibition, last month, there was a spirited plowing match for boys under sixteen years of age. It is thus described: Now followed the second match, being entries for boys under sixteen years of age; eight of whom entered. Their performance was indeed surprising. The first premium was won by a lad by the name of Janvier; the son, as I understood, of a poor widow woman; and when asked whether he would have a piece of plate or its value in money, replied, he would take the money: "he wanted it for his mother." The second was won by master George Jackson, a boy of ten years old, (a son of Mr. Bryan Jackson, a large farmer,) and thought small of his age. The clearing up furrow of this lad exceeded any effort I ever saw of the kind by a boy. In addition to the second premium, Mr. Pedder presented to him through a member of the committee, as coming from the Messrs. Prouty, whose plow he held, a beautiful little watch, with chain, key, &c., and the possession seemed to gratify the little fellow much; nor was it scarcely less gratifying, apparently, to the numerous spectators, who all voted him the General Tom Thumb of the plowing ground.

PROTECTION FOR THE POCKET.—Mr. Joseph Colter, a tailor, of Amherst, Mass. has invented an article of defence against pickpockets, which is thus described:

"It consists of two curved plates united by hinges at the extremities, and which, by means of holes in the plates, are sowed to the lid of the pocket, constituting its opening. While the plates are being shut, a slide to which a string is attached, is forced up, which immediately resumes its place as they close and fastens them together. Not only is the pocket fastened by the slide, whenever it is shut, but it may also be *locked*, if the owner desires it, by pressing a knob, of which there are *three* upon the plate, *all* of which must be moved to unlock the pocket, and the use of *both* hands is necessary to do it. The pocket is also surrounded with a net-work of wire, so that whatever it contained in it can neither be taken or cut out without the knowledge or consent of the owner. The invention is applicable both to watch pockets and others."

SUFFRAGE IN CONNECTICUT.—The following provision having been adopted in the prescribed way, has been declared by special proclamation of the Governor to be a part of the Constitution of Connecticut:

"Every white male citizen of the United States, who shall have attained the age of twenty-one years, who shall have resided in this State for a term of one year next preceding, and in the town in which he may offer himself to be admitted to the privileges of an elector at least six months next preceding the time he may so offer himself, and shall sustain a good moral character, shall, on his taking such an oath as may be prescribed by law, be an elector."

In one of the large towns of the West, there is a man who keeps an eating house on his own hook, and edits a newspaper for an association of printers. He feeds both the minds and bodies of his customers.

SUMMARY.

We learn from the Port Tobacco Times that Mark Ceasar, the colored man, against whom thirty-six indictments had been found by the grand jury of Charles county court, in this State, for insurrection, was tried last week upon ten of them and found guilty. He was then sentenced to the Penitentiary for four years upon each, making the whole term of his imprisonment forty years. He is about thirty-seven years old, and should he serve out his term he will then be seventy-seven years of age.

Human happiness has no perfect security, but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom, nor virtue, nor knowledge, has any vigor, or immortal hope, except in the principles of the Christian faith and in the sanctions of the Christian religion.

The building in Philadelphia, used as the office of the "Secretary for Foreign Affairs," during the Revolutionary War, being part of the estate of the late M. Du Ponceau, was sold last week to a prominent bookseller, and is about to be demolished.

The two negroes, John, the property of Mrs. McDowell, and George, the slave of Mr. C. Garber, have been tried and found guilty of an outrage on the person of a young white female, near Staunton, Va., and are to be hung on the third Friday in December. We also learn from the Spectator, that Wm. B. Johnson, the white man charged as an accomplice with the negroes, has been tried and sentenced to 42 years' imprisonment in the penitentiary.

We learn from the Hagerstown Torch Light, that on Wednesday morning, David G. Yost, Esq. one of the oldest and most worthy citizens of Hagerstown, committed suicide by shooting himself with a pistol through the temple. Owing to great pecuniary embarrassments, in which he had recently become involved, says the Torch Light, he had been for several days laboring under a great depression of spirits, and those who observed closely his actions, discovered that his reason had been materially impaired.

On Friday evening, as the agent and workmen on the Winchester and Potomac Railroad attempted to remove some coal cars from the lower to the upper depot at Harper's Ferry, the trusseling gave way, and buried beneath the huge mass of timber, cars, &c. Mr. Henry Brown, agent of the road; Mr. Henry F. Gasker, William, son of Mr. Brown, and negro man, Beverly, the porter of the cars, &c. Mr. Casker and the son of Mr. Brown were taken from under the pile with life perfectly extinct. Mr. Brown's injuries are very great. Beverly is less injured.

There was snow at Washington on Sunday morning.

The Pittsburgh Journal says: "It is nearly seven months since the occurrence of the great calamity which made ruin of one third of this city. The vast burnt district is nearly covered with new and handsome structures, and yet the fire is not wholly extinguished. Yesterday our attention was called to burning embers in a vault in Third street, directly opposite our office, perhaps the last remnant of the memorable kindling of the 10th of April."

John A Junes of Salem, Mass., who was lately imprisoned in Baltimore on suspicion of aiding the escape of a slave, made a report of the circumstances connected with his arrest to a meeting of 1000 of his fellow townsmen on Saturday evening last. The story is said to be quite amusing.

The Sons of New England in the District of Columbia, have formed a Society, and resolved to celebrate the approaching anniversary of the Landing of the Pilgrims.

Jonas Green, Esq. formerly editor and proprietor of the Maryland Gazette—the first paper printed in that State—died a few days since at Annapolis, aged 66.

There is a paper out West called the Cherokee Advocate, which is edited by an Indian. We believe this is the first instance of the kind on record.

The Catholic church in Martinsburgh, Va. was broken into on the 30th ult. and despoiled of a portion of its contents, among which was a quantity of silver plate.

A gentleman from the Upper Mississipi informs us, that a few days ago the Sheriff of Rock Island came to Nauvoo with a writ for one of the Reddings, charged to have been concerned in the murder of Col. Davenport. After Redding had been arrested and was about going on board a boat for Rock Island, a body of Mormons collected round the Sheriff for the purpose of rescuing the prisoner, and in the attempt Redding received a shot in the leg and the Sheriff a wound from a pistol shot. The prisoner escaped.

A fire broke out Friday morning at Rahway, N. J. which destroyed the large factory known as the Essex Print Works. Loss estimated at from $50,000 $60,000.

One lady, a Directress in the Society for the Relief of Respectable Aged Females, has, within a month or two, collected in donations for that interesting charity over $4,000, of which $3,000 were given by John Jacob Astor. The money has been already expended in the erection of a wing to the Asylum, which very much increases the accommodations of the old ladies, who before had to totter up stairs.

Rev. Dr. Judson, Missionary from Burmah, will be present—so says the Christian Reflector—at the special meeting of the Baptist Convention in this City the last of the present month. He is now on a visit to the Western part of this State. There are many here besides the Baptists who would be glad to take him by the hand.

The Norfolk New Era says that on Monday evening the steamer Osceola, brought down, and put on board the ship Roanoke, one hundred and forty-seven blacks, men, women and children, designed to be transported to Liberia, by the Colonization Society. These persons were liberated by will by two estates in Virginia, that of Beckus and Hooe. They were well provided with clothing and agricultural implements.

The Washington papers announce the decease, on the morning of the 1st, of the venerable Mr. Smith, in the 74th year of his age. Mr. Smith was the founder and during many years the sole editor of the National Intelligencer; an intimate and confidential friend of Jefferson, Madison, Monroe, and their associates.

Out of a population of 400 persons at Laurel, Ia., 186 were ill of the fever and ague.

A medical gentleman lately from the East Indies, where the Cholera is raging, states the mortality among teetotalers is only two per cent., while it is ten per cent. among those who use alcoholic drinks.

More than eight hundred of those who have signed the Washingtonian pledge in Boston, have since united with the Christian churches.

THE PRESBYTERIANS.—This denomination, it is stated in an exchange paper, has 1800 congregations in Scotland, 500 in Ireland, 160 in England, 1400 in Holland, 800 in Switzerland, and 5000 (of various branches) in America,

It is said in the Mining Journal, that the power of steam in Great Britain is equal in its effects annually to the labor of 270,000,000 men, in population of only 28,000,000.

The following is the number of public conveyances in this city; Hacks 208, Cabs 250, Omnibuses 239—total 698.

The Pittsburgh Intelligencer says, we hear that a company intends coming into our city from Boston, to go into the nail manufacturing on an extensive scale. The capital to be invested in the business is said to be $500,000.

The first Monday in December will witness the assemblage in Washington of a new Congress, for a Session which will doubtless be a long one, and probably make its mark on our Country's annals.

The Cherokee Advocate of the 18th ult. states that between 3 000 and 4,000 Choctaws would remove from Mississipi to the West the last of October.

John Van Steenberg and Edward O'Conner, two of the young men present in disguise at Andes when Osman N. Steel was shot dead, now lie under sentence of death at Delhi for their participation in that tragedy. We believe that there is no pretence that either of them killed Steele, and no proof that they fired at him. But, admitting the distress to have been a legal process, they were engaged in criminal resistance to the officers of justice, which resulted in the death of a human being, and this by the laws of New York, is Murder. They must be executed unless Governor Wright shall be induced to grant them a commutation of sentence.

Within ten years, 90,000 buffalo skins have been purchased by different fur companies.

The beauty of the credit system in the publishing business, is strikingly exhibited in the case of the Democratic Review, which has now subscription dues to the amount of $40,000 outstanding!

American hemp is now exported to Scotland, where it is used instead of flax in the manufacture of certain kinds of goods, and where a new process has been discovered for softening the article prior to its being spun. Very fine and white goods are made of it, as well as bonnets and paper.

Dr. Chilton, the celebrated chemist, opposite the Park in Broadway, has a living Chameleon, just arrived from Borneo. It changes its color almost momentarily, at times. It has the appearance of a lizard, is about sixteen inches in length, and perhaps three or four in circumference. It feeds on flies and other insects, which it catches with its tongue, darting it out with the velocity of lightning, and with unerring accuracy, a distance of at least a foot.

Vermont is becoming very rich in minerals. An immense mass of solid iron has just been discovered along the base of the Green Mountains, between Monking and Bennington. Hitherto iron has been obtained there only in detached fragments; now it is blasted out in large quantities by the miners. It is found in regular solid beds interstratified with rock, and generally reposing on limestone rock, and inexhaustable. This is a valuble discovery; and in the hands of the enterprising and industrious Vermonters, will soon render Vermont a large iron manufacturing State.

We are informed, (says the Dahlonega Watchman of the 30th ult.) by Col. Samuel Jones, of Gilmer county, that on one day last week, a solid lump of pure virgin gold was found in the Ferrill mine in that county, weighing 322 qwts. and 12 grains, for which he himself had offered and was refused, the sum of $300.

The town of Collins, Erie Co. made 554,000 pounds of Cheese during the last year. The town of Fairfield, Herkimer Co. made 1,355,967 pounds during the same period. Herkimer Co. turns out annually 8,208,796 pounds of cheese. This at 8 cents per pound—the present price of the article—would give the dairy-men of old Herkimer $657,730 68.

There will shortly be a struggle to determine which State makes the most, as well as the best silk. The best silk in the country is from cocoons spun in Vermont. It is larger and stronger than silk raised in any of the Southern or Western States. The Vermont silk brings a higher price at Patterson, New Jersey, (say $5 25 per lb.) than silk from any other State.

The population of Detroit falls but little short of 13,000. In 1840 the population of the city was 9,402. Within the last year the increase has been much greater than in any preceding year.

One of the very last propositions in operative surgery, is to transplant the transparent conea from animals to the eyes of the blind men and women, who previously have their own clouded ones dissected out. It has actually been done, partially, by Dr. Plouveiz, of Lille. He took one from a young dog, for a girl who had lost her sight by smallpox; but she could not perceive light, and not objects. [Boston Med. Jour.

A model steamboat was exhibited in the Rotunda of the Merchant's Excange yesterday, furnished with plungers instead of wheels. A large number of scientific men were present, and seemed to favor the constructien. It is said the plungers have great power, and will in all probability supercede most of the propellers now in use. [Phil. Ledger.

We learn by a Ky. paper, that, at Paducah, on Saturday, while they were getting ready to launch the Joan of Arc, she slipped from the ways and killed the mate and four hands. The steamers in port had their flags at half-mast.

PLAINFIELD FAMILY SCHOOL.

THIS Institution will commence its Winter Session on Monday the 27th of November. The course of instruction embraces all the solid branches of education, and s designed to prepare boys for college or mercantile pursuits. The French and Spanish languages, both written and spoken, are also taught on the most approved principle. References and other particulars will be given on application to J. O. MAURIAC, Principal.

Plainfield, N. J., Oct. 20, 1845.

LETTERS.

Wm. M. Fahnestock, Joseph A. Potter, [Charles Potter, Ephraim Maxson, Nathan V. Hull, Rowland T. Green, Hiram P. Burdick.

RECEIPTS.

Oxford—Nicholas Rogers, James Rogers, $4 each; Herman A. Hull, Adin Rogers 1st, $2 each.
West Edmeston—Kenyon Crandall, Saunders Crandall, $2 each; Wm. Hibbard $1 73.
Adams—Roswell Saunders, Maxson Whitford, Joseph J. Green, Paul Green, Jr., Isaac Saunders, $2 each; Ransom Coon $1 50; Charles Green $1.
New Market N. J.—Andrew Drake, D. W. F. Randolph, Nehemiah F. Randolph, Jeremiah Dunham, Eliza Dunham, Abner F. Randolph, James C. Ayres, $2 each; Barzilla F. Randolph $1 50; Asa Dunham 50c; Manning Dunn $1.
Alfred—Hiram P. Burdick $4; John Woolworth, Wm. M. Saunders, Samuel Pierce, Ezekiel Saunders, Stillman Witter, Fitch Palmiter, D. B. Cottrell, Abraham Pettibone, Matthew Potter, Charles W. Cornwell, C. H. Merritt, $2 each; Silas Palmiter, Rowland P. Thomas, $1 each.
Almond—Schuyler Whitford $2 50; Josiah Witter $2; Nathan D. Burdick, David Potter, $1 50 each.
South Branch—R. T. Green, P. Burdick, $2 each.
Durhamville—Joseph A. Potter, Benj. West, $2 each.
Watson—Waite Williams $2.
Brookfield—Patten Fitch Jr. $2.
Metouchen, N. J.—Austin Ross $2 50.
Fall River, Mass.—Joseph Crandall $2.
Hornellsville—Wm. D Burdick $1.
Genesee Valley—Joseph Flint $2.
Rushville—Joshua Green $2.

Proclamation.

BY SILAS WRIGHT, GOVERNOR OF THE STATE OF NEW YORK.

A usage, which has the approbation of a quarter of a century, calls upon me, at this period of the year, to name a day to be observed by the people of this State, as a day of public Thanksgiving. The uniformity in the time heretofore designated, throughout the period referred to, induces me to name *Thursday the fourth day of December* next, as the Thanksgiving day for this State, for the present year.

Life and health are enduring causes for thankfulness to the Father of life and the Fountain of health, from all the living.

Free civil institutions, based upon the true principle of popular sovereignty, and extending to every individual equal personal liberty, and to all the largest measure of that liberty consistent with peace and order and personal security, present a cause for devout thankfulness to the Ruler of Nations, from every people who enjoy these blessings.

The plentiful fruits of the earth, which in our State and country furnish an abundance for the wants of all, call for daily thankfulness, and render it peculiarly appropriate that, annually, as these fruits are yielded, a christian people should unite in a tribute of thanksgiving to Him, who tempers the seasons, and blesses the earth and makes it fruitful.

In addition to these universal causes for thankfulness, if each individual will summon up the recollection of the almost innumerable personal and social blessings, which the year has brought with it, all the people of this State will be willing, with one heart, to set apart one day, for the united expression of their thanks for the many and signal blessings of this year, abundantly bestowed upon them and their country by the Great Author of every temporal and spiritual blessing.

I respectfully recommend the day I have named, to be thus set apart for this grateful service and duty, and that the people of the State suspend their business avocations, and assemble in their usual places of religious worship, that the Temples, which have resounded with supplications for the year, may echo back thanksgiving to Him who has so bountifully responded to our petitions, and so paternally provided for our necessities.

Exercises such as these, entered into in the spirit and with the feelings which these considerations should excite, cannot fail to turn the mind to the lively remembrance of the immeasurably greater blessings of the redemption through a Saviour, and the Revelation to fallen man of the way of salvation; blessings for which the human heart can never be sufficiently thankful.

In testimony whereof, I have hereunto affixed the privy seal of the State. Witness my hand, at the city of (L. S.) Albany, this fifth day of November, in the year of our Lord one thousand eight hundred and forty-five. SILAS WRIGHT.

HORACE MOODY, Private Secretary.

PRICE CURRENT.

ASHES,			
Pot, first sort		3 7	
Pearl		45	
CANDLES.			
Mould, tallow lb	9	*a*	11
Sperm, east and city	27	*a*	29
Do Patent	—	*a*	38
COFFEE.			
Java	9	*a*	11½
Laguira	7¾	*a*	9
Brazil	6¾	*a*	7¼
St. Domingo	5¾	*a*	6¼
DOMESTICS.			
Shirtings brown ¾	5	*a*	6½
Do do ⅞	6	*a*	7
Do bleached	7	*a*	9
Sheetings b'wn 4-4	6¼	*a*	8
Do do 5-4	10¼	*a*	12½
Do bleached 4-4	7	*a*	12
Do do 5-4	12	*a*	15
Calicoes, blue	7	*a*	12
Do fancy	6	*a*	14
Drillings, brown	—	*a*	8¾
Kentucky jeans	25	*a*	50
Satinets	40	*a*	75
Checks 4-4	8	*a*	12
Cotton yarn, 5-13	15	*a*	16
FEATHERS.			
Foreign, lb	12	@	25
American, Live	30	@	34
FISH			
Dry Cod, cwt	2 57	@	2 62
Pickled Cod, bbl	3 00	@	3 25
Pickled Salmon tc	17 00	@	
Mackerel, No. 1 bbl	10 50	@	12 25
No 2 bbl	9 50	@	10 00
No 3 bbl	6 50	@	6 75
FLAX			
Russia, lb	9	@	11
American	7½	@	8
FLOUR AND MEAL.			
Genesee	4 62½	@	
Michigan	4 62½	*a*	
Ohio, Hey. & Ven.	5 12½	@	5 25
Pennsylvania		@	
Baltimore	4 62	@	4 75
Richm'd c mills	5 75	@	
Do. county		@	4 75
Brandywine		@	4 75
Georgetown	—	@	4 87½
Rye flour	3 20	@	3 50
Indian Meal	2 37½	@	2 56¼
GRAIN.			
Wheat W.	85	@	1 00
Do South new	85	@	1 00
Rye, Northern	68	@	
Corn Jersey	57	@	60
Southern		@	57
Barley western	59	@	60
Oats, Northern	41	@	
GLASS.			
English Crown 50 feet:			
6x8 to 10x13	3 50	@	4 00
12x18 to 16x26	5 50	@	6 50
Eagle and Columbian:			
6x8 to 8x10	2 10	@	2 30
10x14 to 16x20	2 70	@	3 00
HAY.			
North River, 100lbs.	72	@	75
IRON.			
Pig, Eng. & Sc. ton	37	*a*	
Do Amer	35	*a*	
Bar do rolled	85	*a*	
Do Russ PSI	100	*a*	102
Do Swedes	84½	*a*	
Do Eng com	72	*a*	75
Do do refined	85	*a*	
Sheet E & Am lb	7*ca*		7¼c
Hoop do cwt	5¾	*a*	6¼
LEATHER (Sole.)			
Oak, lb	18	@	22
Hemlock, light	14	@	14½
Middle	13½	@	14¼
Heavy	12½	@	13
LUMBER.			
Boards N R [M ft	35 00	@	40 00
Do. box	11 00	@	12 00
Do. east. p.	10 00	@	11 00
Do Albany, piece	8	@	18
Plank, Gal [pine, M ft	33 00	@	40 00
Scantling pine	14 00	@	16 20
Do oak	30	@	35
Timber, oak, cu ft	25	@	37
Do Ga yel pine	35	@	40
Shingles, 18in. 1	75	@	2 00
Do. cedar, 3ft.	20 00	@	22 00
Do. do. 2ft.	—	—	@17 50
Staves, w o pipe M			@45 00
Do do bbl	28 00	@	
Do r oak hhd	27 00	@	28 00
Heading, w o			@45 00
Hoops	25 00	@	30 00
MOLASSES.			
New Orleans, gall	26	@	30
St Croix	28	@	30
Trinidad, Cuba	26	@	27
Cardn's & Mat'nzas	24	@	25
NAILS.			
Cut, 4d a 40d (3d 1c and 2d 2c more)	4	@	4¾
Wrought 6d a 20d	10	@	12
Horseshoes No 7a9	18	@	20
PROVISIONS.			
Beef mess bbl	7 50	@	8 00
Do prime	3 87	@	4 50
Pork mess bbl	13 75	@	13 87
Do Ohio prime	9 68¾	@	11 00
Butter, west pme	15	@	16
Do. Orange co.	18	@	22
Do order to good	12	@	14
Hog's lard	7¾	*a*	8¼
Cheese, Am lb	6¼	*a*	7½
Hams smoked	8½	*a*	10
Do. pickled	7	@	7½
Shoulders, smoked	6	@	6½
Do. pickled	5½	@	5⅝
RICE:			
Ordinary 100lbs	4 37	*a*	4 50
Good to prime	4 87	@	5 00
SEEDS.			
Clover lb. new	8	*a*	9
Timothy, tierce	12 00	*a*	16 00
Flax, rough	8 50	*a*	9 00
Do clean			
SUGARS.			
St Croix lb	7½	*a*	9
New Orleans	6½	*a*	7¼s
Cuba, muscovado		*a*	
Havana white	10	*a*	11
Do Brown	8½	*a*	9
SALT.			
Turks Isl bush		*a*	33
Bonaire,	32	@	33
Cadiz,	20	@	23
Liverpool, fine	1 35	*a*	1 45
SHEETING.			
Russia, white, p.	9 00	@	9 50
Do. brown	8 00	@	9 00
SOAP.			
N. York brown lb	3	*a*	6
Castile	8½	*a*	9
SPICES.			
Cassia lb	17	*a*	17½
Cloves	33	*a*	
Ginger, race		*a*	6½
Nutmegs No 1,	1 30	*a*	1 35
Pepper, Sumatra	10¾	*a*	10¾
Pimento, Jamaica	11	*a*	11¼
TEAS.			
Imperial lb	35	*a*	90
Hysou	45	*a*	88
Young Hyson	34	*a*	88
Hyson skin	20	*a*	60

Miscellany.

AUTUMN SONG.

BY MRS. V. G. RAMSEY.

"Sing mournfully—sing mournfully"—
The summer birds have flown!
No more amid the naked trees,
We hear their joyous tone—
No more they cheer the early dawn,
Nor wake the evening lay;
Sing mournfully—sing mournfully—
The birds have flown away.

Awake, my lyre, a mournful strain—
The summer flowers are dead!
From garden bowers and naked plain
Their fragrant breath has fled.
Alas! alas! No wreath remains,
For Autumn's naked brow!
Sing mournfully—sing mournfully,
The flowers are withered now.

And yet a graver, sadder lay,
My sickening heart would pour,
For faithful friends have past away
Who will return no more;
And hearts which once were glad and free
Have cold and careless grown:
And some have quite forgotten me,
Which erst were all my own.

But Spring will wake the blushing flowers
When Winter's reign is o'er:
And birds will seek the woodland bowers
Where they have sung before—
But who shall give me back the friends
For whom I vainly pine!
Sing mournfully—sing mournfully—
An aching heart is mine.

Buy some Matches?

"Will you buy some matches, sir?" said the voice of a boy, as we were seated in our sanctum, in a mood contemplative, about eight o'clock, a few nights ago.

"No!" we answered, in a tone that might not have been altogether courteous or good-natured, because the same question had been often asked us before twenty times a day.

This answer we gave without looking at the child, or giving a second thought to the matter.

"Please, sir, buy some matches," said the youth; "I'll give you five boxes for a bit."

"But we have no use for them, or we would purchase of you."

"Yet you will have use for them by-and-by, sir; and you don't know how much good even a picayune would do my poor mother and little sister at home, just now. Please sir, will you give me a dime for six boxes?"

The tones of the child's voice were so plaintive; his manner of speaking, and his pale, haggard countenance, bore such evident marks of truth and honesty, and his bearing was so manly, that we could not, if we had tried, do otherwise than listen to his tale.

"How many sisters have you?" we asked.

"Three, sir."

"Are they either of them able to assist your mother?"

"O, bless you, no sir! Mary is but seven years old, Pauline only four, and little Kate can barely toddle across the floor. Mary, though, takes care of Kate some of the time, and that saves poor mother some trouble.

"And what," we asked, "does your mother do for your support?"

"She binds shoes, sir. Ma sends me to the shop with them every morning, and the boss is cross sometimes, and says things that makes me mad. And then I go home and tell mother, and she says I should'nt get angry, for it is perhaps her fault that he is ill-tempered; but I don't think so, sir; do you? Poor mother! never in the world said or did any thing in the world that wasn't right and proper."

We bought of the boy matches enough to last us for a year, and stopped his voice of gratitude, by promising soon to call at the home of his mother, and see to the welfare of Mary, Pauline, and little Kate.

Poor match-boy! would that every heart was as pure as thine. The storm of adversity may rage around thee; its chilling breath may penetrate through the thin covering poverty has left thee, but it can never take from thee that invaluable honesty a good mother has instilled into thy youthful heart. Cheer up, then, boy! Be patient, be virtuous, frank, manly, and honest, as now, and a time will come, though it may be afar off, when you need not ask, "Buy some matches, sir?" [N. O. Tropic.

A LONG FAST.—The Censeur de Lyons gives the following remarkable fact in the physiology of animals. Recently a boy in the employ of the miller at the village of Tarcieux, lost one of the flock of turkeys under his charge, and it was not found till one month after, having remained the whole of the thirty days without food. The poor bird was discovered in a hole in the wall of part of the mill, into which it had got, and from which it could not afterwards emerge. It was lying with its head under its wing, in a sort of stupor. At the commencement of its fast, the turkey weighed between ten and twelve pounds, but when found it was reduced to little more than feathers, skin and bone, weighing not more than two pounds. It was not dead, and the miller, following the prescription of the Medicine malgre lui for mute girls and paroquets, administered to his bird small quantities of bread sopped in wine. After an hour, the attenuated animal opened its eyes, and assumed an energy of motion like one in a state of intoxication, but has since become gradually better, and there is every appearance that it will soon be restored to perfect health.

It is much better for a man to accomplish his purpose by persuasion than by force, and reason is much better than physical strength.

The Border War.

DOINGS AT MAYSVILLE, KY.

It is perhaps generally known that the Maysville station had some difficulty in settling the question of adherence south or north. In accordance with the Plan of Separation and the instructions of the Bishops, the members convened, by public notice, on the first of September—appointed a chairman and secretaries and proceeded regularly to take the vote. The result as officially certified was 109 South, 97 North. This was was regarded as setting the relation of that station with the South finally, and it was so regarded both by the Kentucky and Ohio Conferences, for though the minority applied to the latter Conference for a pastor, the request was refused because in violation of the Plan of Separation and instructions of the Bishops. The Kentucky Conference, however, appointed a minister to that station, who immediately went on to take charge of his work. In the mean time it appears, Mr. Armstrong—the leader of the minority—had engaged the services of Dr. Tomlinson as their pastor. Dr. T. had joined the Ohio Conference, which Conference had refused to send a minister to Maysville, and the Dr. could only take such an appointment in plain violation of the rules of the discipline—north and south.—When the regular pastor, Mr. Grubbs, came, an appointment to preach was announced for him in the papers of the city, and on the same day and hour an appointment was announced for Dr. Tomlinson in the same house. The minority took possession of the church—locked the doors and nailed down the windows against the regular pastor, but the trustees—four out of the five having adhered to the south—opened the house and went on with the regular services.

Mr. Armstrong, as a trustee, in behalf of the minority filed a bill in Chancery, praying an injunction restraining the majority from the use of the church, and asking the undisturbed control of and possession of it himself for the use of the minority. To this bill the defendants, (representatives of the majority) put in a most lucid and powerful answer. The Chancellor ordered that the parties respectively should occupy the house on alternate weeks until the final hearing of the cause in November.

Mr. Armstrong in his bill claims that the northern party constitute a majority of the whole church, on the ground that since the regular official action of the church, other names have been gotten privately sufficient to overbalance the official vote of the southern party, while the defendants in their answer state, that if the names taken in this way are to be reckoned, they have such a number as to give them still a clear majority of *twenty-seven*.

[S. W. Ch. Advocate.

Address to Sunday School Children.

DUTY OF CHILDREN TO THEIR PARENTS.

"Children, obey your parents in the Lord; for this is right. Honor thy father and mother—which is the first commandment with promise—that it may be well with thee."—Ephesians vi. 1—3.

Is it necessary, children, to exhort you to love your father and mother? Who is there that does not most highly esteem them from whom they derive their life? You were very feeble and small at your birth, and would soon have died, if your father and mother had not compassioned you, and if your mother had not nourished and taken all care of you. How many cares they had on your account! How often did your pains and tears deprive them of sleep! How many times did they wait upon you in sickness, and have saved you from the stroke of death! Even now they give you food, clothing, a residence, and instruction, with every other comfort that is good. Is there any thing upon earth for which you should feel equal love, consideration, respect and gratitude as to your parents?

How unjust therefore is it to offend your kind parents by improper language, and by disobedience, or wilfully to disturb them by your rude behaviour. They deserve very different from you. If any person made you a present, however small, you would thank him for it; but how many presents do your parents give you every day. All your food and drink are a donation from them. What great acknowlegment and thankfulness you owe to them. Would you be pleased, if a poor child to whom you had shown every kindness you could, instead of being sensible of your benefits, should be ill-tempered, morose and proud towards you? Would you continue your kindness to a child of such a bad disposition? Therefore, take care that by such conduct you do not render yourselves unworthy of the benefits which your parents shall continue to grant you. An ungrateful person is the worst of all creatures. He is not deserving of the smallest kindness. On the contrary, fathers and mothers, and every body, without exception, will do good to a child who is obliging and dutiful. Good is hoped and sought for him. Friends love him. He is the joy of his parents. O, how delightful is it to a child to be the comfort of his parents, and to prove himself worthy of their smiles and tenderness!

Remember also, children, that God has promised very particularly to bless obedient children who fulfil there duty. Therefore, children who respect their father and mother, who love them, and who by their obedience and other good qualities, please their parents, certainly shall be blessed. God will not deceive you; for he has always fulfilled his promise towards wise and virtuous children. He has blessed them with temporal goodness, health, a good reputation, comfort, competence of riches, and a peaceful old age. What a delight it is thus to be able to look for the precious favors of God! What a consolation to hope for the blessing of our parents when they are called to leave the world. Therefore, children, obey your parents, which is right; and honor your father and mother, that it may be well with you; and that, like the "holy child Jesus," you may increase in wisdom, as you do in stature, "and in favor with God and man." The Lord grant you that mercy for Christ's sake! Amen.

For the Sabbath Recorder.

THANKSGIVING:

A FITTING TIME FOR THE OCCASION.

The piety of our forefathers has bequeathed to us this favorite festival of gratitude to God; and, as the past year has been signalized to us by the unexpected preservation of peace amidst many rumors and fears of war, we would invite the public attention to this fact as a special call for individual and national thanksgiving, and would suggest to Christian ministers of every name, the propriety of expediency of selecting the subject of PEACE, in one or another of its manifold aspects, for their theme of discourse on that occasion.

It would be difficult to exaggerate the importance of this theme, or the urgency of its claims upon good men in an age like the present. Peace is obviously the great want of the world, as well as one of the chief glories of our religion and we can hardly suppose any argument necessary to enlist every true-hearted ambassador of the Prince of peace in the cordial, zealous advocacy of an object so strictly evangelical, and so vastly important to the temporal and the spiritual welfare of mankind.

We have no wish to dictate; but, accustomed to solicit from preachers of the gospel an annual plea for this cause, relying mainly on them as its heaven-selected advocates, and believing that the good providence which has thus far averted the horrors of threatened war, calls for our warmest gratitude, and demands very special notice from the pulpit at the approaching anniversary of public thanksgiving to the God of all our mercies, we earnestly hope, that his ministers throughout the country will seize upon the occasion to urge the claims of peace with zeal and power. We ask them to ponder the prophecies of peace recorded in the Bible; to examine the principles of peace taught in the gospel; to dwell on the countless, unutterable evils of war; to consider how many blessings to our land, to christendom and the world, are included in a single year of general peace, and how essential its continuance is to our temporal and spiritual prosperity, to commerce and every secular pursuit, to the revival of pure religion, and the success of every enterprise now in progress for the spread of Christianity, and the ultimate recovery of our world from sin and its woes.

God grant that his ministers may soon learn more fully their duty, privilege and power on this subject! Let the twenty-five or thirty thousand in our own country unite with the still larger number in the land of our fathers and brethren, to enforce aright the pacific principles of the gospel in their application to nations as well as to individuals; and how easy for them under God to insure the perpetual peace of these two countries, and eventually of christendom and the world.

In behalf of the American Peace Society,

GEO. C. BECKWITH, Cor. Sec.

Boston, 60 1-2 *Cornhill*, Oct. 24, 1845.

P. S.—If ministers or others wish for helps in the examination of this subject, we shall be happy to furnish them at very small expense, and if they will take up a collection after preaching, we will gladly send their people in return our tracts or periodicals for general circulation.

CHAIN BRIDGES.

The Liverpool Albion reports as follows, of a scheme so gigantic, that it needs all our modern faith in miracles of science to believe in its success:

We have heard that the practicability of connecting the opposite shores of the Mersey by a stupendous chain bridge, is under consideration. It is said that by the formation of a viaduct, on the principle of an inclined plane, or arches, commencing at the top of James-street, to the margin of the river, a sufficient elevation may be obtained. A similar erection on the Woodside bank of the river would of course be requisite. Our active and enterprising Cheshire neighbors would no doubt readily assist in promoting a project so magnificent. Such a work would throw all other suspension bridges into the shade and be a 'world's wonder.' To this notice, we may add, that an iron bridge is about to be thrown over the Neva at St. Petersburgh, to replace the bridge of boats, the Isaac's bridge—the iron work for which has been contracted for by a Liverpool house, and the piles to be of the granite of Finland. The Bridge will be 2078 feet in length, and will have seven arches, the centre of 156 English feet, and the other on each side respectively 143, 125, and 107 feet. This great work will supply the means of communication, in the very centre of the Russian capital, which the tides from the gulf, with a west wind, and the ice from up the river, have long been supposed to render impossible. The modern application of iron to bridges has lessened the difficulty; and the Emperor, with his characteristic impetuosity, has ordered that the bridge shall be completed within a time impossible any where but in St. Petersburgh, and greatly in favor of the future operations of the gulf-tide and the floating ice.

NEW MOWING MACHINE.—Captain Wilson, of Buffalo, has just been engaged in bringing to perfection an article of this kind, which deserves the attention of all who are in any way interested in agricultural pursuits. The Buffalo Advertiser thus describes Captain Wilson's invention:

"The machine consists of a carriage on four wheels drawn by one or two horses, oxen, or other beasts of burden, in like manner as a common wagon. In the centre, at the bottom, is a horizontal wheel upon an upright shaft, which shaft and shaft wheel receive a rotary motion, communicated by gear from the main axle, which revolves with its wheels, as the machine goes forward. The diameter of this horizontal wheel, with the addition of the knives projecting from its edge, measures the width of the swarth, which is cut with the knives as the wheel goes forward, revolving rapidly and lying as close to the ground as the nature of the case may require. The apparatus which sustains the cutting wheel is so constructed as to accommodate its height to any inequalities in the ground, and to give it any inclination required. The knives are sharpened by their own operation, without stopping the machine. There is also attached to the cutting wheel or tub, wings, which gather the grass as it is cut, and lay it in a swath regularly and in a most perfect manner for curing—it is most simple in its construction, and by no means li. ble to be put out of order."

The Lowell Journal says that Mr. J. G. Locke, of Lowell, has raised this year a Passe Colmar pear, which measures twelve inches one way and ten inches and a half the other.

THE BLIND BOY.

The day was bright and beautiful—
The boys to play had gone,
Save one who sat beside the door,
Dejected and alone;
And as the tones of merry sport
Came faintly to his ear,
He sighed, and from his swelling lids
He brushed the falling tear.

His little heart was rent with pain—
He could not join the play;
He could not run about the fields,
Nor by the brook-side stay;
The rolling hoop, the bounding ball,
The kite borne by the wind—
The acorn hunt was nought to him,
For he, alas! was blind.

He could not see the setting sun,
And watch the glowing skies—
The beauty of the moon and stars
Fell not upon his eyes—
The rainbow, when it spanned the clouds,
Was lost unto his sight—
And waving woods, and sparkling streams—
For ALL to him was NIGHT!

These truths came fresh into his mind,
While sitting thus apart—
No wonder that the tear-drops fell,
And heavy was his heart.
Ah! little did the youthful throng,
Whose hearts were full of joy,
Reflect upon the lonely state
Of that poor sightless boy!

From the Youth's Companion.

DANGERS OF INDULGING A FONDNESS FOR DRESS.

"Almira, bring down your muslin frock. The weather is getting warm, and it is time to have a thin dress fitted up for the season."

"Fitted up, mother! You are not going to make me wear that old dress this summer, I hope. I thought I was to have a new frock, and a splendid one too, like Ann Maria's."

"I am more anxious that you should have a splendid mind than a splendid dress, my daughter. Let your outward adorning be neat and simple, and you have no farther occasion for any anxiety for it. A fondness for dress has to many been the cause of great temptation, and finally has resulted in the loss of character, of health and life. I could mention many who have brought ruin upon themselves in this way. One, in particular, I now have in my mind. When quite young, like many other foolish girls, she was very fond of dress, and became acquainted with a wicked man who flattered her, gave her a great deal of money, brought her into Boston, supported her very genteelly, gave her a carriage to ride in, and money enough to dress as extravagantly and as elegantly as she pleased. This man was a member of Congress, and when he went to Washington he took this girl with him, indulged her in all the extravagancies of that metropolis, had her attend the balls and levees, and, at one time, she said she had a dress that cost one hundred and fifty dollars."

"Did he do all that for her, mother? O how happy she must have been."

"Happy, away from all her friends, indulging in vain amusements, extravagance and idleness, destroying her health, her mind and her morals! Suppose she had died then, what would have become of her?"

"I should not want to die in the midst of so much pleasure. I should hope to live a great while."

"But you know, full well, that many are cut off in the midst of their days. This girl, however, lived a number of years, but found, in the end, that the way of transgressors was a hard way. The man who thus indulged her, had a wife, and was a very wicked man. By and by he got tired of this girl and left her. Next, she was supported by another man. But ere long he died, and then the poor girl was left pennyless, homeless, and friendless, a worthless outcast. Probably her friends knew not where she was. She was ashamed to return to them. She despised herself, and every one that knew her despised her too. Destitute of the comforts of life, she went from one degree of vice to another, until she was found among the vilest of the vile."

"Why did not somebody try to reform her?"

"Very few are willing to go into those dens of infamy where such miserable beings congregate. However, this girl was found, and some good ladies gave her employment and good instruction, and for a time she did well. When they spoke to her about her mother, she would weep bitterly."

"I hope she went to see her mother."

"No, she never met her again in this world. For a short time, however, she did pretty well, but she had become so in love with vice, that satan, a wicked world, and her own wicked heart, soon drew her again into the vortex of ruin. In her bad conduct she was taken up, carried to the House of Correction, there died suddenly, and went to render up her final account. Now, only think how much is lost in consequence of the love of dress. She lost her character, the enjoyment of her friends, her health, the life of the body, and, as we have reason to believe, the life of the soul."

"Well, mother, I am sure I will be satisfied with my old frock, for if the love of dress causes so much suffering and loss, I am sure I will not indulge in it."

"That is right, my daughter. Only think what you ought to do; yield your heart to the Saviour, seek to please him, and you need fear no evil."

THE GASP OF DEATH.

"Stolen waters are sweet, but he knoweth not that the dead are there."

"Blessed are the pure in heart."

Do the public know, generally, that a few modest, virtuous and devotedly pious females, in New York and other cities, were struggling for life, snatching fire-brands from the bursing flame?* There is a fountain whose streams are *death*. This fountain, to speak without a figure, is LICENTIOUSNESS.

There may be those, so extremely sensitive as to turn aside with disgust at the term, "adultery, or fornication." Very well, modest reader, lay aside the Golden Rule, close your eyes and your ears; but know thou, assuredly, that even *your* ears may yet be made to tingle! Are you a parent, having an only daughter, dearly beloved, the pride of her sex, whom you have reared with the tenderest solicitude? Is she seduced by some vile monster in human shape? ruined—her character and her virtue lost! Will you *then* hold your peace? Are you a brother? and have you a sister kind, affectionate, whom you love as your own soul? Is she betrayed by the satanic influence of a libertine infidel? Will not your indignation then rise? And can you not feel for others' woe? Have you no benevolence, no spirit of the golden rule? Were our daughters polished, trained for God; disciplined, guided in life's golden path, seldom if ever would our ears be pained with the heart-rending recitlas of fallen virtue. Destruction's path, the broad way to the chambers of death, would cease to be thronged. But it is, *as* it is; and we must stretch forth the hand, in consideration of things as they exist.

Shall we be silent? Are we not silent, as editors, as ministers, as a people? How seldom is it, that ministers *speak out*, portray in vivid colors the heinousness, the damnable guilt and awful consequences of illicit intercourse, as the violation of the seventh commandment! Why is it so? Has God, any where, made a distinction? On the flaming mount the voice was uttered, written *indelibly*, "*Thou shalt not commit Adultery.*"

How does the Son of God elucidate this holy precept? "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Glorious and fearful exposition. Is the Bible any where silent on this delicate subject? Is not every page marked? Has not God placed his finger on the very spot of the leprosy?

Editors, ministers of light, permit your humble servant to say, Take heed, lest ye be weighed in the balance and found wanting? We have pledged ourselves, and dare we recede?

"Modesty of deportment, purity of thought and action," are among the prominent items on our list. Shall we slumber! cease to raise our voice against this crying polluting, damnable sin? God forbid. If report speaks truth, we have licentiousness in our very midst; and such licentiousness as is not so much as named among the gentiles. "Be sure your sin will find you out."—*Golden Rule—Covington, Ky.*

* We allude especially to the conductors of the "Friend of Virtue," and the "Advocate of Moral Reform." We see nothing in the manner, style, or spirit of these periodicals calculated to offend the most fastidious ear. If the opposers will devise a more speedy and judicious way of exterminating this evil, and of restoring purity and virtue, most gladly, we doubt not, our beloved sisters in the Lord will yield implicitly. Till then, opposer, if you refuse to aid, cease to raise the opposing arm.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

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From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also, to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

SAMUEL RUSSELL,
President of the Board of Trustees

BANK NOTE LIST.

	disc.
New England:	¼
Calais, Me.	10
Lafayette, Me.	–
Portland City, Me.	—
Mercantile, Bangor, Me.	5
St. Croix, Me.	—
Westbrook, Me.	3
Concord, N. H.	5
Grafton, N. H.	—
St. Albans, Vt.	1
Bennington, Vt.	—
Windsor, Vt.	—
Commonwealth, Mass.	—
Middlesex, Mass.	5
Newburyport, Mass.	—
Housatonic R. R. Ct.	par
Pascoag, R I	10
Agricultural, R I	10
Providence Co., R I	5
Freeman's, Bristol, R I	–
New York:	
City & most River bks	par
Clinton Bank, city	50
Washington Bank, city	1
Other Safety Fund	⅜
Do. Red Backs	⅜
Alleghany County	52a30
America, Buffalo	26
Binghamton	23a28
Brockport	25
Cattaraugus County	17a25
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New Jersey:	⅜
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The Sabbath Recorder.

For the Sabbath Recorder.

JEALOUSY FOR THE LORD OF HOSTS.

Extracts from a Sermon by John Sutcliff.

The author of this sermon was a very eminent Baptist minister, but on account of a dislocation of his shoulder at an early period of life, he was disabled for much writing. Hence, although he bore a large part in the organization of the Baptist Missions, the world has heard but little of him in comparison with his compeers in that work. He had a largeness of heart that led him to expect much from the promises of God to the church in the latter days. It was on his motion, that the Northamptonshire Baptist Association, while in session at Nothingham, in the spring of 1784, agreed to set apart an hour on the evening of the first Monday in every month, for social prayer for the success of the gospel, and to invite Christians of other denominations to unite with them in it.

The sermon from which the following extracts are taken, was one of two preached before the Ministerial Conference at Clipstone, Northamptonshire, April, 1791. The other was by Andrew Fuller, on the danger of delay in matters of religion. Dr. Carey, then pastor of the Church at Leicester, perceiving that the two sermons had made a powerful impression, entreated that something might be resolved on before they parted. Nothing more was then done, however, than to advise the printing of the sermons, and Mr. Carey's "Enquiry into the obligations of Christians to use means for the conversion of the heathen." In the fall of 1792, the Baptist Missionary Society was formed.

I believe there has never been a reprint of Mr. Sutcliff's sermon. Whether there is another copy on this side of the Atlantic, I know not. Besides the interest imparted by circumstances, it has intrinsic merits sufficient to make it worthy of a republication; as the following extracts will show.

— S. D.

"*I have been very jealous for the Lord of Hosts.*"
1 Kings 9: 10.

Having explained what we understand by jealousy for God, we add a few general observations on the subject.

Jealousy for God will be regulated by an implicit regard to the word of God. The inspired volume is the divine directory, the infallible guide, to which you do well to take heed, as to a light that shineth in a dark place. This is the code of royal laws, the book of unalterable statutes in the kingdom of Christ. Influenced by jealousy for God, you will consider Jesus as a teacher sent from above, you will sit at his feet, and receive the law from his mouth. The Bible you will consider as the word of Christ, attachment to him, as the prophet, the great prophet of your profession, the founder and lawgiver of your holy religion, will engage you to hear him in all things. To the Bible you will adhere, as the sacred chest, containing the oracles of God, attending to which you may separate truth from error, and so receive the former, as the most salutary food, but reject the latter, as the most deadly poison; as the measuring-reed, by which every thing in the house and worship of God is to be exactly adjusted, that so Zion's fair building may rise, according to the pattern seen in the mount, while all the goings out, and comings in of her highly favored inhabitants are divinely approved; as the test by which every part of your experience is to be examined, that so the pure gold, and the worthless dross, may be distinguished; and as the unerring rule, by which your conduct, as it respects God, your neighbor, and yourselves, in things civil or sacred, may be regulated, that so a conscience void of offence towards God and man, may be in some happy degree enjoyed.

This divine directory, this infallible guide, is complete; it stands in no need of any addition. To introduce articles of faith, or modes of worship, unauthorized by the sacred word, is one character of the son of perdition, and one branch of the mystery of iniquity. Human innovations in matters of religion have kindled the fire of divine jealousy, the flames of which have burst forth, and consumed the ringleaders of such impious deeds. Witness the awful case of Nadab and Abihu. This event was designed to inculcate upon the minds of spectators, and of succeeding generations to the close of time, an implicit attention, in all matters of religion, to God's revealed will.

As this divine rule has no defect, so it contains nothing superfluous or improper. Undoubtedly some things here enjoined, comparatively viewed, are of greater importance than others; yet nothing that bears the stamp of royal authority; no edict that is issued out under the broad seal of Jehovah, should ever be considered as a trifling article, or represented as a matter of indifference. While the weightier matters of the law, judgment, mercy and faith, are regarded according to their native importance, even paying tithe of mint, anise and cummin, so long as God enjoined them, must not be omitted. If, when some articles of faith, some modes of worship, are represented as indifferent, no more is intended, than that comparatively viewed, they are not of equal importance with some others, in certain cases, the fact will be allowed. But if this phrase means that such doctrines or parts of worship are of no importance; that the former may be believed, or disbelieved; the latter practiced or neglected, without any offence in the sight of God,—this is denied. Neutrality in religion, is by Christ himself eternally excluded. He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.

This holy jealousy is accompanied with a spirit of universal benevolence. Here love to God, is always attended with the same towards our neighbor. Descending angels celebrated with rapturous songs, the good-will of heaven towards men. Saints feel a similar temper; and so far as this divine principle prevails, they exemplify it in all their actions. He that is joined to the Lord is one spirit with him. Inspired, brethren, with this benevolent disposition, you will readily deny yourselves for a neighbor's good, and so copy his example who pleased not himself; but, although he was rich, became poor, that we through his poverty might be made rich. You will tenderly sympathize with the afflicted, and according to your ability, as occasion may require, manifest the compassionate heart, employ the consoling tongue, and stretch out the relieving hand. Cordially you will rejoice in the prosperity of a friend, nor envy his lot, though more favored than your own. Earnestly will you pray for the welfare of an enemy, nor meanly exult, though he may fall. In a word, cheerfully you will assist in promoting where you can the temporal, but especially the eternal interests of those around you. And as the temporal concerns of men, contrasted with those that are eternal, are infinitely lighter than a feather weighed in one scale, against the ponderous globe we inhabit, in the other, so your attention will be principally engaged by what relates to their immortal felicity. This will exercise your warmest feelings, and alternately excite your most painful fears, or most pleasing hopes.

Nor will this benevolent temper merely regard such as are of your own society, or those enclosed in the small circle of your personal acquaintance. The heart of a true Christian exhibits a commentary on the second table of the moral law. The question was once asked, Who is my neighbor? By your neighbor, brethren, you do not simply mean the man who lives at the next door; you mean a fellow creature, a member of ths human race, let him be found wherever he may. Let him be an ignorant negro, dwelling in the unexplored regions of Africa; or an untutored savage, wandering in the inhospitable forests of America; he is your fellow creature; he is your neighbor; he is your brother. He has a soul—a soul that will exist forever—a soul that has interests equally important with those of your own. And though the ability of your hands may be very limited; not so, that of your heart. This possesses a power that approaches to a kind of infinity. Who can fix the bounds of those benevolent wishes, that such a heart can breathe? It is enlarged, it expands, it heaves, it swells, it grows warmer and warmer. It can embrace a globe. It can stretch its arms like seas and grasp in all the habitable shores. And what is its language? What are the sentiments it utters? Listen, listen to the enchanting sound; "Let the earth be filled with the knowledge of the glory of the Lord, as the waters cover the sea." . . . . .

It includes in it a reigning, a superlative regard to the interest of Christ. He has a kingdom in this world. True believers are members of it; subjects of Jesus as king of Zion. These are loyal subjects. They have the interest of their prince, and the prosperity of his kingdom at heart. Like the Psalmist, they will be ready to say, If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem to my chief joy. . . . . .

Now while this temper is evidently essential to the Christian character, it is equally so to a holy jealousy for God's honor. Those who are jealous for the Lord of hosts will feel a tender concern for his interest, and watch with keen attention every effort to injure his cause. Devoted to the service of the Redeemer, they will habitually study how they may promote the prosperity of his kingdom.

This leads us to point out some of the methods in which this temper will discover itself.

It will be seen in a serious attention to the interests of personal Christianity. Jealousy for God will be attended with jealousy over yourselves. You will seriously endeavor to prove all things, that you may hold fast that, and only that which is good. You will examine the reality of your religion. You will be ready to ask yourselves, "While I have a name to live, am I not dead? Am I a possessor of a new heart? Am I born again? Am I translated from under the power of darkness, into the kingdom of God's dear Son? Do I positively bear those good fruits without which, like an unprofitable tree, I must be hewn down, and cast into the fire? Are my evidences of personal Christianity carefully collected from, and compared with the Scriptures? Have I the authority of God to rank myself among the number of his children?"

Farther, you will examine the purity of your religion; 'tis an unhappiness, when wood, hay and stubble, are mingled with gold, silver and precious stones. Convinced of this, you will look to the purity of your faith. Viewing the pernicious effects of error, you will inquire, "Are my ideas of truth conformable to those exhibited in the Sacred Volume? Do I in no instance receive for doctrines the commandments of men? Did I take up my religious creed as I received a name from my ancestors; or did I search the Scriptures, determined to buy the truth, whatever it cost me, and never to sell it, whatever price any might offer for it? Have I adopted no mistakes which ought to be renounced? Are there no farther views than what I have already attained, which ought to be embraced? Let me search the Scriptures, knowing they are profitable for doctrine, for reproof, for correction, and instruction in righteousness, in order that, like the man of God, I way be perfect, thoroughly furnished unto every good work." . . . .

You will look into the purity of your worship. With profound reverence you will regard the divine precept, What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it. With sacred awe you will consider how God has manifested on various occasions, his most tremendous jealousy over positive institutions, and punished in the most alarming manner, deviations from his revealed will; deviations which in themselves appeared very small, but which acquired a magnitude beyond all conception, because they were departures from the express injunctions of the Most High. Affectionately desirous of approving yourselves as obedient children, whose fear towards God is not taught by the precepts of men, you will ask your consciences, "What authority have I for the manner in which I worship God, and observe his ordinances? Do I copy the example of the adorable Jesus, or have I in any instance departed from that blessed pattern? Have I studied with impartiality the instructions he has given me in his divine word, or am I governed by the opinion and practice of those around me?" You should remember, brethren, that every thing in religion is personal; that your conscience is accountable to no master but Christ; *that nothing can be performed in faith, but what he has enjoined; and that nothing will be accepted by him, but what he has commanded.*

THE METHODIST PREACHER.

The following sketch is worth reading. It is exceedingly natural and graphic. It teaches poor ministers to trust in the Lord, and affluent brethren to act as the Lord's stewards.

LOOKING TO MY NEW APPOINTMENT.

Up to the close of Conference, I have kept faithfully the forty dollars reserved for the purpose of a horse as soon as I should reach my new circuit. But over and above that, I have not five dollars, and my wife and children all want new shoes, and my boots have given way at the side. They have been twice half-soled, and the uppers won't stand it any longer. My only coat is all thread-bare, and white at the seams. That, however is no matter, it will look well enough back in the woods, although it has rather a shabby appearance here among so many shining new black coats. But, besides the absolute want of shoes and boots, it will cost us all of thirty dollars to get to our new home. Where then is the horse to come from? Be still, disponding heart! The Lord will provide. You go forth in his cause, and he will take care to supply his armor, if you will always keep it bright and whole! Yes, yes—weak, timid, trembling soldier of the cross! The Captain of your salvation will go before you, and lead you on to certain victory. Only be faithful; look not back for a moment; but press forward.

I have just had a talk with brother T——. He called in very kindly to give me all the advice, encouragement and instruction he could, in regard to my new appointment; and also to furnish me with a list of names of some of the prominent brethren. There is no parsonage provided for the preacher's family. Nor do the people pay the rent for one. But a log cottage, he says, with a little patch of ground for a garden and pasturage, can be had for about twenty dollars a year. A cow will cost as much more. But where is the money to buy her to come from? Ah, me! if I had just about as much as it costs three or four sisters here for ribbons and laces, how rich I should be! The elegant dinner-set, upon which our food is served here every day, the good sister told my wife, cost eighty dollars. There was a plainer set for sixty; but the first set had a gold band, and she liked it best, and so gave twenty dollars more, for the sake of the gold band. Now, just the price of that gold band on the dinner-set would buy me a cow. Ah me! These thoughts trouble me. But hush! hush! poor, doubting, murmuring heart! *Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.* If the good Master has prospered our brother and sister in their basket and store, I ought to be thankful to him on their account, that he has given them the good things of life with a liberal hand.

I met old father P—— this morning, with his cowhide shoes and leather strings, wool hat, coarse coat, and shirt collar unbound with a neck-cloth. It is two years since I last saw him. We talked for half an hour about matters and things. [We will omit the remainder of this paragraph, as it is not important, for the sake of brevity.]

I had written thus far in my journal, when wife came in, and holding a stout bundle in her hand, said, with a pleasant, cheerful smile—

'What do you think this contains, dear?'

'I don't know, I'm sure,' I said. 'What does it contain?'

'You shall see,' was her reply, as she unrolled it. There were three pairs of shoes apiece for the children, and three pairs for wife, enough to last them all the next year. Then there were four new frocks apiece for the little ones, and four new gowns for wife, besides various other matters, such as muslin for underclothes, and nice warm Canton flannel, and stockings!

'Not all for us?' I exclaimed, in astonishment, as Mary displayed all these before my eyes.

'Yes, all for us. May the Lord reward sister A—— for her goodness, we cannot.' Tears of thankfulness were in her eyes.

'Amen!' I responded fervently. In the next moment my heart smote me for what I had thought and written about the gold bands on the dinner-set. Several times since I have turned to the page of my journal where it lies recorded, and taken up my pen to erase it. But I have as often determined to let it remain. It presents a true history of my feelings, and I cannot blot it out.

After supper that evening,—the last we were to spend in the kind family of brother and sister A——, brother A—— began to ask about my new circuit, and how I expected to get along on it. I felt a little delicacy about replying to his questions,—for I could not speak very encouragingly, and I never like to make a poor mouth. But he was in earnest, and cornered me so closely that I had to tell the truth about the means the circuit afforded, and my poor condition.

'And so you still have your "horse money" safe?' said he, smiling, after he had got all out of me.

'Yes, that still remains untouched. But a part will have to go for stage hire. That can't be helped. Though I doubt not something will turn up, and that I shall get a horse after I get there easily enough. Horses don't cost much in that section of the country, and then add to what is left after paying our fare, I hope to receive about ten dollars for the sale of some things at the old place, left in the care of a good brother. It will all come right, I know, brother A——. It always has come right.'

'No doubt,' he said. 'The Lord will provide.'

Brother A—— seemed thoughtful after he had said this. After sitting for a while, he said, rising,

'Come, brother B.'

I followed him up stairs into his chamber. He closed the door, and then opened a large mahogany wardroab, well stocked with clothes.

'You and I are near about the same size,' he said, taking down a black frock coat, that was very little worn. 'Try on this and see how near it will come to fitting you. I have not worn it for some months, and it is a pity to let the moths get into it. There!' he continued, as I drew on the coat, 'it fits you just as well as if it had been made for you, and scarcely shows the wear it has had.' 'Let me see,' he added, turning again to the wardrobe, 'what else we have here. Ah! this is just the thing for you,' bringing out an overcoat made of stout beaver cloth. 'You will want just such a thing as this next winter. It will keep you as warm as toast while riding among them snowy hills. I found it most too heavy for me last winter. But to ride in, it will be the dandy.'

He did not stop here. Two good pairs of pantaloons, as many vests, and a pair of excellent boots were added to these. I tried to thank him, but my voice was so husky that I could not articulate distinctly. The remembrance, too, of what I had thought and written down about the gold bands on the dinner-set, with other reflections not clothed in words, choked me. He did not stop here. Next morning as I shook hands with him, and bade him farewell, he left two pieces of coin in my hands saying as he did so, with a smile:

'Don't touch the "horse money," bro. B. A minister can't walk round his circuit.'

Excellent man! May the Lord reward him! As for me, I felt humbled before my Master, for my want of faith. So many—many times has he brought me safely out of the wilderness into a clear place, and yet I am unwilling to trust him.

THE SUM OF RELIGION.

He that fears the Lord of heaven and earth, walks humbly before him, thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience. He is sorry with all his soul, when he comes short of his duty. He walks watchfully, in the denial of himself, and holds no confederacy with any lust, or known sin; if he falls in the least measure, he is restless till he has made his peace by true repentance. He is true to his promises, just in his dealings, charitable to the poor, sincere in his devotion. He will not deliberately dishonor God, although secure of impunity. He has his hopes and his conversation in heaven, and dares not do any thing unjustly, be it ever so much to his advantage; and all this, because he fears him that is invisible, and fears him because he loves him, fears him as well for his goodness as his greatness; such a man, whether he be an Episcopalian or a Presbyterian, an Independent or an Anabaptist—whether he wears a surplice or wears none; whether he hears organs or hears none; whether he kneels at the communion or for conscience's sake stands or sits, he hath the life of religion in him; and that life acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice, or non-practice, of things indifferent. On the other side, if a man fears not the eternal God, he can commit sin with presumption; drink excessively, swear vainly, or commit adultery, lie, cozen, cheat, break his promise, live loosely, though at the same time he may be studious to practice every ceremony, even to a scrupulous exactness, or may perhaps as stubbornly oppose them. Though such an one should cry down bishops or presbyters; though he should be rebaptized every day, or declaim against it as heresy; and though he fast all the lent, or feast, out of pretence of avoiding superstition, yet, notwithstanding these, and a thousand external conformities, or zealous oppositions of them, he wants the life of religion. [Sir Matthew Hale.

"KILLING THE OLD MAN!"

The Rev. Dr. D'Aubigne, in an address in England, describing the state of religion in France, where, though popery is making alarming progress, the efforts of humble colporteurs and evangelical preachers are greatly blessed, related the following anecdote:

"One of the evangelists entered a Roman Catholic community and began to preach the Gospel. He opened a house for prayer, and many people came to hear him, because the word of God had been taken there before by colporteurs. There was living in that village an old couple. The woman said to the husband, 'I have heard many persons speak about that man—I will go and hear him.' She went to the meeting—heard the sermon, and became very much troubled. On her return, her husband asked what she had heard. She answered, 'Horrible! I may not tell you what that man has said.' 'What has he told you?' 'He has told me that I must kill the old man!' 'Not possible!' 'Yes—yes.' 'Not possible! we will go together and see what is the matter.' They went together, heard the minister, and then went and spoke to him. He explained to them what he called 'the old man,' and, by the grace of God, they have killed the old man, and they are both now members of that congregation. Such is the work which is going on in France and on the Continent."

COUNSELS FOR THE YOUNG.

Never be cast down by trifles. If a spider breaks his thread twenty times, twenty times will he mend it again. Make up your minds to do a thing, and you will do it. Fear not, if a trouble comes upon you; keep up your spirits, though the day be a dark one.

"Troubles never stop forever,
The darkest day will pass away!"

If the sun is going down, look up to the stars; if the earth is dark, keep your eyes on heaven! With God's presence and God's promises, a man or a child may be cheerful.

"Never despair when fog's in the air,
A sunshiny morning will come without warning."

Mind what you run after! Never be content with a bubble that will burst, or a fire-work that will end in smoke and darkness. Get that which you can keep, and which is worth keeping.

"Something sterling that will stay
When gold and silver fly away."

Fight hard against a hasty temper. Anger will come, but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

"He that revenges knows no rest;
The meek posses a peaceful breast."

If you have an enemy, act kindly to him and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another, till you have compassed your end. By little and little, great things are completed.

"Water falling day by day,
Wears the hardest rock away."

And so repeated kindness will soften a heart of stone.

Whatever you do, do it willingly. A boy that is whipped to school, never learns his lesson well. A man that is compelled to work, cares not how badly it is performed. The man that pulls off his coat cheerfully, strips up his sleeves in earnest, and sings while he works, is the man for me.

"A cheerful spirit gets on quick;
A grumbler in the mud will stick."

Evil thoughts are worse enemies than lions and tigers, for we can keep out of the way of wild beasts, but bad thoughts win their way every where. The cup that is full will hold no more; keep your heads and your hearts full of good thoughts, that bad thoughts may find no room to enter.

"Be on your guard, and strive, and pray,
To drive all evil thoughts away."

TRACT DISTRIBUTION.

About nine months ago, a Tract visitor, who had been a seaman, was in a store, when two of his former messmates came in, and the following conversation ensued:—

"Well, Jim," said one of them, "I am going away."

"Where, Jack?"

"Up the Straits, to Genoa."

"Well, I've a bundle of tracts here, that I've just got from the Tract missionary; you'll take a few, won't you?"

"No, that I shan't; I don't want them."

"Why, they'll do no harm, any way."

"I don't care; I don't want them, I tell you."

"Well, Jim," said the other sailor, "if he won't take them, give them to me;" and to him they were accordingly given.

Wednesday, July 2d, as the visitor was in the street, he was hailed by the former of these two men, who, when they stopped to converse, thus addressed him:—

"I'm just going away again, Jim, I haven't seen you before, since I came to New York. I wish you would give me some religious tracts and books. Perhaps you forgot how roughly I refused, when you offered me some before I went up the Straits. But though I refused the tracts then, I read them when I got out to sea, and I trust I read them to profit. At first they made me very unhappy, but after a time I found the Saviour very precious to my soul, and my only hope. I trust I have found forgiveness through his blood, and now I am an unworthy member of a church. Jim, the tracts proved a blessing to my poor soul. God bless you, Jim! Give tracts to every sailor. I want to have some to give away myself. Yes, Jim, give 'em tracts; and be sure and pray for me, and for all poor sailors." [Christian Int.

THINK ON ETERNITY!—I have frequently, after going from house to house where spiritual deadness seemed to reign, been cheered and exhilarated by a poor negro on the way-side. "Think on eternity!" said I to a poor black woman the other day, just after I had visited the families in C. and was almost prostrated in body and mind. I could only say as I passed in sorrow, "Think on eternity!" She looked up; a gleam of intelligence and a smile of spiritnal beauty illumined her dark features, as the poor African exclaimed, "Yes, master, bless God I do." I caught the inspiration and went on comforted and strengthened. [I. H. Bate.

MRS. ELIZABETH FRY.—The death of this eminent philanthropist is announced in the London papers. For many years she was in the habit of visiting weekly the Newgate prison, reading the Scriptures to the numerous convicts, and addressing them in such a manner as to gain their confidence, love and admiration, and lead many of them, it is believed, to genuine repentance. In these visits of philanthropy she was sometimes accompanied by personages, (on one occasion the King of Prussia,) desirous of witnessing the result of her unaffected eloquence. Our own countryman, John Randolph, when asked whether he was present at a pageant of the royal family, replied, No, but he had witnessed a much sublimer spectacle—Mrs. Fry at Newgate Prison.

The Sabbath Recorder.

New York, November 20, 1845.

LAW AND GOSPEL.

NUMBER TWO.

According to the distinction we have drawn, just so much of scripture, as is occupied with the publication of the good news of pardon for sinners, is *gospel;* and just so much as is taken up with rules of duty, is *law.* The gospel, therefore, is not limited to the New Testament, nor the law to the Old; but both are intermingled throughout each division of the Sacred Volume. Indeed we find an intermingling of both in the same chapter. Some persons call the Old Testament the *Book of the Law,* and the New Testament the *Book of the Gospel.* But if they speak understandingly, they call the former the Book of the Law—not because it consists entirely of law, but—because law is the predominant part of it; and the latter, the Book of the Gospel—not because it consists of nothing else than gospel, but—because gospel is its prominent feature. For certainly the Old Testament contains a vast number of predictions concerning a Messiah to come, and the glories of his kingdom; all of which were good news—*gospel*—to the ancients. While the New Testament, besides the abundance of its good news, contains many injunctions, which are binding upon the people of God as so much *law.*

But although in a strict sense the gospel does not consist of injunctions, yet injunctions are founded upon it. The good news and the injunctions together, may be taken collectively as one entire system, to which the term *gospel* is applied. The word is often used in this sense. This is manifestly its use in all those passages, which speak of *obedience* to the gospel. (See 2 Thess. 1: 8. Acts 6: 7. Rom. 10: 16. 2 Cor. 10: 5.) But this is an extended application of the term, and not its original import.

There is a similar departure from rigidness in the use of the word *law.* It is often used in reference to the typical ceremonies of the former ministration. (See Heb. 9: 22, 7: 19, 10: 8. Gal. 3: 24.) Yet certain it is, that these typical ceremonies imported wondrous things to those whose eyes were open, (Ps. 119: 18,) even the redemption of the soul by Jesus Christ. Emblematical of the great atonement, they preached the *gospel* to the ancients, and in strictness of language can hardly be denominated *law.* Nevertheless, as the observance of them was enforced by the civil law of the Hebrew commonwealth—the Jews being organized into a nation for this purpose—and the neglect of them punished by the civil magistrate, this term is applied to them. When we remember that there was a strict union of church and state, all the ceremonial service being performed under the immediate sanction of the civil law, and that the gospel import of this service was in a measure veiled by that circumstance, we are furnished with a reason why the term *law* is extended in its application to that which really preached the glad tidings. Had there been no such union, some other term would doubtless have been found to designate this figurative presentation of gospel grace. We have another varied use of the word in John 12: 34, (see also ch. 10: 34, and 15: 25,) where it is extended from its original meaning, to denote the entire system of religion, which God gave to his people. In other words, the law of God denotes the whole Book of Divine Revelation. (See Ps. 19: 7, 1: 2, 119: 72, 92.)

One great fault in the investigation of this question lies in the failure to discriminate between the *original* import of terms, and their *extended* application. If one should undertake to settle the distinction between *law* and *gospel* by an examination of those passages only, where their extended meaning obtains, he would never arrive at satisfactory results. Confusion would attend all his reasoning.

But even after the original import of these terms is settled, there is still another source of confusion. There is a fixed principle of classification, according to which laws are distributed into different *kinds.* Failing to discover this principle, some persons are never able to settle, definitely and distinctly, what that law is which is violated by sin. Such is the confusion on this question, that many are able to refer to no other law than that of *conscience.* But conscience is either *fallible* or *infallible.* Were it infallible, its decisions would be uniform, and all would come to the same result;—which is contrary to fact. It is therefore fallible; and its decisions are just, or unjust, as they agree, or disagree, with some standard which is sure, fixed, and uniform. In a religious community, like ours, its decisions are *in the main* according to truth; yet as in many *particular instances* they are not so, the consequence is, that some cherish a sense of guilt where God does not condemn, while others fancy themselves blessed in the performance of what he forbids.

Let us see then if we can free this subject from ambiguity. What is *the* law, the transgression of which is sin? What particular code has man violated, that he should need a Saviour? It would be absurd to say, the law founded on the gospel; for until man has violated some law, there is no room for the gospel. Our apparently precipitate generalization, by which we made the rules of duty scattered over the Bible to be the *law,* and the good news the *gospel,* is therefore somewhat restrained. We must discriminate with closer acumen.

We remark then, that law grows out of the relation existing between those that are affected by it. For example, a certain law binds me to honor my parents. This law grows out of the peculiar relation which exists between them and me—a relation which cannot be better described, than by saying, is is that of parent and child—and affects both the honor of the parent and the welfare of the child. But if there were no such relation, it is self-evident, there could be no such law. Again, a certain law obliges husband and wife to cherish love for one another. The honor and welfare of each is effected by this law. But if the conjugal relation did not exist, there could be no such law. Once more; the law, which binds the subjects of an empire to honor their king, grows out of the relation between them and their king. But if there were no such relation, it is clear, there could be no such law. Thus it is evident, that there can be no law without relation of some kind.

It is also evident, from these examples, that the character of the law depends on the nature of the relation, in which it originates. Where the relation is that of king to his subjects, the law has the character of royalism;—not that of democracy, or republicanism, for the relation will not admit of it. Where the relation is that of parent to child, the character of the law is paternal;—not that of bond-service. It is true, where the law is made by fallible man, there may be a great want of adaptation to the relation which it recognizes. But where the law-giver is infinitely wise, and infinitely good, the adaptation will be perfect; the law will be exactly what it ought to be, growing naturally and obviously out of the relation which it acknowledges, and not the offspring of the arbitrary will of the Legislator because he is the strongest.

The solution of the question, *What is the law which gives the knowledge of sin?* is reserved for our next number.

CHRISTIAN UNION—WORLD'S CONVENTION.

The subject of Christian Union has received considerable attention for a time past from some of the leading ministers of the different religious denominations in Great Britain. As a means of promoting it, a Convention of representatives from all the various denominations of Protestants in the world, has been proposed. Preparatory to calling such a convention, a General Conference was held in Liverpool on the 1st, 2d, and 3d days of October, for prayer and conversation upon the subject. Between two and three hundred ministers and laymen were present, including persons from each of the leading denominations. The first session was devoted principally to reading the Scriptures and prayer, and was a season of great interest and solemnity. The second session was taken up with a consideration of the sacred importance of union, which was urged by several eminent speakers. The basis of union was discussed during the third and fourth sessions. Papers were drawn up on the terms of the proposed union, which were adopted with great unanimity. The doctrines of the Atonement, the divinity of Christ, the existence and influence of the Holy Spirit, Justification by Faith, and the right of private judgment, were recognized as the basis of organization. The Union is to be called the Evangelical Alliance, and is to have for its object a more real and visible union of all evangelical Christians throughout the world—the extension of Christian sympathy to suffering Protestants—and the resistance of the aggressions of Popery.

The last and most important measure of the Conference was to resolve upon calling a World's Convention, to be held in London in June next, for the purpose of enlisting all evangelical Protestants in this movement. Those who unite to form the Convention will not be required to compromise their views, but will be expected to maintain them in the spirit of forbearance and love, and to allow the great cardinal truths of the gospel to bind them together. If the Convention shall indeed be conducted strictly upon the plan proposed, we are confident that it will be one of the most important ever held since the Christian era. Believing that it will be what it is professedly designed to be, we rejoice heartily in its appointment, and sincerely hope that some of our brethren may be present to participate in its deliberations.

EDUCATION AT THE WEST.—The Society for the Promotion of Collegiate and Theological Education at the West, held its second anniversary recently at Newark, N. J. The Society was established for the express purpose of assisting several colleges at the West, which had suffered much loss, and were in danger of failing, in consequence of the commercial reverses and disasters which swept over our country a few years ago. Within two years it has raised for the aid of five young colleges at the west between twenty and thirty thousand dollars, besides being indirectly the means of raising a still larger sum on the western field. This timely aid is said to have saved property to the value of $400,000 from devastation and ruin. In its future labors the Society designs to assist new institutions as they rise, just as Harvard, Yale, and Dartmouth Colleges were formerly assisted by foreign munificence. In this way it hopes to call forth new Harvards, Yales, and Dartmouths, at the West.

THE NEW YORK BIBLE SOCIETY held its 22d Anniversary Meeting at the Tabernacle on Monday evening last. Interesting addresses were made by several individuals, and the Annual Report was read. From the Report it appears that 14,352 Bibles and Testaments have been distributed during the past twelvemonths—exceeding the number of those which were circulated during the previous year by 471—being a proportionate increase on former editions. Funds to the amount of $7,722 have been collected within the same interval, which has been used in forwarding the purposes of the Society. It is computed that there are 206 churches in this city, which will accommodate on an average 900 persons each—leaving an aggregate of 180,000 who cannot obtain seats.

THE ROMISH AND ENGLISH CHURCHES.—The frequency of changes from one of these churches to the other, indicates, one would think, that the transition is rather easy. The Rev. Mr. Newman, about whom so much has been said, with several of his Oxford friends, has recently gone over from the English to the Romish communion. On the other hand, the Rev. Mr. Sibthorpe, who embraced the Romish faith not long since, has returned to the bosom of the English Church. It is also stated that the Rev. Charles Seager and Mr. Caper are unhappy in their new association with Rome, and are about to return to the church from which they went out.

WHY IS SUNDAY PREFERRED TO THE SABBATH?

No solution to this query will or can be acceptable to those it most concerns. He who rejects God's commandment for a human tradition, does not choose to analyze his feelings, and would prefer his being allowed to continue his practice without questions being asked which disturb him. Yet would we take leave to ask, whether his preference of the Sunday is not the result of want or weakness of love to God, and of trust in him? Where there is *true love* in lively exercise, it will prompt to make sacrifices, when these are required for the glory of him to whom we owe our all, and with whom we hold most blessed fellowship; and where there is *real trust* in corresponding vigor, it will overcome all apprehension of actual loss through obedience to the living God. He who makes substance of things unseen, who regards the blessing of the Eternal as the greatest good, and who knows the care of the Lord of all,—even sending forth all his angels as ministering spirits in behalf of the heirs of salvation,—will not submit to known evil to escape the frown or procure the favor of his fellow men. With loyal heart, and in calmness, if not in confidence of present deliverance, he will enter the lion's den, to which unrighteous decrees may consign him for refusing to follow a multitude to do evil; and he will often, like Daniel, be enabled to say in joy of heart and holy triumph, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me, forasmuch as *before him* innocency was found in me." And in the experience of divine help and blessing, he will often be enabled to sing with the Psalmist,

> "The angel of the Lord encamps,
> And round encompasseth,
> All those about that do him fear:
> And them delivereth."

Let us, therefore, seek to encourage men to that trust which it is God's design, by the Sabbath, to promote in all; and as the fruit of our own experience of his grace and care, let our practice confirm our exhortation, while in the language of the same saint, we say to our neighbors and to all,

> "O taste and see that God is good,
> Who trusts in him is bless'd;
> Fear God, his saints; none that him fear
> Shall be with want oppress'd."

J. A. B.

CHRISTIAN CONSISTENCY.

In the Baptist Record, No. 359, there is a racy article on "*The Scriptural Use of the Term Bishop,*" from the pen of our esteemed brother I. L. B., Bishop of the Broad Street Baptist Church, Philadelphia. At the late session of the Philadelphia Baptist Association, the clerk was "instructed to affix the scriptural designation, *Bishop,* to the names of the pastors of the churches, in all the official documents of this body." As this practice was rather demurred at by some, brother I. L. B. wrote to justify its use, and says:—

"We would use this term as a public and continual protest against the corruptions of an ecclesiastical hierarchy, ... and restore an abused scriptural term to its legitimate signification."

"Christianity has been fearfully corrupted by a misappropriation of scriptural terms. For example, *deipnon kurion,* Lord's supper, is understood by multitudes as a physical and spiritual sacrifice, —*metanoeite,* repent, signifies to many, do penance, —*ekkleesia,* an assembly of the saints, conveys to thousands the idea of a mass of believers scattered over a continent or a world, yet bound together in one organization—*baptidzein* is understood as meaning to christen or to sprinkle; *diakonos,* deacon, means to many, an inferior order of preachers, and *episkopos,* bishop, is thought to mean a ruler of the clergy, and official superintendant of all the churches in a given diocese.

"Who can gauge the corruption which now afflicts Christianity in consequence of the misappropriation and abuse of these simple terms. The simplicity of Christ's ordinances has been deformed, their beauty marred, their spiritual signification lost, and their power for good miserably weakened. As Baptists, we are sedulously striving to restore one of these abused institutions; moved by similar arguments and a similar spirit, we should seek to restore and defend all."

In all this we most heartily concur, and to carry out this last remark, we would recommend to him to append to his list of misappropriations of scriptural terms by which christianity has been fearfully corrupted, the following, viz:—

Mia toon Sabbatoon, translated "the first day of the week," conveys to thousands the idea of a holy day substituted for that day specified in the fourth commandment, which says, "*The seventh day* is the Sabbath of the Lord thy God."

En tee kuriakee eemera, translated "the Lord's day," is understood as meaning a Sabbath day, or the first day of the week, instead of the seventh.

Ton Sabbaton, the Sabbath day, the day on which Jehovah rested from all his works, and blessed and hallowed, being used interchangeably with Sunday, the day the heathens appropriated to the worship of the sun, is understood by multitudes to mean one and the same day, and that day the *Christian Sabbath.*

Our good brother seems to feel sensibly that this teaching our children to speak half in the language of Ashdod, and half in the language of Canaan, is an evil thing, and fosters the corruptions of Christianity. So we think, at least, and eschew all such terms stolen from popery, and misapplied to sacred things, and all such misappropriations of Bible terms as are applied to the corruptions of Christianity to give them countenance among men.

We commend to our brother I. L. B. these few additions to the article in question, because the Great Teacher has said, (Matt. 7: 3, 5,) "Why beholdest thou the mote that is in thy brother's eye? . . . . . First cast the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye." When our brother has complied with this direction of our blessed Lord, he may with more effect say, "He who can be deterred from maintaining truth by the dread of ridicule and scorn, is not worthy a place as a bishop of a Christian Church." S. D.

Plainfield, N. J., Nov. 2, 1845.

JOHN QUINCY ADAMS ON CAPITAL PUNISHMENT.—Hon. John Quincy Adams has written a letter declining, on account of feeble health, to attend the General Meeting of the Friends of the Abolition of Capital Punishment in Pennsylvania. He acknowledges that if there be any case which, in the intercourse of human society, can possibly justify the taking of human life by man, it is that sanctioned by the community for the punishment of enormous crimes. He closes his letter, however, by saying, "I do heartily wish and pray for the success of your efforts to promote the abolition of capital punishment, and if you can shape the laws of the land to a disclaimer of the right of Government itself to take from any human being the life granted him by his Creator, I would welcome it as the harbinger of a brighter day, when no individual of the race of man shall ever loes his life by the act of another."

DR. JUDSON.—It is announced through the Baptist papers, that this venerable and beloved pioneer of American missionaries will remain in the United States until next spring, spending most of the winter at the South for the security of his health. This is as it should be. There are thousands who would not be satisfied without seeing him, and his presence may do incalculable good in exciting and giving direction to a missionary spirit.

PENNSYLVANIA LITERARY INSTITUTION.—The Baptists of Pennsylvania have on foot a project for establishing at Lewisburg, Union Co., a literary institution of high order, to embrace a male and female department, with the powers and course of studies of a college. An important design of the undertaking is to educate young men called to the ministry, who shall supply the destitute portions of the State. It is estimated that at least one hundred thousand dollars will be needed to carry out the plan.

THE HEBREW MESSENGER.—The American Baptist Society for Evangelizing the Jews, propose to commence, on the first of January next, a monthly publication with this title. It will contain articles on the following subjects in successive numbers: History of the present efforts to promote Christianity among the Jews; Narratives of converted Jews; the temporal and spiritual restoration of the Jews; the proceedings of the American Baptist Society for Evangelizing the Jews; miscellaneous intelligence. Each number will contain 24 pages. Terms $1 per annum, to be paid on the receipt of the first number. Address the editor, Rev. C. F. Frey, No. 169 Bleecker-st., corner of Sullivan, New York.

RETURN OF MISSIONARIES.—The Baptist Missionary Magazine for November contains information, that the Rev. Mr. Van Husen and family have just returned from Madras by way of Calcutta. The reason of their return was the protracted illness of Mr. Van Husen, from which recovery seemed impossible while he remained in India. The prospect of his recovery has become more favorable within a few weeks. We learn, likewise, that Mr. Davenport, with his family, is on his way to this country from Siam, by the way of Singapore and London.

DEATH OF MRS. ONCHEN.—Mrs. Onchen, wife of the Raptist Missionary in Germany, died on the 8th of July, of a cancer from which she had suffered greatly for nearly two years. Mr. Onchen's health was much impaired by the long affliction, having continued with the sufferer almost constantly for eighteen months. The prospects of the mission are said to be encouraging. About forty new converts have been added to the church since the opening of the year, new enquirers are constantly presenting themselves, and the place of worship is crowed to excess.

REVIVALS OF RELIGION.—From the New Orleans Protestant, we rejoice to learn, that God is graciously visiting his people in Mobile, Ala., and Columbus, Miss. We have also noticed statements in some of the papers concerning the same things in other parts of the country. We trust that these are but the harbingers of richer blessings, soon to be realized. We know that God's arm is not shortened that he cannot save, nor his ear heavy that he cannot hear. And if his people will only bring ALL their tithes into the storehouse of the Lord, and prove him therewith, he will doubtless open the windows of heaven, and pour them out a blessing so abundant, that there shall scarcely be room to contain it.

A Siamese newspaper is now printed in Bangkok, under the control of the American Missionaries.

SUSPENSION OF A CLERGYMAN FOR HERESY.—After a series of trials before the different ecclesiastical bodies of the Presbyterian Church in the State of Ohio, Rev. Wm. Graham has been suspended from the exercise of the ministry until he retracts certain errors on the subject of slavery charged against him, and gives satisfactory evidence of repentance. These errors were first set forth in a speech before the Synod of Cincinnati in the autumn of 1843, and were published in a pamphlet form about six months afterwards. The following is a summary of them:—

1. He teaches that according to the Jewish law, the slave was not reckoned as a man or woman, but as property.

2. He teaches that the master had the right to beat the slave, and that hardly.

3. He teaches that the master had the right to sell the slave.

4. He teaches that the Head of the Church has authorized the relation between master and slave, involving the right of property not only in the charter, but in all the laws that he has given for the government of the church.

☞ The following paragraph we clip from the New York Tribune of Tuesday morning:—

SEVENTH DAY BAPTISTS.—A church of this denomination was organized in this city on the 9th inst. with appropriate exercises. After a sermon by Eld. Wm. B. Maxson, the right hand of fellowship was given by Eld. W. B. Gillett; Address to the church by Solomon Carpenter; Prayer by Eld. Alex. Campbell. A mission has been determined upon by this people to the Abyssinians, in Eastern Africa, and it is expected that the missionaries will depart soon for that country.

STRONG TESTIMONY.—In a recent communication to the Baptist Register, Rev. E. C. Eager, a graduate of Hamilton Seminary, says:

"As to the value of ministerial education, it is above price. I have no words to express my sense of the importance of a thorough classical and theological education to a minister of the gospel. If I were fifteen years of age, and felt that God had called me to preach the gospel, and *knew* I had but twenty years to live, I would spend ten of those in preparatory studies."

REVIVAL INTELLIGENCE.—The Georgia Index reports baptisms in various parts of that State. At Hamilton 35—at Buck Spring 12. In Stewart County, in several different places, 95 have been baptized—at Mount Olive church 8, and others are expected. At Union, in Harris County, M. F. Moseley says, "It seemed that here was the Father building up his children in the most holy faith, while the Son was delivering over to the Father the new-born babes in Christ, and the Holy Ghost baptizing the whole church with fire *from heaven.*" Added by immersion in water *in the name* of the Sacred Three 19. In Floyd County 15 have been added by experience. At Shilo 40—at Pineville 20; there were baptized at Bear Creek about 30; at Union, 35; Atherville, 35; and at Cedar Grove, 20; all during the latter part of the summer and this fall.

THANKSGIVING.—Blessings on the word! honest Saxon, genuine as ever uttered, full of glad thoughts and good things! Home, the house of God, fathers, mothers, brothers, sisters, uncles, aunts, cousins,—turkeys, chickens, puddings,—who does not think of these and a thousand other things at the sound of that word, Thanksgiving! Blessings on our fathers for such a legacy! May our rulers be faithful executors of their will.

AFRICAN MISSION.—The Methodist Missionary Society have sent out in the Roanoke, bound from Norfolk for Liberia, a reinforcement to their mission in Africa—Rev. Mr. Benham and lady, Rev. Mr. Hoyt and lady, and Rev. Mr. Williams and lady. Mr. Benham is the Superintendent of the Mission, in the place of Rev. Mr. Seys, who has returned home. Mr. Hoyt goes to Cape Palmas, and Mr. Williams will take charge of the Seminary at Monrovia.

THE BIBLE IN FRANCE.—The Evangelical Society at Geneva, distributed the last year more than 17,000 copies of the Scriptures, and 100,000 Tracts. By other societies, in the same period, about 200,000 copies, or portions of the Bible, were distributed in France, chiefly among Roman Catholics.

AFRICA.—A meeting was held last week at the Hall of the Lyceum of Natural History, New York, at which it was resolved to form a National Society to promote the civilization of Africa by means of missionaries, religious and literary, chosen from among the descendants of Africa in this country, and educated with express reference to the field of labor assigned them. These laborers are expected to make Africa their permanent residence, and devote their lives to her regeneration.

A very splendid copy of the Holy Bible has been got up by Lippincott & Co. as a present to Ole Bull. A beautifully designed inscription on the fly leaf, executed in Dickson's finest style, shows who were the donors, and the object of the presentation. It is as follows: "To Mr. Ole Bull, a tribute of gratitude for his valuable aid in behalf of the Poor. Presented by the managers of the Home Mission Society. *Philadelphia, Nov. 14, '45."—Phila. Ledger.*

The Northern Advocate states that an interesting work of grace is now in progress in the Methodist Church at Auburn. More than 20 have joined the society, and 40 or 50 are found at the altar at a time. Rev. Mr. Maffit is laboring there.

The subject of Foreign Missions was recently presented to the Duane street church, New York, by their pastor, Rev. Dr. J. W. Alexander, after which a collection was taken, amounting to one thousand dollars.

The New Orleans Protestant states that there are about 140,000 souls in that city, while all the Protestant houses of worship in the place will not accommodate more than 10,000; hence 130,000 are without the gospel.

The Secretary of State, to whom Dr. Reese, late Superintendent of County Schools, appealed to set aside the decision of the Board of Supervisors of this County, has dismissed the appeal on the ground that the law, as it stands at present, confers no authority upon him in the premises.

General Intelligence.

PRACTICAL RECIPES.

CURING HAMS.—For every one hundred pounds of meat, take five pints of good molasses, (or 5 pounds brown sugar,) 5 ounces saltpetre, and 8 pounds of rock salt, and 3 gallons of water, and boil the ingredients over a gentle fire, skimming off the froth or scum as it rises. Continue the boiling till the salt, &c., is dissolved. Have the hams nicely cut and trimmed, packed in casks with the shank end down, as the pickle will thus strike in better. When the pickle prepared as above is sufficiently cool, pour it over the hams. They may lie in pickle, from two to six weeks, according to the size of the pieces, or the state of the weather—more time being required in cold than in warm weather. Beef or mutton hams, or tongues intended for smoking and drying, may be cured according to this mode, and will be found excellent. [Cultivator.

REMEDY FOR THE BOTTS.—A correspondent of the Albany Cultivator says: Having seen many horses die with the botts, and many remedies given without effect, I was induced by a merchant in Cambridge to try the following for a horse of my own, after I had tried most of the remedies in common use without effect, and given him up for lost:—Half pint of vinegar, half pint of soft soap, half pint gin, and half pint molasses, well shaken together, and poured down while foaming. To my great surprise, the horse was in five minutes free from pain, and ate freely; the next morning I was on my journey. I have since recommended and given the same in perhaps fifty cases, with the same good effect; not in one instance has it failed to effect a perfect cure.

TO PRESERVE CUCUMBERS GOOD FOR YEARS.—Pick and lay them in the sun to wilt, then pack them in a cask, first a layer of salt, and then a layer of cucumbers, until your cask is full, and as the cucumbers wilt and settle down in the cask, you may add more, always adding salt to each layer. Add no water as the juice of the cucumber will be sufficient; be careful to keep a cover on the top of the cucumbers to keep them under the brine—when wanted for use freshen and put into vinegar, will become hard at once—have seen them four or five years old, good as ever.

[Farmer and Mechanic.

SAG HARBOR IN RUINS.—We have information of a most disastrous fire at Sag Harbor, equal in extent, in comparison with the size of the town, to the fire at Pittsburg, Quebec, or the New York conflagration. Mr. Tucker, the conductor of the Long Island road, who obtained all the information practicable in the confusion, states that the fire broke out on Thursday night, about 9 o'clock, at which time the wind was blowing a gale. The fire originated in a wooden building, and soon extended to over one hundred houses, (one account says one hundred and seventy,) which were entirely consumed. Among the buildings burned was the Suffolk County Bank, and both of the Hotels. The loss in buildings is stated at $100,000 or $150,000, while the loss in merchandize cannot yet be estimated, but must be very large. The portion burned was the best business part of the town, and has cast a shade over its prospects that will not, we fear, soon be removed.

REGULATIONS OF THE MAGNETIC TELEGRAPH.—A general meeting of the Magnetic Telegraph Company was held in Washington. Amos Kendall was elected President. The following was reported as the rate of charges between New York and Philadelphia, this line being nearly finished:

"For the transmission, writing out, and delivery of every communication, not exceeding ten words, every figure being counted a word, exclusive of the signature and address, and the directions of the writer as to the disposition of the communication:

50 miles and under	10 cents.
Over 50 and not over 100 miles	20 "
From New York to Philadelphia	25 "
From Philadelphia to New York	25 "
For all distances over 100 miles	25 "

For every addition not exceeding ten words the same rate of charge will be made as on the first ten."

Regulations.—Payment in advance communications to be sent to the managers in writing; first come first served—no one to occupy more than 15 minutes, while others are waiting. Foreign arrivals, with prices of cotton and other American produce, telegraphed and posted at each station gratis. No favoritism; facilities to be afforded for the apprehension of fugitives.

SLAVERY IN OREGON.—P. H. Burnett, a citizen of Oregon, in a letter which we see in the last Platte (Mo.) Argus, says:—"The Legislature passed an act declaring that slavery shall not exist in Oregon, and the owners of slaves who bring them here are allowed two years to take them out of the country, and in default the slaves are to be free. The act also prohibits free negroes or mulattoes from settling or remaining in this country, and requires them to leave the country in two years, and in default, to be hired out to the lowest bidder, who will bind himself to remove them from the country for the shortest time of service, and within six months after the expiration thereof. The object was to keep clear from this most troublesome class of population."

THE SCHOOLMASTER ABROAD—i. e. NOT AT HOME.—The following letter was received at the Missionary Rooms, and it is inserted verbatim et literatim:

——, Georgia, October 7th, 1845.

Gentlemen the followin Periodicals which is sent to John Daily I wish them stoped as I Doe not wish them sent to as I see in the Last No Too Strong Abilitionast Piecis the. The Home Missionary The Missionary Herald, The Bible Society Record, American Messinger & in fact stop all which is sent to me as I Doe not wan more Nother Nomber of Any sort yours Respect.

SOULS ON BOARD.—A vessel was once sailing in a rough sea near a reef of rocks, when the passengers overheard the sailors and the man at the helm debating the question whether they would be able to keep clear of the rocks without making another tack. The captain came along and settled the question at once, by ordering the vessel put off so as to avoid all risk.

The passengers expressed their gratification in having so careful a commander. "Careful," replied the captain, "it is necessary I should be careful, for I have souls on board."

The Big Gun cast in England as the successor to Capt. Stockton's Peace Maker, arrived at New York, on board the Packet Ship John R. Skiddy.

SUMMARY.

Short sentences sometimes do more than long discourses. We can remember the one, while we can scarcely find time to read the other. One is like a guide-post, distinctly pointing out our way; the other like a general map, in which we are often puzzled, after a long search, to find out where we are.

At a temperance meeting in Boston last week, it was stated that the health of Mr. Gough was so far improved as to warrant the hope that he may be able to resume his labors in the cause during the ensuing winter. May this hope not be disappointed. "Rejoice not against me, O mine enemy; when I fall, I shall arise."

Newton said, "Endeavor to be first in your trade or profession, whatever it may be." And this, by the way, is the secret of success and excellence. It matters comparativcly little what that trade, or occupation, or profession may be, provided it is useful.

Call upon a business man in business hours, on business only; transact the business, and then go about your business, that he may have time to finish his.

The Eastport Sentinel states that it has been estimated there were shipped from that port last season 19,620 barrels of white-blue-nose potatoes, and that the quantity shipped direct from Calais, Robbinston, Perry, Lubec, and Pembroke, would make the number of barrels exported at rising 40,000. It is now supposed that the quantity to be sent to market will not exceed 5,000 barrels, as very few farmers in the neighborhood will have more than will answer for seed, and their own consumption.

A great bureau knob, composed of 1209 pieces of wood, was exhibited at the Fair of the American Institute. The maker's name is Mr. A. McBurth.

The Republic of Texas has, by law, appropriated 13,284 acres of land in each county for the support of primary schools, and 221,400 acres for the endowment of two Colleges.

The Magnetic Telegraph between this city and Philadelphia is now nearly completed. The wires extend up to Fort Washington, and across the North River under water—passing through New Jersey to New Hope, and down the other side of the Delaware River, to Philadelphia.

The line between New York and Washington will probably be completed by the first of December.

The Detroit Journal says, We regret to hear that Bishop McCoskry is about to leave our city, for a season at least, to discharge the Episcopal functions in the diocese of New York, in consequence of the suspension of Bishop Onderdonk.

There are five newspapers now published at Honolulu; four in English, and one in the Hawaian language; a striking illustration of the power of Christian instruction, which in the course of 25 years, has raised these islands from the lowest state of degradation to a respectable rank among civilized nations.

The Antiquarian Society of Copenhagen has received intelligence from Brasil, that 900 calcerous caverns have lately been discovered and explored in that country, all of which contain fossil remains. Six of these contain human bones, besides those of animals, some of which, it is said, now exist.

The Cincinnati Chronicle thinks that the wool produced in Ohio, amounts to about 2,000,000 lbs. per annum.

Mr. M. Hudson, of Hartford, Ct., has manufactured a single sheet of paper for the Hartford and Danbury Railroad, 25 feet in length and 9 feet wide, for which he receives $25.

Potatoes have been received by the Editor of the Fishkill Republican weighing two pounds and ten ounces.

Mr. E. R. Robbins, of Cornwell, has presented a beet to the Vermont Observer, weighing fifteen pounds.

Mr. Samuel Higgins, of Scarboro, Me., raised 119 bushels of wheat from six acres—the value of which was $131.

At the late Circuit Court, held at Whiteplains, Westchester Co., Miss Conklin, a lady rising forty years of age, obtained a verdict of four thousand dollars against Mr. Addison Hill, of about the same age, for breach of promise of marriage.

Wire fences are now made and highly approved of in Scotland. Five wires are used, with oak posts, costing only about 12 1-2 cents per yard. The top wire is No. 8, and the others No 5. This fence is said to be cheaper than one of boards, or of posts and rails.

It is estimated that $20,000 are spent in the city of New York every week for theatrical amusements. This would furnish every destitute family in the city with the common necessaries of life.

An eel sixteen inches long was taken from a Croton water pipe in Leonard street, last week. He was considered an intruder.

To be truly and really independent, is to support ourselves by our own exertions.

Never argue with any but men of sense and temper.

Some of the papers are venting their patriotism in articles upon the Broad street Hotel, "where Washington bade a last farewell to his army." We know of at least three different houses in that neighborhood where the same event is said to have taken place, and it would be a puzzling job for an antiquary to decide which of these three is the real one.

An English writer, speaking of the prejudice against deep plowing, says, "It would puzzle a conjuror to tell why a farmer always digs his garden 20 inches (where he always gets good crops,) and plows for his field crops only five inches."

There are eight silk factories in Mansfield, Conn., the greatest silk manufacturing town in the country.

We perceive by a notice in the Little Rock Gazette, that a party to be styled the "Arkansas Californians," are to rendezvous at Fort Smith, on the first Monday in April next, preparatory to taking up their line of march for the Pacific coast. Every person starting is expected to be well armed with a rifle or heavy shot-gun, sixteen pounds of shot or lead, four pounds of powder, caps, &c., two horses or mules for each person, or a wagon and eight cattle for every five persons, tents, &c.

Only about one half of the population of New York were born here. 95,373, or more than a fourth of the whole, are natives of Great Britain; remainder of Germany, France and other countries of Europe. The Sixteenth Ward has most from Great Britain; the French are mostly in the Fifteenth. There are in the city 64,233 persons entitled to vote. The number of aliens is 71,961. Of colored people not taxed there are 11,576, and of taxed, 225. Of them all there are but 108 voters.

The sum of four thousand six hundred and three pounds sterling has been paid into the Bank of England, as the proceeds of a collection authorized by the Queen for the relief of the sufferers by the late fires.

William C Woodbridge, author of Modern Geography, and member of the Geographical Societies of Paris, Frankfort and Berlin, died at Boston on Sunday last, aged 50.

From Mr. Cook, Superintendent of the Northern Prison, we learn that Boughton is well, and has been engaged since his confinement in taking care of two sick convicts. Earle, of Delaware, sits 'pouting' all day, with his cap drawn over his eyes, and seems to have no disposition to become reconciled to his fate. The rest of the Indians have conducted themselves very well and perform their work cheerfully.

James Arlington Bennett writes from Nauvoo, Oct. 23d, that he had met by invitation, and was introduced to all the Apostles by their President, Mr. Young. The subject of discussion was their exodus to California. The place of destination fixed upon at present is the Bay of St. Francisco, on the Pacific Ocean. Every thing is settled, and the whole Mormon people, or the great majority of them, will take their departure from Nauvoo about the 10th of May next, leaving all their property, sold or unsold, behind them.

Two laborers (Irishmen) in the employ of the Suncook Company, at Pembrook, N. H. and a son of Dr. Potter, aged about 10 years, were killed at that place on Saturday last, by the caving in of a bank in the side of which they were digging.

The ship Cotton Planter arrived at Mobile Thursday evening, in nine days from New York. She was just "neck and neck" with the mail.

Between May, 1840 and May, 1845, between 900 and 1000 persons have taken the benefit of the insolvent law in Jamaica, leaving debts nearly to the amount of $1,200,000. There are very little above 350,000 inhabitants on the island.

Luther's letters, as published by De Wette, fill five thick and closely printed volumes. Many of them, especially those written from the Wartburg, are among the finest specimens of epistolary correspondence.

A new paper, devoted to the interests of the Baptist denomination, and decided in its advocacy of temperance, morality, purity, and Anti-slavery, is about to be started at Auburn, New York.

The London Spectator finds fault with the enormously large papers of the metropolis. "Large sheets," says the Spectator, "are as unfavorable to newspaper literature as large theatres have proved to dramatic art. In both cases excessive space has led to coarseness of execution."

The Salem Register has the following notice of a case of conscience: 'The person who sent a sum of money to a hardware dealer yesterday to pay for a staple taken from the store by a school-boy some years since, is informed that the sum far exceeds principal and interest. The excess will be repaid, if the writer will designate the way.'

A meeting of the opponents of slavery was held in Providence, R. I., on Friday, Nov. 14th, at which various resolutions were passed, in consonance with their principles. The attendance was numerous, and Mr. Walker, renowned for his exertions in behalf of the cause, gave a history of his adventures while engaged in the prosecution of his duties as an advocate of anti-slavery.

The Standing Committee of the Episcopal Diocese of New York, have published an official notice that Rev. Bishop McCoskry may be expected in this city at the latter end of this month, when he will perform the Episcopal office within the Diocese.

Mr. Joseph Merrill, who keeps a hotel at Sherburn Falls, Franklin Co. Mass., recently made a present of his entire stock of liquors to a committee of the Temperance Society at that place, and declared his intention of selling no more rum. The example is worthy of being imitated.

Margaret Napier, the "modest young lady," who fainted in one of the streets of Cincinnati a few nights since, with her hand in a gentleman's pocket, (from which he afterwards found that his pocket book had been abstracted,) was bound over on Saturday last in the sum of $100 to appear on trial at the Criminal Court of that city in January next.

A wretch named Kline, living about six miles from Peoria, Illinois, recently beat his wife so severely that she died three days afterwards, from the effects.

The Court House of Marion County, at Tazewell, Ga., was, with all its records, books and papers, destroyed by fire on the 4th inst. It was the work of an incendiary.

A band of gamblers has been discovered and broken up at Pottsville, Pa.

George Monday, the hatless Prophet, has been giving a lecture at New Haven.

The New-York Tribune says there is very little gossip of interest just now. This is the universal shopping season, when the ladies are laying in their silks and satins for the first dash of the fashionable season, which will now speedily be upon us. Broadway, for the last few days, looks as if an October prairie had been turned into it in full bloom. There seems to be a perfect mania among the women for gaudy colors and meretricious finery. The fashions are as changeable as an autumn forest dressed for company—and in truth we see in the street everything in profusion *but* good taste.

Hon. J. P. B. MAXWELL, late Whig member of Congress, died at the residence of Judge Robeson, (his brother-in-law,) at Belvidere, N. J. on Friday evening. He was elected to Congress in 1836, and re-elected in 1838 and 1840.

The Black River Journal says, "Snow, to the depth of 12 inches, fell in this vicinity on the 8th and 9th insts. The ground was very wet, or it would have been much deeper."

LEGISLATION ON LICENTIOUSNESS.

Again, upon the approach of another session of our State Legislatures, we ask the attention of the lovers of virtue to the importance of further legislation to restrain the progress of licentiousness. The vice is flagrant, deadly to individual and social happiness, offensive to God and all decent men, acknowledged on all hands to be a proper subject of legislation, yet hitherto it has passed scot-free, or only so lightly hedged about with law as to have the appearance of being protected, not punished.

How to get at it with the arm of law has indeed been a problem. It is a secret vice, yet not so secret as murder. Is murder so private that law cannot reach it?

Not only is it less secret than murder, it is also more destructive to the peace of society! The SIN involved may not exceed that of blood guiltiness, but the misery caused by the assassin, is not to be compared for magnitude and extent with that which is the fruit of licentiousness; yet the former is justly punished with death, and the latter is not touched.

The PREVAILING argument against rigid legislative enactments to restrain the vice is, that *it is impossible to prevent it.* That is, society is so corrupt, there no is use in making laws to punish its vices. If it should ever become fashionable to steal or kill, it would be proper, on this principle to repeal all laws forbidding theft and murder. The same class of moralists who wish licentiousness to go unpunished, would doubtless wish all other crimes, in which they indulge, to enjoy the same impunity. Shall they be gratified?

We do not deny that some virtuous men may think it *inexpedient* to attempt the suppression of licentiousness by penal enactments, but beyond a cavil the secret of much opposition to wholesome laws arises from a secret love of sin. We make this remark apparently severe and uncharitable, in full persuasion of its truth, and with special reference to candidates for legislative office. We would have no man of doubtful virtue elected to make our laws. Both of the great political parties have, in their turn, denounced us as opposed to their candidates, when we have raised a feeble but honest voice to put down bad men whom party policy has set up for office. But there are higher interests at stake than the temporary ascendancy of a party. Parties change with the times. Principles never change. The morals of a people are to be guarded with sleepless care, and when was a free people known to be better than those they choose as their rulers? A corrupt constituency will be likely to choose corrupt rulers. A man's private opinions of moral questions may sometimes be gathered from the character of the men he would choose to make his laws. In the selection, therefore, of men to legislate for us, let us see to it that they are at least decently moral men. It is of even higher importance that a *legislator* be a man of sound moral character than he, who is simply to execute a law. An oath and the fear of consequences, may compel the latter to do his duty, however disagreeable, but the former defeats the passage of laws that are good, and thus prevents the possibility of punishing vice, whether the Executive officer be a pure man or not. The very first step towards the reform of our laws on the subject of those vices to which we allude, must be the selection of virtuous men for the legislature.

There is then another point toward which we would turn public attention, not so much for the purpose of expressing a decided opinion, as to invite the reflection of wiser men upon the question. We want a law that shall adequately punish SEDUCTION. It is one of the foulest crimes in the catalogue of human depravity. It should be punished severely and surely. But the moment a law for such an end is proposed, it is contended that where an injury is done to another by consent of parties, the law has no claim upon the wrong-doer. He who makes an *assault* upon innocence may be punished, but he who *tempts* innocence to its ruin may go unwhipt. There is a difficulty here, more imaginary, perhaps, than real, but an objection that proves fatal to the passage of any stringent law to punish the seducer. But let it be borne in mind that the crime is committed against society as well as against an individual; that to yield to temptation is criminal as well as to tempt, and that *law* is designed to restrain as well as to punish, and we are ready to ask why it is not desirable to make both parties liable to punishment! It was no excuse for Eve that she was seduced by the devil. The law took its course in her case.—It should have restrained, but failing it punished. Now, what would be the moral effect of a law pronouncing licentiousness a crime to be punished with imprisonment? Would it not operate far more powerfully as a restraint upon the weaker sex than on the other? Would not the fact that such a law holds its rod over the head, be *the very restraint* that is necessary to save the tempted from falling, when perhaps almost every other hold on virtue had given way? Let it be known through society that *this* crime by whomsoever committed, is a State Prison offence, and can we doubt that it will be so odious and fearful that many who now fall into it will shrink from it with fear, though no higher motive operates to save them?

Last winter, in the N. Y. Legislature, the proposition to make both parties liable to punishment was submitted as an amendment to the law which had been introduced. The friends of the original law opposed it, and we believe it was chiefly owing to a division of sentiment on this point that the bill was defeated. We hope this matter will be weighed this winter, and that a law judiciously constructed and uniting all the friends of virtue in its support, will be introduced and carried through. We have in our possession a mass of fearful statistics on the general subject, which we will lay before the public if it be necessary to rouse the people to demand a wholesome law. Let us have petitions prepared early, distributed widely, signed universally, and entrusted to the hands of determined members of the Legislature, that the cause of virtue may not suffer through the apathy of its friends. *N. Y. Obs.*

Proclamation.

BY SILAS WRIGHT, GOVERNOR OF THE STATE OF NEW YORK.

A usage, which has the approbation of a quarter of a century, calls upon me, at this period of the year, to name a day to be observed by the people of this State, as a day of public Thanksgiving. The uniformity in the time heretofore designated, throughout the period referred to, induces me to name *Thursday the fourth day of December* next, as the Thanksgiving day for this State, for the present year.

Life and health are enduring causes for thankfulness to the Father of life and the Fountain of health, from all the living.

Free civil institutions, based upon the true principle of popular sovereignty, and extending to every individual equal personal liberty, and to all the largest measure of that liberty consistent with peace and order and personal security, present a cause for devout thankfulness to the Ruler of Nations, from every people who enjoy these blessings.

The plentiful fruits of the earth, which in our State and country furnish an abundance for the wants of all, call for daily thankfulness, and render it peculiarly appropriate that, annually, as these fruits are yielded, a christian people should unite in a tribute of thanksgiving to Him, who tempers the seasons, and blesses the earth and makes it fruitful.

In addition to these universal causes for thankfulness, if each individual will summon up the recollection of the almost innumerable personal and social blessings, which the year has brought with it, all the people of this State will be willing, with one heart, to set apart one day, for the united expression of their thanks for the many and signal blessings of this year, abundantly bestowed upon them and their country by the Great Author of every temporal and spiritual blessing.

I respectfully recommend the day I have named, to be thus set apart for this grateful service and duty, and that the people of the State suspend their business avocations, and assemble in their usual places of religious worship, that the Temples, which have resounded with supplications for the year, may echo back thanksgiving to Him who has so bountifully responded to our petitions, and so paternally provided for our necessities.

Exercises such as these, entered into in the spirit and with the feelings which these considerations should excite, cannot fail to turn the mind to the lively remembrance of the immeasurably greater blessings of the redemption through a Saviour, and the Revelation to fallen man of the way of salvation; blessings for which the human heart can never be sufficiently thankful.

In testimony whereof, I have hereunto affixed the privy seal of the State. Witness my hand, at the city of (L. S.) Albany, this fifth day of November, in the year of our Lord one thousand eight hundred and forty-five. SILAS WRIGHT.

HORACE MOODY, Private Secretary.

PLAINFIELD FAMILY SCHOOL.

THIS Institution will commence its Winter Session on Monday the 27th of November. The course of instruction embraces all the solid branches of education, and is designed to prepare boys for college or mercantile pursuits. The French and Spanish languages, both written and spoken, are also taught on the most approved principle. References and other particulars will be given on application to J. O. MAURIAC, Principal.

Plainfield, N. J., Oct. 20, 1845.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

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From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also, to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL,

President of the Board of Trustees

BANK NOTE LIST.

	disc.		disc.
New England:	¼	Western New York	27
Calais, Me.	10	*New Jersey:*	⅜
Lafayette, Me.	–	Small notes West N.J.	¾
Portland City, Me.	—	N. Hope Del. Bridge	1
Mercantile, Bangor, Me.	5	*Pennsylvania:*	¼ to 1¼
St. Croix, Me.	—	Relief notes	4
Westbrook, Me.	3	Berks County	
Concord, N. H.	5	Carlisle	1½
Grafton, N. H.	—	Chambersburg	1½
St. Albans, Vt.	1	Far. & Drov. Waynesb'g	2½
Bennington, Vt.	—	Franklin, Washington	2
Windsor, Vt.	—	Gettysburg	1½
Commonwealth, Mass.	—	Girard	2
Middlesex, Mass.	5	Harrisburg	1½
Newburyport, Mass.	—	Lewiston	2
Housatonic R. R. Ct.	par	Lebanon	1½
Pascoag, R I	10	Lumberman's	90
Agricultural, R I	10	Miners'	2
Providence Co., R I	5	Middletown	1½
Freeman's, Bristol, R I	–	Monongahela	2½
New York:		Susquehanna	50
City & most River bks	par	U. S. Bank	38
Clinton Bank, city	50	Wyoming	2½
Washington Bank, city	1	West Branch	2
Other Safety Fund	⅜	York	1½
Do. Red Backs	⅜	*Delaware:*	½ to 1
Alleghany County	52a30	*Maryland:*	to 1½
America, Buffalo	26	Baltim. & Ohio R.R. Co.	10
Binghamton	23a28	Cumberland	2
Brockport	25	Franklin	5
Cattaraugus County	17a25	Mineral	2
Commerce, Buffalo	26	Salisbury	3
Commercial, Buffalo	25	*Dist. Columbia:*	¾ to 1
Commercial, Oswego	35	*Virginia:*	1 to 1½
Clinton County	35	N.W. Bank of Virginia	2½
Erie County	30a42	*North Carolina:*	1¾
Farmers, Sencca Co	28	*South Carolina:*	1½
Hamilton	25	*Georgia:*	1¼
Lodi	19a5	*Ohio:*	3
Lyons	35	Com. Bank Lake Erie	10
Merchants' Ex Buffalo	21a37	Farmers, Canton	20
Mechanics, Buffalo	39	Hamilton	20
Millers, Clyde	8	Lancaster	20
Olean	15a28	Miami Exporting Co.	40
Oswego	20	Urbana Banking Co.	60
Phenix, Buffalo	29	*Indiana:*	
State Bank N.Y. Buffalo	75	State Bk & branches	2
St Lawrence	70a52	*Kentucky:*	3
Tonawanda	40	*Tennesse:*	3
U. S. Bank, Buffalo	25	*Michigan:*	3
Union, Buffalo	21	Michigan & Branch	88
Watervliet	36	*Canada:*	3½ to 4

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James Dunham.

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GEORGE B. UTTER, No. 9 Spruce St., New York

TOBITT'S PRINT, 9 SPRUCE ST.

Miscellany.

POOR MAN'S EVENING PRAYER.

God of the poor man! hear us,
Thou giver of all good!
At this our meal be near us—
Bless, bless our humble food.
We have been toiling through the day,
Sleep hangs upon each brow,
But through the dim night hear us pray,
Look down, and bless us now!

God of the poor man! heed us,
As thus on bended knee,
For all thou hast decreed us,
We praise and glory thee.
The hands that make the wealthy,
Unmake them at thy will;
They make us strong and healthy,
May we remain so still!

God of the poor man! shining,
Amidst his little cot,
Though fortune be declining,
With thee how bright his lot!
Guard now the night before us;
Let quiet slumber come;
Spread, spread thy mantle o'er us,
And bless the poor man's home.

Story of a Sister's Love.

A few days ago I was at the State Prison at Sing Sing, where I heard the facts I am about to relate. They furnish as touching an instance of devotion as I have lately met, and they show us that in the humblest walks, even in the atmosphere of vice and crime, there may flourish some of the purest passions, that ought to win our charities and make us respect the poor.

A young man in Nova Scotia came to the city of New York and fell among thieves. He became the companion of criminals, perhaps a criminal himself. Certainly he was arrested on a charge of crime, was tried, convicted, and sent to the prison at Sing Sing.

His sister in Nova Scotia heard of the fate of her brother, and resolved to secure his deliverance from prison. She was only a servant girl, and her scanty purse was barely sufficient to defray her expenses through the long journey to the city. When she reached New York, she learned that the only way to get her brother out of prison, was by pardon from the governor of the state, and he was at Albany. She had no means to employ counsel to aid her in making the application, nor even the little that was necessary to pay her own way to the feet of the governor. *She went to service* in the city, and worked faithfully till she had earned money enough to defray her expenses to Albany, and was soon there, a stranger, a young, unprotected woman, with no other recommendation than that of having a brother in the State Prison. She inquired the way to the house of the governor, obtained an audience, and then with all the eloquence of love so long pent in her own bosom, she made known her request. The governor said that he must have some reason for granting the pardon, or he could not interfere!

"But my brother is an innocent man," said the girl, who had never for a moment indulged the thought that he could have been guilty of crime. The governor wanted something more than her word for it, and giving her the small comfort of words of sympathy and kindness, sent her away to devise ways and means to prove the innocence of her imprisoned brother.

She returned to New York, and finding a place, again resumed her domestic service, and indefatigably labored, as time and opportunity allowed, to accomplish what was now the great end of her life. And what will not perseverance and love achieve! Hopeless as the attempt might appear, she found the men who composed the jury that convicted her brother, and obtained the names of every one of them to a petition setting forth mitigating circumstances in his case, and asking the interpotition of executive clemency in his behalf. With this petition the devoted sister hurried to Albany, and full of hope, she presented it to the governor. He was moved by the intensity of her purpose, and the ardent strength of her affection. But he still hesitated.

"Why," said she, "you must pardon my brother. I shall never leave you until you do. I shall stay just here and pray for ever, and if you wish me to go away you must pardon him, and I will bless you, and God will bless you the longest day you live." Her prayers and tears so far prevailed as to extort a promise that he would make immediate inquiries into the case, and if they were satisfactory he would transmit the pardon by a certain day, which he named, through the mail, to the prison at Sing Sing.

Once more the noble-hearted girl returns to her work, and waits for the slow weeks to wear away. But they flew faster when she thought that the time of her brother's liberty drew near. This was to be the reward of her toil, and suffering.

On the very day which the governor had named, the constant sister makes her appearance at the door of the prison at Sing Sing, and informs the keeper that she had come for her brother, who on that day was to be pardoned by the governor. She was told that no pardon had been received.—Her heart sank within her. Was she, after all, to be disappointed? "But the governor said he would send it by the post, and it would be here to day. He will keep his promise, I know he will." The keeper was struck with her appearance and deeply interested in her manner. He told her to come in and he would send to the post office. While the messenger was gone she walked the room in great agitation, trembling between hope and fear, and when the word was brought that there was *no pardon*, she protested that it would come, and she should not leave the prison until it did. The kind-hearted keeper took her to his house and permitted her to stay there waiting the arrival of the governor's letter. The next day it came—the pardon came—and she embraced her brother *free*, and freed by his sister's sacrifice and love.

The pardon was accompanied by a letter from the governor to the prisoner, urging him in strong and impressive language to conduct himself hereafter in a manner worthy of the noble sister of whom he had reason to be proud, and to whose self-denying and persevering efforts he was indebted for his liberty. The brother and sister, rejoicing in their re-union and the boon of freedom so toilfully won, took their way from the prison-house, and are doubtless now in some retirement, earning an honest livelihood.

I dwell with peculiar interest upon this instance of sisterly attachment. It teaches me not to look only to the refined and elevated circles of humanity, for examples of pure and constant love. It tells me the poor and neglected have hearts, and that they are as keenly alive to pleasure and pain, as those in the more highly favored walks of life. [Mother's Magazine.

Eloquent and Truthful sentiments.

The ark of God was never taken till it was surrounded by the arms of earthly defenders. In captivity, its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to those who mourn, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength, that it is part and parcel of the common law. It is not now for the first time left to rely on the force of its own evidences, and the attractions of its own beauty. Its sublime theology confounded the Grecian schools in the fair conflicts of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing when opposed to the weapons that were not carnal, and the kingdom that was not of this world. The victory which Porphyry and Dioclesian failed to gain, is not, to all appearance, reserved for any of those who have in this age directed their attacks against the last restraint of the powerful, and the last hope of the wretched. The whole history of the Christian religion shows, that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her, treat her as their prototypes treated her author. They bow the knee, and spit upon her; they cry, 'Hail!' and smite her on the cheek; they put a sceptre into her hand, but it is a fragile reed; they crown her, but it is with thorns, they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain.

THE CHRISTIAN IN RETIREMENT—AND IN THE WORLD.

What a great difference exists between the ardour of youth, and the cool sobriety of old age! What a great difference also between the prose or thoughful, and the poetical or fanciful hours of human life! Again, what a great difference exists between a Christian in retirement, and that same Christian in the world! Uniformity is desirable in the Christian character; for without it, where is consistency?

But view the Christian in retirement.—All is tranquility and silence, he meditates on sacred subjects; and his thoughts are solemn, dignified and splendid. He regards the world as nothing but vanity. He sees and feels that religion is the great subject, and the true Christian the great character. He forms his plans, makes his resolves, and thinks of going out into the world redolent of piety.

Let me transport this individual from his closet into the busy and clamorous walks of society. Is he any longer the same being? What are his thoughts, words, feeling, and actions? He has business to transact, and is disturbed. Men are perverse, and he is irritated; or they are frivolous, and he imbibes their frivolity. Is he prosperous, then he is elated. Do things proceed unfavorably? Then he is perplexed and dispirited. Is this the man who was such a noble being in retirement?

I approach him: I ask him, where are the thoughts, feelings, and purposes of his lonely hours? He is confused at the question—pauses a few moments—and then says in a touching manner: I lament the difference between retired and public hours. In those we are almost angels; but in these we are only men. I am grieved and ashamed."

Such is the fact. We are not sufficiently in the world what we are in the closet. Not sufficiently I say; for the hour that is given to religion will be more calm, spiritual and sublime, than in the hours in which we are engaged with the materialism of a mortal existence. But surely it is the point of excellence to bring as much as possible, the thoughts and feelings of our best hours into our common hours.

Religion is not like a robe, to be put on and off as we please. It is not a subject for one hour, one place, or one circumstance only. It is not an act, but a habit. It is not a casual profession, but an abiding principle. It is a yoke which is to be always sustained. Shall I be as a glowing seraph in the closet, and as a grovelling reptile in common life? Shall I in retirement soar to the third heavens, and associate with men as if no heaven existed?

To be "spiritually minded" is the essential point; but it is difficult to maintain this frame of soul. My natural taste is worldly, and I am strongly inclined to mind worldly things. I cannot be spiritually minded unless I gain the victory of self; unless I vanquish corruption, and keep an abiding sense of divine things in my heart.

I would delight in retirement. I would remember Isaac who "went out to meditate in the field at eventide." But the best proof of rightly using solitude is, to show greater excellence in the common course of life. If I be religious, I shall carry religion with me, and it will give a tone, direction, and color, all to my behavior in the world.

O my soul! I do not say to thee, be always talking about religion; but I say to thee keep thyself always under its holy influence. Thus thou wilt avoid what is foolish, vain, useless, and perverse; and thou wilt be enabled to do something for the honor of God and of his truth, in thy ordinary walk. Thou wilt enjoy more of the energy and consolation of piety, thou wilt be freed from the accusations of conscience; and many of the moments now spent in sorrow and complaint will be spent in joy and praise. [Book of the Heart.

PARENTAL EXAMPLE.

A mother related the following seemingly trifling incident, which forcibly illustrates the importance and power of parental example:

As I was about to enter my nursery, to look after my little ones, I observed the youngest, a boy three years of age, over a book which he had taken from a shelf, resembling a family Bible used before morning and evening prayer.

Struck with the unusual solemnity of his manner, I watched, unobserved, his movements.

With great precision, and apparent devotion, he went through the exercise of reading, singing, and then kneeling for prayer, in imitation of his father's daily example. And never was manner, voice, or gesture, more perfectly copied. Trifling as was this circumstance, so deep and solemn was the impression made upon my mind, that to this time I find myself mentally exclaiming, "What manner of persons ought *parents* to be, in all holy conversation and godliness!" Never, till this occurrence, had my mind dwelt upon the momentous fact, though so oft repeated, that the future characters and the eternal destinies of children are usually, at a very early period, stamped by parental example; and I now felt what an amazing influence must be exerted upon young children by the manner of performing *family prayer*.

If this be true, what filial confidence, what holy obedience to the commands of God, should mark the conduct of parents in all family transactions! that there may be a holy consistency between their conduct and conversation, and their morning and evening devotions. A parent who feels and humbly acknowledges his dependence for daily bread, his own need of divine teaching and divine forgiveness, may hope to see his children, one after another, become "trees of righteousness, the planting of the Lord." Some of our children may need much pruning, much correction; yet God will never disannul his covenant promise to faithful, praying parents—"I will be a God to thee, and to thy seed after thee."—*Mother's Magazine.*

SHIP OHIO.

In crossing the East Boston Ferry, a short time since, as we swept by the fighting-Ship Ohio, a fellow passenger asked in a somewhat loud tone of voice, "What is the use of that big ship there? It seems to obstruct the navigation as much as if there was a sand bank there, just in the middle of the channel?"

"There is plenty of room to go round her," said another. "I cant think she is very much in the way, considering how much she cost."

"A thousand dollars a day is not very much for Uncle Sam, as it don't cost him anything to receive the money," exclaimed another.

"It don't come out of the people's property? nobody has to earn it, I suppose?" said a hard-working lookng man!

"What good does she do?" asked the first: whereupon an old sailor entered upon the ship's defence as follows:

"You don't seem to like such ships, gentlemen. I do. I have smelt some powder in my day, and should not care if I smelt it again. I tell you the ship is of use. When men are listed they put them in that ship, and keep them there till they are wanted. She is a receiving ship, gentlemen, a Receiving Ship."

"A sort of coop for men," exclaimed the first.

"A coop!" no such thing sir: "I said a receiving ship. You don't come over me with your new fangled notions. Now listen to common sense. How could we fight without fighting ships?"

"That is the very reason," said the first, "I don't want any fighting ships."—"Don't want to fight, sir! I am a patriot, sir, I love my country, sir, and I am ready to fight for my country. Do without ships of war! you may as well do without your prisons and gallows, and all that sort of things!"

Up starts a new speaker,—a man with naval buttons, and in a rage asks, "Do you mean to insult me, sir? Don't you dare to class together in my hearing fighting ships and prisons and gallows!"

Here the boat touched the landing place and saved us from witnessing a fight between the two champions for fighting ships.

[Chris. Citizen.

FILIAL LOVE.—Filial love should be cherished. It has, especially, a softening and ennobling effect on the masculine heart. It has been remarked that almost all illustrious men have been distinguished by love for their mother. It is mentioned by Miss Pardoe, that a "beautiful feature in the character of the Turks, is reverence for their mother. Their wives may advise or reprimand unheeded, but their mother is an oracle, consulted, confided in, listened to with respect and deference, honored to the latest hour, and remembered with affection even beyond the grave." "Wives may die," say they, "and we can replace them; children perish, and others may be born to us; but who shall restore the mother when she passeth away and is seen no more?"

CHILDREN AT PLAY.

BY J. A. BEVERBRIDGE.

O, blame them not for their joyous strain,
For this is their hour of glee;
And soon the pall of manhood's care
Will cover their gayety.
Then let their laugh be loud and clear,—
Chide not that little band,
Whose mirth must soon, alas, give way
To Time's unsparing hand.

I love to hear their wild, clear notes
Ring out on the wintry air,—
They tell the joys which once were ours,
Ere we knew this world of care;
And the lively scenes of the school-boy sport
In Memory's glass are shown,
And a thousand scenes are remembered now,
Which we thought forever flown.

Give them their fleeting hour of mirth,
For the clouds are gathering now,
Which will burst in fury on their heads,
And furrow each gentle brow.
And care will be where joy now sits,
And thorns where flowers appear;
O, chide them not, O, chide them not!
For soon will come life's care.

The Merchant's Son.

During three days a furious gale prevailed, through most of which all hands were kept busy. It was the first severe storm the merchant's son had seen at sea, and his motions when aloft were awkward and dangerous.—While fixing a rope he lost his foothold, and swung loose, holding on by his right hand.—He was suspended in this manner a minute or two, crying for help. The sea rolled high, and by the motion of the vessel, he was at one moment suspended over the deck, and the next over the raging billows. Several seamen immediately mounted the mast for his relief, but before they could reach him, the ship lurched, he was swung far into the air over the threatening waves, lost his grasp of the rope, and fell into the sea.

A shriek passed over the deck; he himself cried in agony for help. A rope was cast over, but it did not reach him, and every moment the waves were bearing him farther and farther from the ship. The small boat was lowered, but the sea was so high that it filled with water. All stood in suspense, not knowing what to do, when a plunge was heard, and in a moment John Dawson rose to the surface, grasping with one hand the rope which had been thrown over, and swimming with all his strength towards the lost boy. The old tars waved their hats, some shouting their applause to John, others encouragement to the struggling sailor. John reached him with the rope; they were both drawn safely to the ship, by three of the men, while the officers and the remainder of the crew hung over the bulwarks in intense anxiety, encouraging and congratulating the two boys. When they reached the vessel, the merchant's son, struggled, and fainted and fell on the deck. He was carried to his hammock, and for several days was dangerously sick.—N. England Sabbath Union.

DEATH AND IMMORTALITY.

The sentence of death is already passed on every one of us, and God only knows when the sentence shall be put into execution. We say every day one to another, how suddenly this man died! how is this other taken off in the midst of his sins! how young this other has been called away! But who takes warning, who says to himself, that which is said of this man to day, may to-morrow be said of me? I will not say when I die, then there is an end of me—so far from that, then begins my happiness or misery. I will remember the judgment passed on the unfruitful tree: "Cut it down, why cumbereth it the ground?" The same sentence may be passed on me when I least think of it. It is now a question with us, as it was among the heathen,—What will become of men when they die? Our Lord Jesus Christ has told us, and we must believe him, for he came from God, no man can have the true pleasure of life, but he that is prepared for death. If I spend my life as I should do, I shall be able to say with St. Paul, "To me to die is gain."—*Wilson.*

POLITENESS RECIPROCATED.—A criminal was in the county jail awaiting his trial for murder, with a reasonable prospect of conviction. The candidate for sherifality called one day to see him, when the prisoner, wishing to compliment his visitor, said to him; "If I should be condemned to be hanged, I know of no one by whom I would rather be hanged than by you." The visitor, with one of his blandest smiles replied:—"And should I be elected sheriff, I know of no one I would rather hang than you."

DIFFERENT FORMS.—An old lady said her husband was very fond of peaches, and that was his only fault.

"Fault, madam!" said one, "how can you call that a fault?"

"Why, because there are different ways of eating them, sir. My husband takes them in *the form of brandy!*"

Some years ago a gentleman had a large dog that he had learned to send from the field to the house for any thing he might want. It happened one day that he was at work about half a mile from home, and wanted an axe; he told Caro, (the name of the dog,) to go home and get the axe; the dog started off, and after being gone a considerable time, came sneaking back, but without the axe. My father bid him go back and get the axe. The dog went the second time, and after being gone as long as before, returned bringing a heavy beetle. My father now became satisfied that the dog could not find the axe, and went himself, and found it sticking firmly in a large log and the helve gnawed from one end to the other, by the faithful animal, in trying to extricate it from the log, and being unable, he had taken the beetle as a substitute!

THE AUTUMNAL LEAF.

Thou faded leaf, it seems to be
But as of yesterday,
When thou didst flourish on that tree
In all the pride of May.
Then 'twas the merry hour of spring,
Of nature's fairest blossoming,
On field, on flower, and spray:
It promised fair—how changed the scene,
To what is now from what has been.

So fares it with life's early spring;
Hope gilds each coming day,
And sweetly does the syren sing
Her fond delusive lay;
When the young fervent heart beats high,
Whilst passion kindles in the eye,
With bright, unceasing lay;
Fair are thy tints, thou genial hour,
Yet transient as the autumn flower.

"They that Seek me Early Shall Find Me."

Come, while the blossoms of thy years are brightest
Thou youthful wanderer in a flowery maze;
Come, while tho restless heart is bounding lightest,
And Joy's pure sunbeam trembles in thy ways.
Come, while sweet thoughts like summer buds unfolding,
Waken rich feelings in the careless breast—
While yet thy hand the ephemreal wreath is holding,
Come, and secure interminable rest!

Soon will the freshness of thy days be over,
And thy free buoyancy of soul be flown;
Pleasure will fold her wing, and friend and lover
Will to the embraces of the worm have gone.
Those who now love thee, will have passed forever;
Their looks of kindneas will be lost to thee;
Thou wilt need balm to heal thy spirit's fever,
As thy sick heart broods over years to be!

Come, while the morning of thy life is glowing;
Ere the dim phantoms thou art chasing die;
Ere the gay spell which earth is round thee throwing,
Fade like the crimson from a sunset sky!
Life hath but shadows, save a promise given,
Which lights up sorrow with a fadeless ray;
Come, touch the sceptre—with a hope in heaven—
Come, turn thy spirit from the world away.

Then will the shadows of this brief existence
Seem airy nothings to thine ardent soul;
And shining brightly in the forward distance,
Will, of thy patient race, appear the goal!
Home of the weary! where in peace reposing,
The spirit lingers in unclouded bliss;
While o'er their dust the curtained grave is closing,
Who would not, EARLY, choose a lot like this?

From the New York Evangelist.

Taste not, Touch not, Handle not.

Touch not the deadly, pois'nous thing
That sparklea in the jovial bowl;
For it contains the serpent's sting
Which kills the body and the soul.

Taste not the liquid, dreadful fire
Which drinks th' immortal spirit up;
Repress the strong, the strange desire—
For Death lies coiled within the cup.

Oh! handle not the cup of woe!
Its glitt'ring drops oft change to spears
Which pierce, and lay their victims low,
Regardless of their cries and tears.

To 'touch,' to 'taste,' to 'handle' death
Distill'd—in alcoholic form—
Is madness! for its Upas breath
Instills 'the never-dying worm!"

H. S. C.

How few can calmly and joyfully contemplate the day of their dissolution! The following lines speak an admonition almost as electric as the sound of the passing bell:—

"O the sad day
When men shall shake their heads and say
Of miserable me,
Hark how he groans, look how he pants for breath,
See how he struggles in the pangs of death!
When they shall say of these mine eyes,
How hollow and how dim they be!
Look how his breast doth swell and rise
Against his potent enemy!
When some old friend shall step to my bedside,
Touch my chill face, and thence shall gently slide,
And when his next companions say,
How does he do? what hopes? shall turn away
Answering only with a lift-up hand.
Who can his fate withstand?
Then shall a gasp or two do more,
Than all my rhetoric could before,
Persuade the world to trouble me no more!"

SENSIBLE.—A shrewd farmer in the Vermont Legislature declined answering the speech of a member who was remarkable for nothing but his frothy and pugnacious impudence and self conceit, thus:—"Mr. Speaker, I can't reply to that ere speech, for it always wrenches me terribly to kick at nothing."

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Oak, lb	18 @ 22
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Do. box	11 00 @12 00
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Do do bbl	28 00@
Do r oak hhd	27 00@28 00
Heading, w o	@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	26 @ 30
St Croix	28 @ 30
Trinidad, Cuba.	26 @ 27
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NAILS.	
Cut, 4d a 40d (3d 1c and 2d 2c more)	4 @ 4¾
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RICE:	
Ordinary 100lbs	4 37 a 4 50
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St Croix lb	7½a 9
New Orleans	6½a 7⅝
Cuba, muscovado	a
Havana white	10a 11
Do Brown	8½a 9
SALT.	
Turks Isl bush	a 33
Bonaire,	32@ 33
Cadiz,	20@ 23
Liverpool, fine	1 35a1 45
SHEETING.	
Russia, white, p.	9 00@ 9 50
Do. brown	8 00@ 9 00
SOAP.	
N. York brown lb	3 a 6
Castile	8¾a 9
SPICES.	
Cassia lb	17 a 17½
Cloves	33 a
Ginger, race	a 6½
Nutmegs No 1,	1 30 a1 35
Pepper, Sumatra	10¾a 10¾
Pimento, Jamaica	11 a 11½
TEAS.	
Imperial lb	35 a 90
Hyson	45 a 88
Young Hyson	34 a 88
Hyson skin	20 a 60
Souchong	18 a 60
WOOL.	
Am. Sax. fleece, lb	35a 33
Do merino	30a 32
Pulled superfine	31 a 13
S. Am. washed	20 @ 24
Do. unwashed	5 @ 19
African	8 @ 31
Smyrna	10 @ 1½
Mexican	12½@ 13

The Sabbath Recorder.

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PRICE CURRENT

ASHES.	
Pot, first sort	3 7
Pearl	45
CANDLES.	
Mould, tallow lb	9 a 11
Sperm, east and city	27 a 29
Do Patent	— a 38
COFFEE.	
Java	9 a 11¼
Laguira	7¾a 9
Brazil	6¾a 7¼
St. Domingo	5¾a 6¼
DOMESTICS.	
Shirtings brown ¾	5 a 6¼
Do do ⅞	6 a 7
Do bleached	7 a 9
Sheetings b'wn 4-4	6¼a 8
Do do 5-4	10¼a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Drillings, brown	— a 8¾
Kentucky jeans	25 a 50
Satinets	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
FEATHERS.	
Foreign, lb	12 @ 25
American, Live	30 @ 34
FISH	
Dry Cod, cwt	2 57 @ 2 62
Pickled Cod, bbl	3 00 @ 3 25
Pickled Salmon tc	17 00 @
Mackerel, No. 1 bbl	10 50 @12 25
No 2 bbl	9 50 @10 00
No 3 bbl	6 50 @ 6 75
FLAX	
Russia, lb	9 @ 11
American	7½@ 8
FLOUR AND MEAL.	
Genesee	4 62½@
Michigan	4 62½a
Ohio, Hey. & Ven.	5 12½@ 5 25
Pennsylvania	@
Baltimore	4 62 @ 4 75
Richm'd c mills	5 75 @
Do. county	@ 4 75
Brandywine	@ 4 75
Georgetown	— @ 4 87½
Rye flour	3 20 @ 3 50
Indian Meal	2 37½@ 2 56¼
GRAIN.	
Wheat W.	85@1 00
Do South new	85@1 00
Rye, Northern	68@
Corn Jersey	57@ 60
Southern	@ 57
Barley western	59@ 60
Oats, Northern	41@
GLASS.	
English Crown 50 feet: 6x8 to 10x13	3 50 @4 00
12x18 to 16x26	5 50@6 50
Eagle and Columbian: 6x8 to 8x10	2 10@2 30
10x14 to 16x20	2 70@3 00
HAY.	
North River, 100lbs.	72@75
IRON.	
Pig, Eng. & Sc: ton	37a
Do Amer	35a
Bar, do rolled	85a
Do Russ PSI	100a 102
Do Swedes	84½a
Do Eng com	72a 75
Do do refined	85a
Sheet E & Am lb	7ca 7½c
Hoop do cwt	5¾a 6½
LEATHER (Sole.)	
Oak, lb	18 @ 22
Hemlock, light	14 @ 14½
Middle	13½@ 14½
Heavy	12½@ 13
LUMBER.	
Boards N R [M ft]	35 00 @40 00
Do. box	11 00 @12 00
Do. east. p.	10 00 @11 00
Do Albany, piece	8 @ 18
Plank, Gal [pine, M ft]	33 00@40 00
Scantling pine	14 00@16 20
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, 18in.	1 75@ 2 00
Do. cedar, 3ft.	20 00@22 00
Do. do. 2ft.	— —@17 50
Staves, w o pipe M	@45 00
Do do bbl	28 00@
Do r oak hhd	27 00@28 00
Heading, w o	@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	26 @ 30
St Croix	28 @ 30
Trinidad, Cuba	26 @ 27
Cardn's & Mat'nzas	24 @ 25
NAILS.	
Cut, 4d a 40d (3d 1c and 2d 2c more)	4 @ 4¾
Wrought 6d a 20d	10 @ 12
Horseshoes No 7a9	18 @ 20
PROVISIONS.	
Beef mess bbl	7 50 @ 8 00
Do prime	3 87 @ 4 50
Pork mess bbl	13 75 @13 87
Do Ohio prime	9 68¾@11 00
Butter, west'rn lb	15 @ 16
Do. Orange co.	18 @ 22
Do order to good	12@ 14
Hog's lard	7¾ a 8¼
Cheese, Am lb	6½ a 7½
Hams smoked	8½ a 10
Do. pickled	7 @ 7½
Shoulders, smoked	6 @ 6½
Do. pickled	5½@ 6½
RICE:	
Ordinary 100lbs	4 37 a 4 50
Good to prime	4 87 @5 00
SEEDS.	
Clover lb. new	8 a 9
Timothy, tierce	13 00 a16 00
Flax, rough	8 50 a 9 00
Do clean	
SUGARS.	
St Croix lb	7½a 9
New Orleans	6½a 7½
Cuba, muscovado	a
Havana white	10a 11
Do Brown	8½a 9
SALT.	
Turks Isl bush	a 33
Bonaire,	32@ 33
Cadiz,	20@ 23
Liverpool, fine	1 35a1 45
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NO "LORD'S DAY" IN THE FOURTH COMMANDMENT.

From a Phamphlet written by RICHARD WHATELY, D. D., Archbishop of Dublin.

In saying that there is no mention of the Lord's day in the Mosaic Law, I mean, that there is not only no mention of that specific festival which Christians observe, on the first day of the week, in memory of our Lord's resurrection on the morning following the Jewish Sabbath, but there is not (as has sometimes been incautiously stated) any injunction to sanctify one day in seven. Throughout the whole of the Old Testament, we never hear of keeping holy *some one* day in every seven, but *the* seventh day, as the day on which "God rested from all his work." The difference, accordingly, between the Jews and the Christians, is not a difference of *reckoning;* which would be a matter of no importance. Our computation is the same as theirs. They, as well as we, reckon Saturday as the seventh day of the week; and they keep it holy *as* the seventh day, in memory of God's resting from the work of creation; we keep holy the *first* day of the week, *as* the first, in memory of our Master's rising from the dead on the day after the Sabbath.

Now, surely it is presumptuous to say, that we are at liberty to *alter* a divine command, whose authority we admit to be binding on us, on the ground that it matters not whether this day or that be set apart as a Sabbath, provided we obey the divine injunction to observe *a* Sabbath. One of the recorded offences, we should remember, of "Jeroboam the son of Nebat, who made Israel to sin," was his instituting a feast unto the Lord on the fifteenth day of the tenth month, "even *the day that he had devised of his own heart.*" The Samaritans, who "worshiped they knew not what," perhaps acted on a similar principle when they built a temple on Mount Gerizim; though that was not "the place which the Lord had chosen to put his name there;" and so perhaps did Naaman the Syrian, when he proposed to "wash in the rivers of Damascus, and be clean," instead of Jordan. One river is as good as another; one mountain as good as another; one day as good as another; *except when there is a divine command which specifies one;* and then, it is our part not to alter, or to question, a divine command, but to consider whether it extends to us, and, if it does, to obey it.

I cannot, therefore, but think that the error was less, of those early Christians, who, conceiving the injunction relative to the Sabbath to be binding on them, obeyed it just as it was given, (provided they did not, contrary to the Apostle's injunction, Rom. xiv. 2—6, presume to judge their brethren who thought differently,) than of those who, admitting the eternal obligation of the precept, yet presume to alter it on the authority of tradition. Surely if we allow that the "Tradition of the Church" is competent to change the express commands of God, we are falling into one of the most dangerous errors of the Romanists; and this, while we loudly censure them for presuming to refuse the cup to the laity at the Lord's supper, on the authority of their Church, though Christ said to his disciples, "Drink ye *all* of this;" and for pleading tradition in behalf of saint-worship, &c.

But in the present case there is not even any tradition to the purpose. It is not merely that the apostles left us no command perpetuating the observance of the Sabbath, and transferring the seventh to the first; such a change certainly would have been authorized by their express injunction; and by nothing short of that; since an express divine command can be abrogated or altered only by the same power, and by the same distinct revelation, by which it was delivered. But not only is there no such apostolic *injunction*, than which nothing less would be sufficient; there is not even any *tradition* of their having made such a change; nay, more, it is even abundantly plain that they made *no* such change. There are, indeed, sufficiently plain marks of the Christians having observed the Lord's day as a religious festival, even from the very resurrection, John xx. 19, 26; Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10; but so far were they from *substituting* this for the Jewish Sabbath, that all of them who were Jews, actually continued, themselves, to observe not only the Mosaic Sabbath, but the whole of the Levitical Law; while to the Gentile converts they said, "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath day; which are a shadow of things to come; but the body is Christ."

And if we come down to later ages of the Church, we not only find no allusion to any such tradition, but we find the contrary distinctly implied, both in the writings of the early fathers, and in those of the most eminent of the founders of our Reformation. For instance, in Cranmer's Catechism, published in 1548, viz. the first year of Edward VI., we find the following passage:—"And here note, good children, that the Jewes in the Old Testament were commanded to keep the Sabbath day, and they observed it every seventh day, called the Sabbat or Satterday. But we Christian men in the New Testament are not bound to such commandments of Moses' Law concerning difference of times, days, and meats, but have liberty and freedom to use other days for our Sabbath dayes, therein to hear the word of God, and keep an holy rest. And, therefore, that this Christian liberty may be kept and maintained, we now keep no more Sabbath on Saturday as the Jews do; but we observe the Sundays, and certain other days, as the magistrates do judge convenient, whom in this thing we ought to obey."

By the authority of the *Magistrate*, Cranmer evidently meant that of the *Church;* the government of which would, of course, be in the hands of the civil magistrate, in such a church as our Reformers contemplated; viz. a strictly *National* Church in which each subject of the State is necessarily, as such, a member of the Church, also. In fact, the notion I am contending against, seems, as far as I can collect, to have originated with the Puritans not much more than 200 years ago; and to have been for a considerable time confined to them; though it was subsequently adopted by several members of our Church.

INTERVIEW BETWEEN A CONVERTED JEW AND HIS FATHER.

There is something very touching in the following narrative of an interview between a converted Israelite and his father, which took place during a fair at Frankfurt-on-the-Oder. Mr. Neander, the writer of it, is now engaged in a mission in this country. Mr. Bellson, whose name is mentioned in it, was a missionary of one of the London Societies. The narrative was originally taken from the Jewish Intelligence. It will be read with interest by both Jews and Christians.

July 11. This evening I was informed that my father had arrived. Several Jews collected in front of our lodgings, but remained quiet. A Jew of my acquaintance requested me to visit my father, but I was to go quite alone, and without the knowledge of my friends. I mentioned, however, the matter to Bro. Bellson, who dissuaded me from going there alone at night, as it might occasion a tumult among the Jews. I wrote accordingly a letter to my father, in which I briefly expressed my feelings, and asked, whether he would not permit me to bring a friend with me; but received no answer.

July 12. Mr. Bellson and myself went out to call on my father. We found the door of his room locked. We then went towards a street where we hoped to find the Jew I knew, above alluded to. I looked around, and my heart was moved on seeing my old father leaning against a house, and looking fixedly and mournfully at me. I trembled, and said to Brother Bellson, "Look, there is my father!" My father changed his posture, and went towards the back of the house. I followed alone; and as soon as he was aware of my presence, he stood still, supporting his feeble body on a chest. I took hold of his hand, and exclaimed, "Father!" He was silent; his look assumed more of tenderness. At last he said, "If your mother saw you now, it would be the death of her. From the time of our receiving the distressing news, her eyes have seldom been without tears. Our outward circumstances are very good, but our heart is broken. Alas, what a child we have lost in you!" My heart sunk within me under a weight of sadness, and, after a long interval of silence, I exclaimed nearly as follows:—"Oh, how painful it is to me to find you, my parents, incapable of comprehending that I have only now learnt to know and to love the true living God, the God of Abraham, Isaac, and Jacob, the God who is my Creator Preserver, and Redeemer."

He.—"Do not speak to me of this subject at this time and in this place, and listen to what I now command you; I will only devote one hour to private conversation with you; you may fix a time when you can come. But I will not go to your lodging. I dare not do so on account of my large family, many members of which are here."

Our meeting was fixed for five o'clock in the afternoon, I awrited the hour in prayer and supplication to the Lord. I entered his room; he locked the door. He looked very sad, but still there were traces of paternal love visble in his face. Having taken a seat at my side, I expressed my sorrow for his conduct towards me hitherto—that he considered me as a dead and lost son—but told him that, under the weight of that distress, I found my consolation in the sure belief that God is my father. On this, my father asked why I had embraced the Christian faith.

I.—"Because in this faith I have life, peace, and true, eternal salvation."

He.—"But what is your belief! Do you not believe in more than one God?"

I now acquainted him with the principles of my faith, which was the faith of Abraham, David, and all the patriarchs of the Old Teetament. The Lord enabled me to do it with cheerfulness; blessed be his holy name!

After I had been speaking about ten minutes, he seemed to sink into a deep reverie; we were both silent for a while, and I looked up to him who is great and mighty.

At last he spoke in an impressive and earnest manner: "The Hebrew letter you sent me fifteen months ago, and which I still preserve, continues to be a marvel to me. I showed it also to Rabbi I——, in S——. But beside us and your mother, your letter has not been read by any one. You quote so many beautiful scripture passages, and assure us that you believe in the God of Abraham, Isaac, and Jacob."

I.—"Oh, father! If you would only become acquainted with some dear pious Christians, you would learn, to your astonishment, that such are indeed children of God. These souls have a very great love for our Thorah, and are also children of Abraham."

I then communicated to him something of my own experience, which appeared very remarkable to him. I cannot describe my feelings on sitting thus close to my old dear father, and I exclaimed, "Tell me, father, do you hate me? Oh tell me, that neither yourself nor my mother will curse me any more!"

He.—"We have been very much irritated against you; and if, two years ago, you had come near me, I could have stabbed you in cold blood; but I console myself with thinking that there are more parents who must make the same experience; and after all you remain our child, and our heart is moved whenever we think of you. But your mother must not yet see you, without having been prepared for it; she would not be able to bear the sight of you; but write frequently, and I will then also answer your letters."

I could have exclaimed Hallelujah; this was more than I had expected.

Somebody knocked; my father went and opened the door, and some Jews of his acquaintance entered. They remained silent, but looked at me with astonishment. I was much agitated; I therefore asked my father's leave to visit him again, to which he answered in a kind tone, "Yes;" and I left the room with praise and thanks.

July 13.—After having preached the Gospel to several descendants of Abraham, I went to my father. There were some other Jews present, and my father was busy packing goods which he had bought. On my saluting him, he shook hands with me, and sighed, but did not speak. I asked whether I should leave, as he was so occupied, to which he replied, "If you have nothing particular to do, you may as well remain here, I shall soon have done." I then assisted him in packing, and noted down several things for him.

This business having been finished, he sat down to supper, and began to speak with me of the wisdom of the rabbies. He then asked me why I did not believe in those things. And on my discussing the subject with him, and drawing his attention to the doctrines of the Scriptures, both the Old and New, in their holiness and heavenly wisdom, he did not speak for some time, until at last he exclaimed, "I cannot comprehend your faith."

Our conversatioa then turned on sundry family matters, and he soon began again to lament the heavy blow my conversion had caused my family, &c., &c. I expressed my sorrow at their grief, but felt that they had no cause for it, it being my full conviction that I shall be saved through the grace and tender mercy of God, as manifested in the atoning death of the Messiah our Redeemer.

While he now sat in deep meditation, leaning his head on his hand, the Jews present began inveighing against me with much bitterness and blasphemy. My father then rose, took my hand and said, "Come, let us speak a few words with each other alone."

I followed him to a large open space at the back of the house. When there, he took my hand and said, with great emotion, "Marc! for I will still call you by that name, Marc! I had taken the resolution never to see you any more. Myself and your mother said in public, 'We have no more a son called Marc—he is dead!' But I cannot repress the feelings of my heart; for although deeply wounded, it still tells me you are my child; and believe me, I cannot bear to hear you scoffed at. I now tell you, that our heart still clings to you, our first-born son, who has cost us so much. Go, therefore, now, and come again to-morrow evening, that we may take leave of each other, but give me a letter to take with me to your mother, and say only that you believe in the God of our fathers." He ceased, and his eyes filled with tears. I could have sunk down, I was so agitated; I could only exclaim, "Father! my father!" and fell into his arms.

At last he began again in a low voice, "But tell me candidly, do you feel happy in your faith! I know that I cannot induce you to become a Jew again. If that were possible, my letter and my paternal promises would have effected it two years and a half ago."

I again declared to him my happiness in Christ Jesus our Lord, and we then parted cheerfully.

The 14th, in the afternoon, I met my father alone. He took the letters for my relations. He was very much occupied, and seemed rather reserved. I felt very much depressed. After some conversation, we embraced each other and parted with tears. My last words to him were, "I will remember you, dear father, before the throne of God!"

MAHOMETAN CREED.

A catechism has been printed at Constantinople, for the instruction of children edueated in the Mahometan religion. It forms a curious commentary on the tenets of Islamism. The pricipal articles to which the young Mussulman is required to give his assent, are comprised in the following declarations:—"I believe in the books which have been delivered from heaven to the prophets. In this manner was the kornn given to Mahomet, the pentateuch to Moses, the psalter to David, and the gospel to Jesus. I believe in the prophets, and the miracles which they performed. Adam was the first prophet, and Mahomet the last. I believe that for the space of fifty thousand years, the righteous shall repose under the shade of the terrestial paradise, and the wicked shall be exposed naked to the burning rays of the sun. I believe in the bridge Sirat, which passes over the bottomless pit of Hell. It is as fine as a hair, and as sharp as a sabre. All must pass over it, and the wicked shall be thrown off. I believe in the water pools of Paradise. Each of the prophets has, in Paradise, a basin for his own use; the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of, and they are bordered with stars. I believe in Heaven and Hell. The inhabitants of the former, know no want, and the Houris who attend them are never afflicted with sickness. The floor of Paradise is musk, the stones are silver, and the cement gold. The damned are, on the contrary, tormented with fire, and by voracious and poisonous animals."

THANKSGIVING DAY.

The following thoughts were prepared for a Vermont paper in view of this approach of the time-honored festival in that State. They are equally appropriate to all the States, and we trust will be read with special profit just at this present time.

"Thanksgiving! 'tis a day of joy—
The absent child has come;
The mother clasps her darling boy,
And bids him welcome home."

This interesting Festival is again approaching. It revives a thousand interesting recollections in the mind of the sons and daughters of New England. Wherever they wander, they remember the day, and recall a thousand scenes with which its enjoyment has been connected.

The manner in which this Festival is kept, is not always conducive to piety or good morals. To many, the return of the day is hailed as the signal for all kinds of levity and sinful indulgence. In such cases it becomes exceedingly injurious. For where a religious festival is made to sanction sinful indulgence of any kind, it becomes a powerful agent of corruption. Christian parents and ministers should look to this matter in season, and endeavor to turn the attention of the young to the great moral and religious principles which the appointment of such a day is designed to recognize and illustrate.

Ministers may do much towards securing a right observance of this day, by efforts to make the services of the day attractive to the children and youth of their congregations. The subject should be so chosen as to engage the minds of the youth in the moral and religious history of New England. Facts and reasonings should be brought forward to show how "righteousness exalteth a nation," and how sin becomes the reproach and ruin of nations who indulge in it. A little effort and preparation, might render the public service on Thanksgiving day as attractive to the children, as any Sunday School Anniversary.

The music of the sanctuary might be prepared with special reference to this object, and the effect of the service might be to impress principles of duty and action upon the minds of the young, which, in after years, would be with them as safeguards from vice, and motives to virtue, amid all their wanderings, and every temptation.

"WHAT WILL OTHER PEOPLE SAY?"

Mrs. Child, in one of her letters, makes the following observations, which we think are well worth heeding:—

"There is a false necessity with which we industriously surround ourselves; a circle that never expands; whose iron never changes to ductile gold. This is the presence of public opinion; the intolerable restraint of conventional forms. Under this despotic influence, women check their best influence, suppress their noblest feelings, conceal their highest thoughts. Each longs for full communion with other souls, but dares not give utterance to its yearnings. What hinders? The fear of what Mrs. Clark or the Sheltons will say; or the anathema of some Synod; or the fashion of some clique; or the laugh of some club; or the misrepresentation of some political party. Thou art afraid of thy neighbor, and knowest not that he is equally afraid of thee. He has bound thy hands, and thou hast fettered his feet. It were wise for both to snap the imaginary bonds, and walk onward unshackled. If thy heart yearns to love, be loving; if thou wouldst free mankind, be free; if thou wouldst have a brother frank to you, be frank to him.

"'But what will people say?'

"What does it concern thee what they say?—Thy life is not in their hands. They can give nothing of real value, nor take from thee any thing that is worth the having. Satan may promise thee all the kingdoms of the earth, but he has not an acre of it to give. He may offer much as the price of his worship, bus there is a flaw in all his title-deeds.

"'But I shall be misunderstood, misrepresented.'

"What if thou art? They will throw stones at what is above them, receive the missiles back again by the law of gravity, and lucky are they if they bruise not their own faces. Would that I could persuade all who read this to be truthful and free; to cast off like ropes of sand, all fear of sects and parties, of clans and classes.

"What is there of joyful freedom in our social intercourse? We meet to see each other; and not a peep do we get under the thick, stifling veil which each carries about him. We visit, to employ ourselves; and our host takes away all our freedom, while we destroy his own. If the host wishes to ride or walk, he dares not, lest it seem impolite to the guest. If the guest wishes to read or sleep, he dares not, lest it seem impolite to the host; so they both remain slaves, and feel it a relief to part company. A few individuals, mostly in foreign lands, arrange this matter with wiser freedom. If a visitor arrive, they say, 'I am busy to-day. If you wish to ride, there are horses and saddles in the stable; if you wish to read, there are books in the parlor; if you want to work, the men are raking in the field; if you want to romp, the children are at play in the court; if you want to talk to me, I can be with you at such an hour. Go where you please, and while you stay, do as you please.'"

A FREE RELIGIOUS PRESS.—Awhile since the Turks established a Censorship, which they extended to even religious books, and all such had to be examined by the Armenian and Greek Patriarchs; but recently they have declared that it only applies to political books, and the Censor has just given free admission to forty different religious works.

THE YOUNG STUDENT.

In the early life of P., while he was studying at R., it happened that, owing to the disturbance of the country, his parents, who were living at a distance, fell at one time into such painful difficulties that they were not able to send their son his usual means of support; and at the same time death deprived him of his chief friend in the place where he was. He was now without money, or the means of obtaining any: he did not know even how to provide himself with the greatest necessaries. One day early in the morning, with a very sad heart, he was passing through a church in the town, which stood always open. He found it empty; and throwing himself on his knees before the altar, he prayed God would show him some way out of his distress, so that his pressing need might be supplied.

As he rose and went towards the door, which led to the principal street, a poor old infirm woman leaning on crutches, came into the church, and asked him for alms. P. had only one shilling left, which which he had thought to provide himself with food for that day; but he gave it to the poor woman, with these silent words of prayer: "O Lord, I have besought thee for help, and thou causest even the last shilling I have to be asked of me: yet thou knowest a way to help. I know not any." With tearful eyes he passed on; and just as he went out of the church-door, a noble looking man rode by, who, at the same moment dropped his glove. P. took it up, and modestly gave it to its owner. The gentleman, surprised at this attention from a school boy, asked his name. He told it; and the stranger inquired if he were a son or a relation of a famous surgeon of that name. He answered that he was his son; and the gentleman immediately asked him to dine at his lodgings, saying, "Your father safely performed a dangerous operation for me, and next to God, I owe my life to him."

My friend bowed, and the stranger rode on. At the appointed time he went as he had been invited to do, and was most kindly and hosptiably received. When he took leave, the stranger took his hand, and put into it 6 pieces of gold, saying, "Students often have little expenses for which they do not like to apply to their kind parents. Take this trifle from me, as a token of gratitude towards your father."

Surely in his after-life P. would never forget his early walk that morning, and his prayer in the church, nor would ever think of it without thankfully rejoicing that when the poor woman asked for his last shilling, he had believed that it was God who required it of him; and had trusted that God was able to help him, though he himself could see no way out of his distress.

TRAVELING OVER THE ANDES.

L. C. Picket, Esq., United States Charge d'Affairs at Lima, in a letter to the National Institute, remarks:

"I have traveled five days at a time among the Andes, without seeing a human creature, except those with me, and along a track (not a road) which for the most part serpentized over almost perpendicular precipices, or through a forest literally impervious, by cutting one's way at every step. Provisions, luggage, and everything, was carried on men's backs; and my saddle horse was a stout mulatto, (part Indian,) whom I occasionally mounted, when tired of walking. I felt at first a decided repugnance to this kind of equitation, and could not think of using a fellow man for a beast of burthen; but the necessity of the case and the custom of the country, got the better of my scruples, as they had of more conscientious men, no doubt; and as the *sillero*, (chairman,) as he was called, told me it was his occupation to carry Christians over the mountains, and solicited the job, I struck a bargain with him, and the price was ten dollars through, I riding about half the time. This quadrupedal biped, if so he may be called, turned out to be a very sure-footed and trusty animal, and carried me in perfect safety to the end of my route. The *modus equitandi* is this: instead of a saddle, a very light chair is used, which the chairman slings upon his back, and the traveler's face when seated in it, is to the north, should he be going to the south, and *vice versa*. It is necessary that when mounted he should himself be very accurately balanced, for there are many places in passing which a false step on the part of the *sillero* might cause a tumble down a precipice, which would be fatal both to him, and to his rider."

WHERE SHALL I SPEND ETERNITY?—A lady had written on a card, and placed it on the top of an hour glass in her garden house, the following simple verse from the poems of J. Clare. It was when the flowers were in their highest glory:—

To think of summers yet to come,
That I am not to see!
To think a weed is yet to bloom
From dust that I shall be!

The next morning she found the following lines, in pencil, on the back of the same card. Well would it be if all would ponder upon the question, act in view of, and make preparations for an unknown state of existence:—

"To think when heaven and earth are fled,
And times and seasons o'er,
When all that CAN die shall be dead,
That I must die no more!
Oh, where will then my portion be?
Where shall I spend ETERNITY?"

HISTORICAL RICHES.—The library of David B. Warden, formerly American Consul at Paris, which was bought by the New York Legislature, has reached Albany. The Journal says the collection embraces the full histories of the early Jesuite missionaries, of the first settlement of our north-western Territories, now States, by the French adventurers, and, in fact, that of nearly every State and Territory in the Union, from its discovery.

The Sabbath Recorder.

New York, November 27, 1845.

LAW AND GOSPEL.

NUMBER THREE.

We have seen that *Law* grows out of the *relation* existing between those that are affected by it. Now as ALL have sinned, and the WHOLE WORLD become guilty before God, (Rom. 3: 9—19,) it follows, that the law which is violated by sin must grow out of that relation, which God holds—not to a *part*, but—to the *whole world of mankind*. That particular law, or code of duty, which is founded on the gospel, may, in some modified sense, be considered as having reference to all mankind. Nevertheless, as there could be no room for the gospel until men were already sinners, there must be some antecedent law which they have broken.

The relation, which God established with the Israelites at Mount Sinai, will not furnish the law we are in quest of; for that relation was with but a single nation. In it originated a certain service, which was the symbolic designation of the gospel, or the mere illustration of it by pictures to those who were yet children, Gal. 4: 3; this service can therefore no more be the law which gives the knowledge of sin, than the gospel itself is. Besides, the Apostle expressly teaches, that sin was in the world before its introduction. Rom. 5: 13.

But there is a relation which men hold to God, of which creation itself is the foundation. This relation cannot be better described, than by saying, it is that of *creature* to *Creator*. No other can be antecedent to it, for it is coeval with our very existence. It is one which cannot be destroyed except by annihilation. Whatever other relations may be established, whether here or hereafter, this remains the same. Other relations may cease, they may vanish away, but this is as abiding as our existence. This is a relation, which every human being sustains to his Maker.

Out of this relation grows *the* law, which is violated by sin. This law obviously consists of two parts;—one, prescribing our duties to God as the creatures of his hand;—the other, prescribing our duties to one another as fellow creatures. These latter duties, however, are to be performed out of deference to God's authority; so that when they are neglected, we do as truly sin against him, as when we disregard the other part of the law. Sin is therefore a contempt offered to that *relation* which we sustain to God as his *creatures*, by violating the duties which grow out of it.

It seems then that the law which gives the knowledge of sin, is founded in the *natural* relation we sustain to our Creator. The religion which it enjoins may therefore be called *Natural Religion;* but the more common designation is *Moral Law*.

It is proper here to pass some strictures upon certain definitions, which have been given of the Moral Law. By some it has been defined to be "that law which is founded in the *nature* and *fitness* of things." Whether those who employ this definition, attach any precise meaning to the terms of which it consists, may be questioned. But be that as it may, we conceive that when the terms are analyzed, they will be found to convey about the same meaning, as that furnished by our own definition. For what is the *nature* of things, unless that nature which God gave them in *creation?* And what do we mean by the *fitness* of things, except that just adaptation they have to one another, by reason of the *relation* in which God originally placed them? If such be not the import of the terms, we know not what it is; and we are left as much in the dark, as if no definition had been given.

Others have said, that the moral law is "that which is founded in the *eternal* and *unalterable* relations of things." But how there can be eternal and unalterable *relations* of things, that have not eternally and unalterably *existed*, we do not comprehend. Men sustain a relation to one another as *fellow creatures;* but this relation has not existed from eternity. Man sustains a relation to God as his *creature*. But though God is eternal, man is not; therefore the relation they hold to each other is not. Besides, the definition is vague, because it does not specify what *kind* of relation is meant. The moral law is founded in a particular *kind* of relation.

Others again have said, that the moral law is "*eternal truth*." But what idea can one form of truth apart from the subject in which it resides? Truth is *eternal*, if the *subject* in which it resides is eternal. *God* is eternal, and the truth concerning him is eternal. But the moral law takes cognizance of man, as well as of God. Is man eternal? Indeed this definition is extremely vague; we hardly know what it means.

A more common definition of the moral law is, that it is "that law which is ascertained by *reason*." That the moral law is *reasonable*, there can be no question. But it is one thing for a duty to appear reasonable, after it is once discovered, and another thing for reason to make the discovery of it. A reference to the heathen nations shows, that they have not been very forward to obtain knowledge of their duty. But even if it be admitted, that their reason discovers *some* of the obligations of the law, it still fails to furnish them with a *complete* code of morals; and it is well known, that by their systems of religion, some of the worst crimes are exalted into the highest duties. But this reference to the heathen may be objected to, as not fairly meeting the argument, inasmuch as their reason is *depraved*, while *right* reason would not fail to discover the whole law. This, however, is treading on ground that we know nothing about. Adam alone could give information on this point; for no other has been in a situation to know what right reason is capable of doing. The reason of the Christian, having received all its light from divine revelation, is not competent to decide.

The truth is, that the moral law being adjusted, and exactly adapted, to the relation subsisting between Creator and creature, no finite reason is adequate to discover its duties. If finite reason *could* determine the duties of the law, then it must be able to fathom the divine nature; for this law takes cognizance of the divine nature, and settles the duties which are suitable to it. But who by searching can find out God? His nature is incomprehensible; and if by searching we cannot find out his nature, how presumptuous to undertake to determine what are the duties due to it. The thing is impossible. He alone, who comprehends his own nature, can settle the matter. Hence the indispensable necessity of a revelation from God.

We conclude then that the moral law is not ascertainable by human reason; but when it is once ascertained for us by revelation, it is found to harmonize so perfectly with our nature, and with the nature of God, so far as he has discovered himself to us in other respects; and hence to be so exactly adapted to the relation we sustain to him, that reason cannot help but approve, and "consent unto the law, that it is good." These definitions, upon which we have offered our strictures, appear to us vague and unsatisfactory; vain jargon, calculated to bewilder, but not to instruct. *

BAPTIST TRIENNIAL CONVENTION.

A Special Meeting of the Baptist Triennial Convention was held in New York on Wednesday, Thursday, and Friday of last week. The *occasion* of the meeting was the recent secession of the Southern portion of the Baptist denomination from the Convention; the *object* was twofold, to adopt a new Constitution for the more successful management of the Convention's affairs, and also to raise funds for the liquidation of its debts. Both of these objects were very harmoniously and happily attained.

A new Constitution was adopted, which changes the title of the Triennial Convention to that of "the American Baptist Missionary Union," the single object of which "shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world." The Union is organized upon the plan of most of the national Societies now in operation, such as the American Bible and Tract Societies. It makes money contributions the basis of representation, and relies mainly upon the income from life-memberships for support. The price of a life-membership is fixed at $100; and it is expected that most of the churches will make their pastors and other worthy brethren life members, while those who are able and interested in the work will make themselves and their friends life members. By such an organization it is hoped not only to raise funds more easily, but also to prevent all collision between the different sections of the denomination, particularly the northern and southern sections. Of course it is not possible for the Union at once to commence the transaction of business. It is necessary in the first place to obtain a charter from some State, and in the second place to have the property of the Triennial Convention transferred to the Union. Resolutions were therefore passed directing the acting Board to procure from the Legislature of Massachusetts an act of incorporation, and also stating that if this act is secured the Convention will transfer to the Union all its books, property, rights, interests, and duties, at a meeting to be held on the Tuesday before the third Thursday in May, 1846.

In regard to the old debt of $40,000, it was stated in one of the sessions that $20,000 had been collected in New England, $2,300 in Albany, and $8,000 in New York, leaving only about $10,000 to be raised. Immediately upon this statement there was a scene of most pleasant rivalry among the clergy and laity to pay off the debt. Several missionaries were made life members by $100 contributions from their friends, and in about an hour one hundred and twenty-two persons gave in their names as life members. Thus the residue of the debt, and an overplus of $1200 was raised on the spot. Other large contributions were made during the meeting of the Convention.

Several missionaries were present during the meeting, and added much to the interest by occasional remarks. Messrs. Kincaid and Abbot spoke frequently. Dr. Judson spoke to the audience directly once or twice, and several times through the medium of a second person. This course on the part of Mr. Judson is rendered necessary by a complaint of the lungs and throat with which he is afflicted, which makes it imprudent for him to attempt to address an audience for any considerable time. In other respects his health is good, and he is said to be more competent and disposed than ever to prosecute his work of philology and biblical translation.

REVIVALS.—We are rejoiced to learn by private letters from different sections of the country, that the Lord is graciously reviving his work in several of our churches, and that considerable numbers have been brought to repentance towards God and faith in our Lord Jesus Christ. We hope to be able to give the particulars in due time. Meanwhile the mercy drops which have already fallen ought to encourage our prayers for a more plentiful shower. The Lord's arm is not shortened, neither is his ear heavy. Only let his children bring all their tithes and offerings into his storehouse, and he will pour them out a blessing that there shall not be room to contain.

SUNDAY DESECRATION IN ENGLAND.

"One Sunday lately, the large number of nearly 7,000 children, belonging to the Dissenting Sunday Schools in Birmingham, visited Darby. They came in 112 carriages, and formed two enormous trains, and left in about three hours, after going through the Arboretum."

[Border Watch, October 30, 1845.

I have on a former occasion stated my conviction, that railways are destined to demolish the fence which law and custom have in this country hitherto preserved around the Sunday Sabbath. But of all the instances which I have yet observed indicating the progress of this desecration, the above is the most remarkable.—Monster Sunday trains, on different lines, have previously proved how many there are whose regard for that day is less than their love of pleasure. But that 7,000 Sunday scholars, leaving behind all that demands its sanctification, should proceed thus together in search of amusement, marks an epoch in our annals of evil. For however much the Church is to be condemned, that by refusing to return to God's appointment, she places the hopes of the Sabbath-keeper in the ruin of the present apostacy, it is still a melancholy spectacle to see those who profess to regard the first day of the week as the Sabbath of the Lord, and having the care of young immortals, making gigantic efforts for its simultaneous desecration by their pupils. One Sunday 7,000 children are taught to believe that day the Sabbath, and the next Sunday they are whirled along in search of pleasure, in contempt of the precept in which they are being instructed. Seven thousand precious souls impregnated with falsehood, and seven thousand consciences next taught to disregard the lesson imparted as true, what must be the form of trees grown from twigs thus bent and unbent? What the baleful fruit they shall hereafter bear, and shed profusely over our sinful land? J. A. B.

FOREIGN MISSIONS.

The cause of missions among the benighted nations, is evidently becoming of more interest among the friends of the Sabbath in this country, than at any former period. A deep feeling seems to pervade the minds of very many of our brethren upon this subject. The burden of their anxious inquiry is, whether the knowledge of the only Sabbath of God's appointment shall forever be concealed, or blotted out of remembrance among the heathen. Shall the millions of China, to whom the way of access is now open, be instructed in papal traditions rather than in the commandments of God? Shall Protestant missionaries forever continue to plant the seeds of Popery, by propagating a Romish festival as a Christian institution, among the converts of benighted lands? It is not enough, that we talk of the Abyssinians, and other nations of Eastern Africa, where the knowledge of the seventh day is not quite forgotten; the Gospel must be preached to all nations. But how can the power of the Gospel be fully appreciated where the law against which we have rebelled, is mutilated or misconstrued? We say to the friends of the holy and honorable law of God—to the friends of a pure doctrine in the church of Christ—to the friends of the heathen—awake to the important crisis which must sooner or later overtake all Protestant missionary operations, if the Sabbath be not REMEMBERED. Let the present missionaries of India—of the islands of the sea—and of whatever part of the earth they may be—take heed that they do not sow tares among the wheat, which at a future day they may reap in sorrow, when even with sighing and many tears the evil may not be corrected. To the friends of the Sabbath we would say, let the ark of the Lord move onward. What have you to fear? The promises of the Holy One of Israel are to those who *do* and TEACH even the least of these commandments, that they shall be called great in the kingdom of heaven; while he who *breaketh* the least, and TEACHETH men so, shall be called the least in that kingdom. What a rebuke to the long-devoted missionary among the heathen, to hear from the lips of the glorious King, who, coming with his reward with him, shall repeat the oft-read censure, Ye have made void the law of God by your traditions; in vain have ye worshiped me, TEACHING for doctrine the commandments of men. LUTHER.

BAPTIST MISSION AMONG THE KARENS.

At a public meeting on Tuesday evening, Rev. E. T. Abbott, who has been labouring among the Karens for ten years with great success, gave a very interesting account of the progress of Christianity among this people, whom he found without any form of government, any written language, or any religion. From one to two thousand of these people dwell in Arracan, now under the protection of the British government, and many others in the mountainous districts. While Mr. Abbott was in Rangoon, during the rebellion of 1837, he met with a young Karen, who urged him to go out into the country and preach the gospel to his friends. He obeyed this call, as he could not then accomplish any thing in Rangoon, and having accompanied him some three days' journey, they found the man, since known as "*the young chief*," but then wild as a mountain deer. He soon embraced Christianity, learned to read, began to preach, and multitudes from the whole country thronged to hear him. Additional native teachers and preachers were sent out, and through their efforts the truths of the Gospel were diffused widely through that region. In 1839 Mr. A. crossed the mountains into Arracan, where he baptized several hundred converts. Christianity had crossed the mountains before him, by means of a young pedlar, who had met with some Christian in Burmah from whom he obtained an epitome of the Gospel in Burmese, which he could read, and on his return to his native village in Arracan read it to the people, who all immediately embraced the truth. The old men there had a tradition, he said, that white strangers would come in a golden ship and bring them a religion in a white book, and they believed *this Tract*, on white paper, must contain that religion. The Karens in Arracan have now, under the care of Missionaries, 26 churches, about 3,100 communicants, two ordained native pastors, and 23 native preachers; are very anxious for instruction. Hundreds of youth, says Mr. Abbott, would be placed immediately under the care of competent teachers, if provided. Mr. Abbott had been treated with noble generosity by officers of the British army, many of whom aid in support of the Mission schools.

CONSTITUTIONALITY OF THE DECISION OF THE SUPREME COURT.

To the Editor of the Sabbath Recorder:—

Being unacquainted with the determination of the denomination in regard to testing the law of 1839 for the relief of Sabbath-keepers, by a farther appeal, I had thought of suggesting the inquiry, whether the constitutionality of the decision has been a matter of proper consideration? It appears from the Opinion of the Supreme Court, that the unconstitutionality of the decision in the court below was not before them; but the reliance was principally, if not wholly, placed on the Statute, and the opinion applied entirely to that view. It was formerly the case, that suits were not permitted to proceed by many magistrates on the Sabbath, against Sabbath-keepers, merely from the constitutional barrier thrown in their way; but since we have relied mainly on the Statute, and the decisions of the courts have been against us, prosecutions have become more common and aggravating; and although there can be no objection to an effort for the amendment of the Statute so as to give the protection required, still, if the decision be unconstitutional, the appeal is also desirable, as it will cover all the cases that are arising under this decision.

The clause in the Constitution to which I refer is as follows, viz:—

Art. VII. Sec. 3. "The free exercise and enjoyment of religious *profession* and worship, without *discrimination or preference*, shall forever be allowed in this State to all mankind. But the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the State."

In what possible light can this constitutional guaranty be viewed, if our religious *profession* of regarding the Sabbath as dedicated to the worship of God cannot be *enjoyed*, but we must be compelled to answer to suits at law, and thereby be obliged to defer our *worship*, or suffer the consequences, while laws are made to protect first-day observers from such aggravation, thereby establishing a *preference*, contrary to the express provisions of the Constitution? In the first place, the law which makes Sunday "*dies non juridicus*" is either unconstitutional, or the observers of the Sabbath should be equally protected, and the seventh day be made "*dies non juridicus*," to all such as observe it. This view of the subject presents a defense independent of the arguments drawn from the Statute on which we have so confidently relied, and must, in the hands of an experienced and capable counsellor, be powerful. J.

The foregoing article, in connection with the Law of 1839, and the Opinion of the Supreme Court in the case of Maxson *vs.* Annas, was handed to a gentleman of the legal profession in this city, who has given the following as his opinion in the case:—

I do not think that the 3d section of the 7th article meets the case. What the framers of the Constitution had in their minds, and what they intended to prevent, was, that interference with religious profession and worship which is universal in the old world. The Constitution prevents the Legislature from passing any law impairing the free exercise and enjoyment of religious profession and worship, but does not require it to pass laws in order to secure such exercise and enjoyment. No legislation in favor of the first day of the week could, by implication drawn from the Constitution, be extended to the seventh. It might contain provisions in favor of persons observing the first day, which would amount to "discrimination or preference," but that would not extend those provisions to the case of persons observing the seventh day. The only effect would be to make the law itself unconstitutional and void.

Neither do I think the Statute sufficient to meet the case. The difficulty is that the law only forbids the "service" and "execution" of process, &c., &c. These two words have a very definite meaning, which no proper construction can extend so as to cover the rendition of a judgment.

The course I would recommend would be, not to proceed any farther with the litigation, but to apply to the Legislature, and have this "badly-drawn law," as Chief Justice Bronson very properly calls it, amended so as to do in fact, what it was no doubt intended to do—place persons observing the seventh day on the same footing with regard to that day of the week, as the law now places all other persons in regard to the first day.

SUNDAY SCHOOL FAST.—Monday last was set apart by the friends of Sunday Schools in New York as a day of fasting, humiliation, and prayer, on account of the manifest decline of piety among the various schools, and the evident lack of interest among teachers. A public meeting was held, at which several clergymen and missionaries were present and spoke upon the subject. The acknowledged decline was attributed indirectly to a want of proper exertion on the part of teachers, and a failure to cherish that prayerful spirit which is necessary to the success of any good cause, and this especially. All the exercises were of an interesting character, and undoubtedly contributed much to awaken new interest among the large number of teachers present.

ACCIDENT TO DR. BEECHER.—We learn from the Cincinnati Gazette, that on Sunday evening last, this venerable man met with a serious accident. While on his way to church his horse ran away with him, the buggy was dashed to pieces, and the Doctor pitched upon his back with great violence. He lay some three quarters of an hour senseless. For some five hours he had great difficulty in breathing. His bruises are merely muscular, and the physicians, we hear, say there is no danger.

NEW SHIP.—A beautiful ship, to be called the NIAGARA, was launched last week from the ship-yard of Geo. Greenman & Co., Mystic Bridge, Ct. She was built for the house of Stanton & Frost, of this city, and is intended for the Liverpool trade. She is about 750 tons burthen, 150 feet on deck, 33 feet beam, 21 feet hold, 7 1-2 feet between decks, and is of Virginia white oak. This is believed to be the largest vessel ever built in Connecticut, and for strength and beauty of model is not surpassed by any ship of her class.

COMMUTATION.—Gov. Wright has decided to commute the sentences of John Van Steenburgh and Edward O'Conner, who were condemned to be hung for their participancy in the affair which resulted the death of Sheriff Steele, of Delaware County. They are to be imprisoned in the State Prison during the terms of their respective lives.

FRUITS OF TEMPERANCE.—The following account of himself was given at a temperance meeting in Alabama, by Col. Lemanousky, who had been for twenty-three years a soldier in the army of Napoleon Bonaparte. It is a grand testimony to the value of temperate habits. The Colonel rose before the audience, tall, erect, and vigorous, with the glow of health upon his cheek, and said:—

"You see before you a man 70 years old. I have fought 200 battles, have 14 wounds on my body, have lived thirty days on horseflesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for my covering, without stockings or shoes on my feet, and with only a few rags for my clothing. In the deserts of Egypt I have marched for days with a burning sun upon my naked head, feet blistered in the scorching sand, and with eyes, nostrils, and mouth, filled with dust, and with a thirst so tormenting, that I have opened the veins of my arm and sucked my own blood! Do you ask how I could survive all these horrors? I answer, that next to the kind providence of God, I owe my preservation, my health, and vigor, to this fact, that I never drank a drop of spirituous liquor in my life; and," continued he, "Baron Larry, chief of the medical staff of the French army, has stated it as a fact, that the 6,000 survivors who returned safely from Egypt, were all of them men who abstained from the use of ardent spirits."

CHINA.—Dr. Parker writes to the American Board, that the Missionaries are already beginning to witness the beneficial effects of the Memorial of the High Commissioner, advising his Majesty, the Emperor, that no reason exists why the religion of the high God of Heaven should not be tolerated in the trading parts of the Empire. Great numbers of religious books are called for; and some of the high officers of the Kingdom are now receiving and reading them. Public Christian worship is now maintained without hindrance, in any of the ports which are opened to foreigners for trade.

LAST WORDS OF EMINENT MEN.

The last words of dying men often furnish instructive commentaries upon their habits of thought and life. The following are striking illustrations of the truth. Who can read them without offering a prayer that he may die the death of the righteous?

"Head of the army."—NAPOLEON.

"It matters not how the head layeth."—SIR WALTER RALEIGH.

"I must sleep now."—BYRON.

"Kiss me, Hardy."—NELSON.

"Don't give up the ship."—LAWRENCE.

"I'll be damned if I don't believe I'm dying!"—CHANCELLOR THURLOW.

"Don't let that awkward squad fire over my grave."—BURNS.

"Raise me up that I may behold the Sun."—SCHILLER.

"Poh, nonsense, don't talk to me of Christ."—PAINE.

"See how calm a Christian can die."—ADDISON.

"Blessed be God, all is well."—RISDEN DARRACOTT.

"I have got the victory, and Christ is holding out both hands to embrace me."—RUTHERFORD.

CYPRIAN—"Let him fear death, who must pass from this death to the second death."

JOHN DODD—"I am not afraid to look death in the face. I can say—Death, where is thy sting? Death cannot hurt me."

ROBERT BOLTON—"O when will this good hour come? When shall I be dissolved? When shall I be with Christ?"

HALYBURTON—"Here is a demonstration of the reality of religion, that I, a poor, weak, timorous man, as much afraid of death as any, am now enabled by the power of grace, composedly, and with joy, to look death in the face."

Mrs. JOYCE LEWIS, when she was condemned to be burnt for the Protestant religion, said: "As for death, I fear it not: for when I behold the amiable countenance of Jesus Christ, my dear Saviour, the ugly face of death does not much trouble me."

EDWARD DEERING—"As for my death, I bless God I feel and find so much inward joy and comfort to my soul, that if it were put to my choice whether I would die or live, I would a thousand times rather choose death than life, if it may stand with the holy will of God."

JOHN OWEN—"O, brother Paine, the long-looked for day is come at last, in which I shall see that glory in another manner than I have ever yet done, or been capable of doing."

The friends of the College of South Carolina are endeavoring to induce Hon. W. C. Preston to accept the Presidency of the Institution.

General Intelligence.

THIRTEEN DAYS LATER FROM EUROPE.

The steamship Britania reached Boston on Thursday evening last, with English papers to the 4th inst. The following are the principal news items of general interest.

The Cotton market was rather dull, but not any lower for American descriptions.

The shortness of the Grain crops both in Great Britain and on the Continent has created an extensive market for American Bread Stuffs.

The failure of the Potatoe crop must lead to great suffering among the poorer classes, particularly in Ireland.

There was a better demand for American Wool.

The Railway fever has led to a serious revulsion both in England and France.

There is much excitement in regard to the Corn Laws, and those who seek their abolition derive much advantage from the scarcity of Bread Stuffs.

Rumor has talked authoritatively of an intention on the part of Ministers to open the ports of the kingdom for the admission of foreign Grain; and, it has even gone so far as to state the duties resolved upon, viz: 4s. per quarter for Wheat; 2s. for Oats, &c.

Ireland.

The accounts from the Sister Island for some days past, as regards the potatoe crop, are of a very serious and alarming character. The failure is dreadful in the extreme, and the prospects before the great majority of the lower classes truly horrifying. The authorities at Dublin Castle seem to have directed their attention to the matter. Commissioners have been employed to visit the different provinces, and to report to his excellency the result of their examination. Up to the present time these reports are of the most discouraging character. With a people so steeped in poverty as the Irish are, and discontented with "the powers that be," it is frightful to contemplate the consequences of scarcity. The numerous railways likely to be in progress of formation next summer, and during the course of the present winter, will, no doubt, materially assist to alleviate much of the suffering that would otherwise ensue.

The Dublin Corporation held a meeting on the 29th ult. for considering the best means of avoiding the danger impending the extensive failure of the potatoe crop. Mr. O'Connell attended, who, after a long speech, moved that a deputation should wait upon His Excellency the Lord Lieutenant, and call on his lordship and the Government to stop the distilleries and breweries—to prevent the exportation of provisions to foreign countries—to raise a million and a half on the credit of the Irish Woods and Forests—and to take immediately into their consideration the levying of a very large income tax for the present year, if necessary. The motion was put and carried.

France.

The announcement of the resignation of the brave old veteran Soult appears to be based on truth. At his advanced age, repose and retirement would well befit him, so that the old soldier, like the Roman in his capitol, should be enabled to adjust his mantle before the closing scene of his eventful career. It is now said that although he will resign the post of Minister of War he will still nominally retain the Presidency of the Council.

The French Telegraph has been busily engaged in transmitting to Paris the state of the war in Algeria. The French forces had left Oran with 5,000 men in quest of Abd-el-Kader; whether they will take, or overtake him, is another question. He is said to treat his French prisoners well and handsomely—and, in doing so, he sets the example, which it would have been to the credit of the French arms, had they imitated towards his countrymen.

The Paris correspondent of Wilmer and Smith, mentions the death of Mr. Warden, a citizen of the United States, and at one time Consul of the States in this city. Since his retirement from public life he had occupied himself with scientific and literary pursuits, and his funeral was attended by many of the most learned personages of the day, many of them in grand costume, as professors in the university and colleges, members of the academy, &c.

Spain.

Accounts from Barcelona speak of the disturbances on account of the conscription having obliged the Captain General Breton to leave for Gerona on the 15th. There were disturbances also at Badalona, San Andres de Palomar, and other small towns in the province of Barcelona.

The Government goes on steadily with its measures against the press. The Espectador, which ventured to make some rather sharp remarks upon some of the late acts of the Government, has been condemned to pay a fine of 20,000 reals, which amounts to £200 sterling. The case was tried, of course without a jury.

The appeal of the Espectador against the sentence of the lower court, for libel on the government, has been rejected, and that journal condemned in costs, and a fine of 20,000 reals, and to publish a retraction with the sentence, which it has not yet complied with.

A few days ago, a band of eighteen robbers, armed with guns and carbins, stationed themselves near the Vanta de San Anton, about three leagues from Madrid, where they remained the whole day, robbing every one that came by; above thirty persons being robbed and stripped by them.

The Judge of a Court of Law has been dismissed, because he was not severe enough in the trial of some political offenders. Such is justice in Spain!

Miscellaneous.

Late arrivals from China bring copies of the rescript of the Emperor, giving permission to Christians to follow their religion without persecution. It is to the exertions of the French ambassador that Christianity is indebted for this toleration, which it has never before enjoyed.

The latest accounts from Athens represent the stability of the Government as most insecure.—A crisis was daily expected, owing to the disordered state of the finances.

We have accounts from Copenhagen of the 3d of Oct. which state that the disease in the potatoes is spreading more and more in Denmark, as in Funen, Lolland, Falster, and likewise Sealand, especially in Amak, near Copenhagen. It has likewise appeared in the Duchy. It is stated that the disease is beginning to show itself in Sweden, and it is feared that the disease may spread wider.

A railway is projected from St. Petersburgh to Odessa, from the Baltic to the Northern Sea, with an embranchment towards Persia, and thence to the East Indies and China. It is a gigantic project that, and will astonish even your boldest railway speculators. But if the Czar resolves upon it, it will be done. On such a line people, in the course of three days, could pass from the frigid to the torrid zone, from the intensest cold to burning heat.

Ronge and his disciples are continuing their career of proselyting, and with pretty much the same success as I mentioned two months ago. In some places they make thousands of enthusiasts—in others they have to bolt to avoid pelting, the horsepond and the pump. The King has given the German Catholics a place for worship, after it had been refused by the authorities.

In the free town of Frankfort the new religion appears in high favor, the majority of the recent elections having been of its partisans.

Puseyism.—Mr. Newman, who has lately seceded from the Established Church, of which he was a Minister, is reported to have purchased several acres of land at Littlemore; and an important institution is likely to rise there for the promotion of the objects of the Puseyite and Romanist party. For the present Mr. Newman remains in lay communion with the Romish Church—and rumor tends to connect him with the Jesuit College at Stonyhurst.

The Hutchinson Family.—This family were to give their last concert at Dublin on the 5th, after which they would proceed to Liverpool. The Freeman's Journal, in the course of a very commendatory notice of their concerts, says: "No man can listen to the Hutchinson Family without feeling that America, Yankee America, has a national music, and none without delightedly acknowledging that 'the family' are happy in their illustration of the harmony of New England."

A Sad Case.—By a letter from St Louis, dated October 14th, we learn that at that time a colored man, aged about 35, who some years ago ran away from slavery, was confined in the jail at that place. After his escape he reached Canada but finally located in Michigan, where by most laborous effort, he acquired a small property worth about $2,000. Recently he returned to Missouri with a view to rescue his wife who was still in slavery, but he was unfortunately seized and thrown into jail. At the date of the letter he was in the hands of a negro trader, who was about carrying him in a few days to the far South. Some effort was made to save him by raising the money demanded for him, $600, but the trader swore that he would not sell him.

Mormon Preparations for Moving.—James Arlington Bennett writes thus to the New York Sun:—"There are already organized twenty-five companies of one hundred families each, to be filled up during the winter, for the march to California. Each family of ten persons will have a strong wagon drawn by four oxen and supplied with every thing necessary for the journey. A troop of horse will be organized as an advance guard. The whole Mormon people are called in from Europe and America, so that they expect about two hundred thousand persons to congregate within one year at the Bay of St. Francisco. Several ships will be fitted out in England to take their people round Cape Horn, and others will sail from New York in the spring."

The War against the Press.—The mob at Lexington, Ky., having driven Cassius M. Clay and his paper out of that State, has afforded a pretext for the enemies of free discussion to recommend the same kind of proceedings against other offending journals. The Louisville Times urges the people of Louisville to approve, by public meeting, of the proceedings at Lexington, and to make the relinquishment of the editorial chair by Geo. D. Prentice a condition of their continued support to the Louisville Journal. The Editor, it appears, is suspected of entertaining abolition doctrines.

From Bremen.—A letter from Bremen, of the 18th ult., states that "the rush of emigration will be very great from here to Texas next year. Already the excitement has commenced. Numerous letters are arriving here daily from the interior, making inquiries in regard to that country, all of which receive prompt and encouraging answers. Already three vessels have sailed direct for Texas with emigrants; and there will have left Bremen this year, at the close of the season, for the United States, 40,000; and already about 30,000."

SUMMARY.

The late Mr. Mumford of Richmond, for some time Reporter of the Virginia Court of Appeals, left smong his MSS a new translation of the Iliad, which is soon to be published. The Richmond Compiler states that Mr. Mumford's object was to produce a translation of greater ease and beauty than Cowper's, and of more literal accuracy than Pope's

A Boston Editor had his pocket picked, the other day, while waiting for the opening of the Post Office. Its contents were—an unfinished article on Oregon, and two well-thumbed exchanges.

The new packet ship Washington Irving, which sailed on her first voyage from Boston to Liverpool, Thursday week, carried out 500,000 lbs. of cheese, besides a large quantity of lard and other domestic produce.

Smoke is yet issuing from the ruins caused by the great fire in New York on the 19th of July last; and—more wonderful still—from the ruins of the great fire at Pittsburg, which happened some time before.

A Mr. Mitchell, who has been missing for some time at Chicago, has just come to light, having been discovered by a friend in a state of delicious intoxication. The incidents of this affair have no slight resemblance to those elicited in the case of Mr. Gough.

A writer from Kentucky, to the Cincinnati Herald, says that the mob has more than trebled C. M. Clay's subscription list in his region. He stated that one slaveholder in his own town recently emancipated his twelve slaves, and another eight, making twenty cases of emancipation in one day. Mobocracy should remember, that "the blood of the martyrs is the seed of the church."

A Water Cure establishment, under the name of the "Brattleboro Infirmary," with a capital of $50,000, was incorporated at the recent session of the Vermont Legislature. The charter, which passed both branches by a very large vote, was obtained on most favorable terms.

Hon. Stephen C. Phillips, of Salem, has lately delivered to large audiences in Boston, two powerful Lectures on the question of Texan Annexation, with a view to arouse the people of the Bay State to make one more struggle against the consummation of that stupendous iniquity.

A gentleman of Brooklyn is said to have imported thirty tons of onions to England, in the Fidelia, which sailed on Monday. Accounts from Weathersfield, represent the inhabitants of that place as in an unusual state of hilarity.

A Medallion portrait of the great John Hampden, in plaster, as large as life, together with a miniature imitation in marble, of the monument erected to his memory, on the spot where he received his death-wound in battle, have been presented to Hampden Sidney College, by Dr. Leigh, one of his descendan's.

The Providence Journal says that Hon. Caleb Cushing is preparing for the press a 'History of the American Embassy to China.' It will be an attractive, interesting, and, we doubt not, a widely popular book.

In Frederic County Court, in a suit for seduction brought by a Miss Brobat, against a young man named Tons, the Jury rendered a verdict in favor of the plaintiff of $2800.

Walter Mulford, a young man convicted of selling lottery policies, was sentenced, at Philadelphia, to pay a fine of $5000 and to be imprisoned six months.

Thirty-four Rumsellers of Lowell, who were indicted for violations of the License Law, at the recent session of the Court, paid fines and costs amounting to $35 each, and, in the aggregate, to $1190.

The New Haven Palladium of Nov. 17 says:—We regret to learn that Pres. Day and Prof. Fitch are suffering from severe and protracted illness. Prof. Fitch has been sick nearly five weeks, and at times his life had been in jeopardy. President Day has been seriously ill some days, and yesterday prayers were offered for both in the College Chapel.

It is stated in the N. E. Farmer, that a farmer in Danvers raised the present season, on seven acres of land, 3,000 bushels of onions! Danvers is as renowned for onions as Beverly is for beans.

The cost of the Croton Aqueduct to this date, including interest, exeeeds fourteen millions. The net income for 1843 was $32,000; for 1844, $45,000; and for 1845 bids fair to be $70,000.

An extraordinary spring of water is in Missouri, about 50 miles north of Bateville, which has been sounded to the depth of five hundred feet without reaching the bottom. One of the State boundary line commissioners describes it as rising in the western extremity of a basin from a cavily nearly circular, about fifty yards in diameter, and depth hitherto unfathomed. The water flows with but little variation in quantity throughout the year. The quantity is estimated to be from twenty to thirty thousand cubic feet per minute. The fall is rapid, amounting in the distance of a half mile to twelve or fifteen feet.

The Annual Dinner of the German Hebrew Benevolent Society, was given at the Minerva Rooms on Wednesday evening. There were about two hundred and fifty gentleman in attendance.

A German blacksmith, in South Wheeling, has one forge that he devotes altogether to making nails for the coarsest shoes. At this a boy makes about a thousand a day, having a dog to blow the bellows, which is done by a wheel attached to a crank. The dog blows while the iron is in the fire; but as soon as it is taken out he stops to rest, and commences at once when it is put in again.

A young lady, of high respectablity, residing a few miles from Philadelphia, has lately had a cancer extracted from her breast, the effect of tight lacing. She is about 20 years of age, and has been long addicted to this pernicious habit.

The Plymouth County Agricultural Society's premium of $50, for plantations of forest trees, has been awarded to the Rev. Morrill Allen, of Pembroke, who, within a few years, has stocked nearly ten acres of sterile land with valuable forest trees, which the committee represent as being in a thrifty state.

The Comptroller of the Treasury of the United States, under date of November 7, 1845, has decided "that articles imported bona fide for the furniture or construction of churches, or which appertain to the worship therein to be performed, should be admitted free from duty."

Hon. Edward Everett has consented to take the Presidency of Harvard University, and will of course be chosen.

Prof. Dodd of Nassau Hall, Princeton, N. J., departed this life between 3 and 4 o'clock P. M. on Thursday.

In the list of passengers by the Brittania, we see the name of Wm. C. Bryant, Esq., Editor of the Evening Post.

We learn from the Express that the great gun, brought over by the John R. Skiddy, consigned to R. Thompson, Esq. the friend of Capt. Stockton, weighed 8 tons, or about 16,000 pounds. The duty on it amounted to $1100. The freight on it cost about $250. The consignee, R. Kermit, Esq., paid $30 for hoisting and landing it on the wharf. It took a large truck and seven or eight horses to move it.

Application is to be made to the next session of the Legislature, for an act of incorporation of the Ocean Steam Navigation Company in the city of New York, with power to build, equip and navigate one or more steam vessels to ply from this city to any ports in Europe, with a capital of $100,000, with the privilege of increasing it to $1,000,000.

The Sun is advocating the prosecution of the road to Oregon—estimating the expense at $30,000,000, which is but one year's revenue of our Government. In twelve years it would save this sum in the consequent reduction of appropriations for the Navy alone. In giving increased value to the public lands it would augument the resources of government one hundred millions.

The Superintendent of the Northern State Prison, says that he has just closed in the first section of the prison, containing one hundred and twenty-six cells, and expects to complete another section early in the Spring. There are now about one hundred and ninety convicts altogether, sixty of whom will be without cells. Many of those, however, are in for light offences, and their term of service will expire in the winter and early in the spring: a number of such he is about to recommend to the Governor for their good conduct, and hopes to procure their pardon. Among the number he mentioned, was one man for stealing a Bible and Prayer-book when he was drunk.

It is asserted by one of the most eminent bakers in London, that American flour will absorb from 8 to 10 per cent. more of its own weight of water, in manufacturing it into bread or biscuit, than the English wheat; 14 pounds of American flour will make 21 pounds of bread, while the same quantity of English flour will make 18½ pounds.

The corn crops in New Jersey prove better than was expected. The yield is little less than the usual quantity, but the corn is very good. One farmer, it is said, has had 120 bushels of corn to the acre.

The Potatoe crop, so far as we can learn, is not so general a failure as was expected. The supply, however, is sufficiently short to keep the prices through the season above the prices of former years. They are now selling, we understand, in our market, at the unprecedented rate of 75 cents a bushel.

The losses by the fire of July 19th have been so far investigated as to show that they amount to an aggregate of over *seven millions of dollars*. From this, however, may fairly be deducted the value of buildings burned in Broad street, for the opportunity which the destruction of those buildings gave for remodeling the street, made the fire really an addition to their value; for the lots were worth more the day after the fire, without the houses, than they were the day before, with them. It was a capital piece of good luck to the owners of real estate on that street. They recovered the value of the buildings from the Insurance Companies, and also gained the advance of rents.

The Gazette says that a gentleman of this city, on Monday, placed in the hands of Thos. N. Stanford a check of two thousand dollars to be appropriated toward the erection and support of Seamen's Floating Chapels, under the management of the Young Men's Society of the P. E. Church in this City. This sum makes upwards of three thousand dollars which have been appropriated to benevolent objects during the current year, by the same generous and anonymous donor, through the same channel.

The Albany Citizen understands that it is in contemplation to arrange a route from New York to that city during the winter season by the way of New Haven and Springfield. A boat is to leave New York every evening except Sunday, at 4 or 5 o'clock, and the train is to be due at Albany at 4 o'clock the following morning.

Lately a little girl, about eight years of age, daughter of a widow lady, residing about eight miles from Lapeer, Michigan, was frightened in such a manner that she died in about two hours after the fright. Her brother, a small lad, dressed himself in a dried bear skin, and chased her as she was going to a neighboring house. What a lesson that is to bad boys! What sobs and tears that thoughtless act has cost the lad.

Rev. George Bourne, who has for some time been employed in connection with the Christian Intelligencer, entered the office on Thursday as usual, though feeling rather unwell, and in a short time after taking his seat, expired, probably, it is supposed, of apoplexy.

Frederick Douglass, the fugitive slave who went out to Great Britain from this country a few months ago, is received with great attention in that country. At Cork, Ireland, he was honored by a public breakfast, at which Alderman Lyons presided. At Dublin, the Lord Mayor having presided at one of his lectures, was so deeply interested in him, that he invited him to dinner in company with a number of Aldermen and Common Council of the City. He was treated with marked attention by all—his health was drank, and he was invited to give an account of the manner in which he proceeded to acquire the knowledge he possesses. This he did in an unaffected manner, giving entire satisfaction to the party. Though a young man, and only seven years out of slavery, Mr. Douglass possesses a character that renders him worthy of these attentions and which will save him from being spoiled by them, as no one can doubt who has read his auto biography. He is a mulatto, but more black than white.

One of the sons of the late Daniel D. Tompkins is about instituting proceedings for the recovery back of that portion of his father's real estate, on Staten Island, purchased by Caleb T. Ward. This is a piece of ground now of immense value, embracing about two hundred and fifty acres, including a large portion of the village of Tompkinsville, and also the ground on which the Episcopal and Methodist churches stand, and on which many beautiful and expensive country seats are built.

MARRIED,

In Hopkinton, R. I., on the 9th inst., by Eld. Henry Clarke, Mr. George H. Spicer to Miss Harriet Davis, both of Hopkinton.

Also, by the same, at Hopkinton, on the 15th inst, Mr. Henry Whipple, of Coventry, R. I., to Miss Mary Spicer, of Hopkinton.

At Marlboro, N. J., on the 18th inst., by Eld. David Clawson, Mr. George B. Davis to Miss Elizabeth S. Bonham both of Shiloh.

DIED,

In Genesee, Allegany Co., N. Y., June 14th, of typhus fever, Jane, daughter of Benjamin and Wealthy Hall, aged 16 years. She was a worthy member of the Seventh-day Baptist Church in Genesee, and gave good evidence that she was about to exchange a world of pain and sorrow for one of joy.

In Genesee, Nov. 1st, of typhus fever, Benjamin Hall, in the 60th year of his age. Bro. Hall was a member of the Petersburgh Church, and although he never removed his standing, he evinced a desire for the prosperity of the cause of Christ, and died with a full assurance of an immortality of blessedness.

In Watson, Lewis Co., N. Y., Oct. 11th, 1845, Benjamin Nye, in the 75th year of his age. For many years he has been striving to "keep the commandments of God and the faith of Jesus;" and in his last moments he gave full satisfaction that they who trust in the Lord are like Mount Sion, which can not be moved. "Blessed are the dead that die in the Lord."

In Watson, on the 12th inst., of typhus and inflammatory fever, Nancy Clark, wife of Calvin Clark, formerly of Brookfield, aged 37 years. Sister Clark made a profession of faith in Christ in early life, and united with the 1st Seventh-day Baptist Church in Brookfield, where she remained a worthy member until she removed to Watson. Soon after locating here, she became a member of the Watson Church, in which relation she continued until her death. Rarely have such instances been known of the triumphant power of religion over death, as was manifested in the case of this sister. "Say ye to the righteous, it shall be well with him." She has left a companion and four blooming children, together with numerous relatives and friends, to mourn their loss. But their loss is her eternal gain. E. R.

LETTERS.

D. Benedict, Wm. B. Maxson, John Whitford, Samuel Davison, James L. Scott, David Fisk, Isaac D. Titsworth, E. Robinson, Henry Clarke, Sanford P. Stillman, A. B. Magruder, Barton G. Stillman, C. A. Osgood.

RECEIPTS.

Westerly, R. I.—Nathan W. Phillips. Albert Stillman, Charles A. Stillman, $2 each; Henry C. Burdick, Geo. G. Crandall, Abby Stillman, O. P. Saunders, Daniel Stillman Jr., Ephraim Stillman, $1 each.
Wakefield, R. I.—Daniel Burdick $2.
New York—John H. Jones, $2; I. Bernstein $1 50.
Berlin—Rowland E. Lanphear $2.
Plainfield, N. J.—S. F. Randolph, P. Mosher, $2 each.
Higginsville—Henry Williams Jr. $2.
Watson—E. Robinson $1.
DeRuyter—A. C. Coon $4; B. G. Stillman $1.
Lairdsville—C. A. Osgood $2.
Norwich Landing, Ct.—James Williams $2.
Bristol, R. I.—Amos Crandall $2.

ACKNOWLEDGEMENT.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums.

From	T. Saunders, per A. Estee,	Petersburg.	1 00
"	Phebe W. Saunders,	"	1 00
"	Hamilton Clarke,	"	1 00
"	Deborah Clarke,	"	1 00
"	Asa Maxson,	"	1 00
"	Thos. A. Kenyon,	"	1 00
"	Adelia C. Kenyon,	"	1 00
"	Polly Kenyon,	"	1 00
"	Orrin Lewis,	"	1 00
"	Martha Lewis,	"	1 00
"	Aaron Coon,	"	1 00
"	Julia B. Coon,	"	1 00
"	Sophronia Fisher,	"	50
"	Luther Clarke,	"	1 00
"	Betsey Coon,	"	25
"	Daniel P. Kenyon,	"	50
"	Amos R. W. Kenyon,	"	25
"	Esther Kenyon,	"	25
"	Luman Mattison,	"	50
"	Esther Mattison,	"	25
"	Benjamin Clarke,	"	25
"	Mary Clarke,	"	25
"	George B. Crandall,	"	25
"	Urania Crandall,	"	12
"	Sarah M. Carpenter,	"	13
"	Lucy Carpenter,	"	25
"	Philander Carpenter,	"	25
"	Collection in Petersburg,	"	75
"	David P. Williams,	"	2 00
"	1st Verona Aux. Sab. Tract Society.		4 00

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance o the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

☞ The Sabbath Tract Society has also published "An Address to the Baptist Denomination of the United States, on the Observance of the Sabbath, from the Seventh-day Baptist General Conference." 24 pp.

These Tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to Paul Stillman, Cor. Sec. of the Am. Sabbath Tract Society, No. 9 Spruce-st.

PRICE CURRENT.

ASHES.		**LUMBER.**	
Pot, first sort	3 7	Boards N R [M ft	35 00 @40 00
Pearl	45	Do. box	11 00 @12 00
CANDLES.		Do. east. p.	10 00 @11 00
Mould, tallow lb	9 a 11	Do Albany, piece	8 @ 18
Sperm, east and city	27 a 29	Plank, Gal [pine, M ft	33 00@40 00
Do Patent	— a 38	Scantling pine	14 00@16 20
COFFEE.		Do oak	30 @ 35
Java	9 a 11½	Timber, oak, cu ft	25@ 37
Laguira	7¾a 9	Do Ga yel pine	35@ 40
Brazil	6¾a 7½	Shingles, 18in.	1 75@ 2 00
St. Domingo	5¾a 6½	Do. cedar, 3ft.	20 00@22 00
DOMESTICS.		Do. do. 2ft.	—@17 50
Shirtings brown	¾ 5 a 6½	Staves, w o	@45 00
Do do	⅞ 6 a 7	pipe M	
Do bleached	7 a 9	Do do bbl	28 00@
Sheetings b'wn 4-4	6½a 8	Do r oak hhd	27 00@28 00
Do do 5-4	10½a 12½	Heading, w o	@45 00
Do bleached 4-4	7 a 12	Hoops	25 00@30 00
Do do 5-4	12 a 15	**MOLASSES.**	
Calicoes, blue	7 a 12	New Orleans, gall	26 @ 30
Do fancy	6 a 14	St Croix	28 @ 30
Drillings, brown	— a 8¾	Trinidad, Cuba	26 @ 27
Kentucky jeans	25 a 50	Cardn's & Mat'nzas	24 @ 25
Satinets	40 a 75	**NAILS.**	
Checks 4-4	8 a 12	Cut, 4d a 40d	4 @ 4¾
Cotton yarn, 5-13	15 a 16	(3d 1c and 2d 2c more)	
FEATHERS.		Wrought 6d a 20d	10 @ 12
Foreign, lb	12 @ 25	Horseshoes No 7	a9 18 @ 20
American, Live	30 @ 34	**PROVISIONS.**	
FISH		Beef mess bbl.	7 50 @ 8 00
Dry Cod, cwt	2 57 @ 2 62	Do prime	3 87 @ 4 50
Pickled Cod, bbl	3 00 @ 3 25	Pork mess bbl	13 75 @13 87
Pickled Salmon tc	17 00 @	Do Ohio prime	9 68@11 00
Mackerel, No. 1 bbl	10 50 @12 25	Butter, west pme	15 @ 16
No 2 bbl	9 50 @10 00	Do. Orange co	18 @ 22
No 3 bbl	6 50 @ 6 75	Do order to good	12@ 14
FLAX		Hog's lard	7¾ a 8¼
Russia, lb	9 @ 11	Cheese, Am lb	6½ a 7½
American	7½@ 8	Hams smoked	8¼ a 10
FLOUR AND MEAL.		Do. pickled	7 @ 7½
Genesee	4 62½@	Shoulders, smoked	6 @ 6½
Michigan	4 62½a	Do. pickled	5½@ 5⅝
Ohio, Hey. & Ven.	5 12½@ 5 25	**RICE:**	
Pennsylvania	@	Ordinary 100lbs	4 37 a 4 50
Baltimore	4 62 @ 4 75	Good to prime	4 87 @5 00
Richm'd c mills	5 75 @	**SEEDS.**	
Do. county	@ 4 75	Clover lb. new	8 a 9
Brandywine	@ 4 75	Timothy, tierce	12 00 a16 00
Georgetown	— @ 4 87½	Flax, rough	8 50 a 9 00
Rye flour	3 20 @ 3 50	Do clean	
Indian Meal	2 37½@ 2 56½	**SUGARS.**	
GRAIN.		St Croix lb	7½a 9
Wheat W.	85@1 00	New Orleans	6½a 7⅞
Do South new	85@1 00	Cuba, muscovado	a —
Rye, Northern	68@	Havana white	10a 11
Corn Jersey	57@ 60	Do Brown	8½a 9
Southern	@ 57	**SALT.**	
Barley western	59@ 60	Turks Isl bush	a 33
Oats, Northern	41@	Bonaire,	32@ 33
GLASS.		Cadiz,	20@ 23
English Crown 50 feet:		Liverpool, fine	1 35a1 45
6x8 to 10x13	3 50 @4 00	**SHEETING.**	
12x18 to 16x26	5 50@6 50	Russia, white, p.	9 00@ 9 50
Eagle and Columbian:		Do. brown	8 00@ 9 00
6x8 to 8x10	2 10@2 30	**SOAP:**	
10x14 to 16x20	2 70@3 00	N. York brown lb	3 a 6
HAY.		Castile	8½a 9
North River, 100lbs.	72@75	**SPICES.**	
IRON.		Cassia lb	17 a 17
Pig, Eng. & Sc. ton	37a		33 a 3
Do Amer	35a	Cloves	a 6
Bar do rolled	85a	Ginger, race	
Do Russ PSI	100a 102	Nutmegs No 1,	1 30 a1 35½
Do Swedes	84½a	Pepper, Sumatra	10¾a 10⅞
Do Eng com	72a 75	Pimento, Jamaica	11 a 11¼
Do do refined	85a	**TEAS.**	
Sheet E & Am lb	7ca 7½c	Imperial lb	35 a 90
Hoop do cwt	5¾a 6½	Hyson	45 a 88
LEATHER (Sole.)		Young Hyson	34 a 88
Oak, lb	18 @ 22	Hyson skin	20 a 60
Hemlock, light	14 @ 14½	Souchong	18 a 60
Middle	13½@ 14½	**WOOL.**	
Heavy	12½@ 13	Am Sax. fleece, lb	35a 33
S. Am. washed	20 @ 24	Do merino	30a 32
		Pulled superfine	31 a 1½

Miscellany.

THE CHRISTIAN DEAD TO SIN.

"Likewise reckon ye also yourselves to be dead indeed unto sin."

What a great difference there is between the man of the world and the Christian. They are different in their views, feelings, motives, principles, character, desires, and pursuits. The one is seeking happiness here, the other is looking for it in the world to come. The one is dead to the pleasures of religion and the things of God, but alive to the world and the objects of them; the other is dead indeed unto sin, but alive unto God. Here we may notice—

The Christian's Death.—"Dead indeed unto sin." Let us not mistake here. He is not dead unto the being of sin, it still lives in him, though he cannot live in it. Let us inquire in what sense he is dead to sin.

To the dominion of sin.—"For sin shall not have dominion over us." Though it has an existence in the soul, it has not a throne in the heart. The sceptre is wrested from it by a superior power. It rages, but it does not reign, because grace is more powerful and triumphant.

To the curse of sin.—To this all are exposed by nature, but by virtue of his interest in Christ, the believer is delivered from it. The curse is averted, and the blessing is realised. The terrors of the law that once excited such alarm in his mind are hushed, and he is cheered and encouraged by the voice of love and mercy sounding from Calvary.

To the destroying power of sin.—Those who are found united to Christ are rescued from its calamitous influence, and shall be preserved blameless at his coming. If I am a Christian, sin may disturb but cannot destroy me. I am sustained by the power of God. "The strength of sin is law," but I am not under the law, but under grace.

To the final doom of sin.—This is felt in the caverns of eternal darkness and despair, by those who die impenitent, rejecting the Saviour and the blessings of his grace. But the Christian is delivered from all this. How can we perish when we are assured that "he which hath begun a good work in him will perform it until the day of Jesus Christ." Although the swelling of Jordan may rise high, and the tempest may be loud, yet

> "Not one object of his care,
> Ever suffered shipwreck there."

Examine yourselves, and ascertain whether you answer to this description of character. Many are dead to sin by oaths and professions, who are not so *indeed* by inward experience. If we are dead to sin, we hate it, and love holiness and live unto God.

[Temple's Christian's Daily Treas.

SACRED APHORISMS.

It is the manifestation of the glorious presence of the Almighty that makes heaven to be itself.

There is no variety in that which is perfect, because there is but one perfection; and so much shall we grow nearer to perfectness, by how much we draw nearer to unity and uniformity.

O Lord, why do I not yield to the word of thy counsel; since I must yield, as all thy creatures, to the word of thy command.

After the Almighty had drawn that real real large map of the world, he did thus abridge it into this little table of man: He alone consists of heaven and earth, of soul and body.

This my soul teaches me of itself, that itself cannot conceive how active it is. It can be all things, can comprehend all things; know that which is, and conceive that which never was, never shall be. Nothing can fill it but Thou, which art infinite; nothing can limit it, but Thou which art everywhere.

The better we were at our creation, the worse we are by our fall; as the sons of some prodigal and tainted ancestors tell their lands and lordships which were once theirs. Only do what our desires, answerably to the readiness of God's mercies, that we may redeem what we have lost; that we may recover in him what we have lost in ourselves. The fault shall be ours, if our damage prove not beneficial.—*Gen.* 1: 26.

If man had been made only for contemplation, it would serve as well to have been placed in some vast desert, on the top of some barren mountain; but the same power which gave him a heart to meditate, gave him hands to work, and work fit for his hands.—*Ibid.*

God loves to see his creatures happy; our lawful delight is his; they know not God that think to please him by making themselves miserable.—*v.* 28.

What marvel is it, if my corruption find the serpent in my closet, in my table, in my bed, when our holy parents found him in the midst of paradise?—*Gen.* 3: 1.

LITTLE THINGS SOMETIMES BECOME GREAT THINGS.

If the beginning of the discoveries of printing, gunpowder and steam, could be clearly seen, no doubt they would appear to be very little, but when we look on their mighty influence among mankind, we regard them as great indeed. At times they are great for good, and at other times they are great for evil. More simply and beautiful is the fact of little things being some times great things set forth in the following Scriptural example—"Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth," Jas. 3: 4. It seems, then, that small and trifling as the helm may be, it is great and important in the management of a ship.

In common circumstances an old ballad might with great propriety be called a little or trifling thing, and yet half an old ballad was so important on a particular occasion, that it was the means of causing a murderer to be hung. Lord Eldon says in his note book, "I remember, that in a trial wherein I was counsel, for a long time the evidence did not appear to touch the prisoner at all, and he looked about him with the most perfect unconcern, seeming to think himself quite safe. At last the surgeon was called, who stated deceased had been killed by a shot, a gun shot, in the head, and produced the matted hair and stuff cut from and taken out of the wound. It was all hardened with blood. A basin of warm water was brought into court, and as the blood was gradually softened, a piece of printed paper appeared—the wadding of the gun, which proved to be half of a ballad. The other half had been been found in the man's pocket when he was taken. He was hanged."

THE STREAM OF TIME.

BY MARY WILSON.

We often speak of the fleeting nature of Time. It forms a theme for the poet, and the moralist, but, even while it occupies our thoughts, how little do we realize how swiftly it is bearing us onward.

I had penned the preceding sentence, and, with my head resting on my hand, was arranging my thoughts to commit to paper, when there seemed to flow, distinctively before me, the broad smooth expanse of a wide river. Its surface was crowded with small boats, each containing the individual to whom it belonged, borne on singly, in pairs, or in groups, of various sizes. Their little barks differed much, in their construction, some were small and slightly framed, seeming barely sufficient for the preservation of their occupants, others were larger, and more comfortably fitted for the accommodation of their owners, while some few there, were richly gilded and carved, luxuriantly cushioned, and the whole boat so magnificently furnished, that it seemed not so surprising that its short-sighted owner should hardly send his thoughts beyond it. Turning off from the sides of this river, I noticed innumerable streams, into each of which, some bark as it was sailing past, was turned, as by an irresistible hand, and further, I tried in vain to trace its course. I was particularly struck by the difference with which the several occupants of the boats met this change—some seemed to have long been expecting it, and when the current appeared to be bearing them toward one of these little streams, a calm and peaceful smile betokened that they expected a happy change; others seemed to have only a few hours notice, and were almost bewildered by the suddenness of the transition, while many seemed, to go without a moment's warning. When a single boat, and one that appeared to have been almost alone in its course, was thus taken away, no effect seemed to be produced on those who remained, save a general and transient feeling of seriousness, among those in its immediate neighborhood. If one was taken from the midst of a group, the others went on their way, sorrowing, and a void seemed to remain in the midst of them, which, however, grew less and less distinct, as they went farther from the place of separation.

It struck me as a thing most strange, however, that this innumerable throng seemed so utterly unconscious of their steady onward, course. It was so even, and so gentle, that they all floated on, without realizing their progress, and without feeling that every day brought them nearer and nearer to the end of their voyage. Some few I noticed, who, after each day, seemed to call themselves to an account for the manner in which it had been spent, and to realize that their course was rapidly onward, but this was much the smaller part. As a general thing, the crowd seemed utterly unconscious of their progress. One thing seemed to meet their attention: this was a kind of *year-stone*, as I may call it, which was erected on the bank, at the end of every year's journey, as they passed one of these, a feeling of surprise seemed to seize them, that they had, so soon reached another.

Sometimes a boat passed among the rocks, and, tossed about by the waves, its occupant seemed for a time, to look and long for a haven of rest. To an observer, it was so obvious that these voyagers were all hastening to a final destination, and that they were now on their journey thither, that it was hardly credible, how entirely they seemed swallowed up in their present occupations and enjoyments, scarcely giving a thought to the future.

I was thinking on this, when I suddenly started up and found that I had been deep in a dream; trying to recall what had passed, I thought that what I had seen, might well represent the Stream of Time. We each occupy one of these little vessels, and are almost unconsciously, fast gliding down this wondrous stream.

THE MILE.—There is a great difference in the number of yards contained in a mile in different countries. The following table will be useful:—

England or America,	1,760 yds.
Russia,	1,109 "
Italy,	1,476 "
Scotland and Ireland,	2,200 "
Poland,	4,400 "
Spain,	5,028 "
Germany,	4,866 "
Sweden and Denmark,	7,223 "
Hungary,	8,800 "

A person in company said in a violent passion to another, "You are a liar! a scoundral!" The other with great composure turned round to the company, and said to them, "You must not mind what this poor fellow says: it is a way he has; he was only talking to himself."

TO CURE A WART.—Scrape a carrot fine and mix with salt, and apply as a poultice five or six nights.

God loves man better than man loves himself.

A PARENT'S PRAYER.

BY REV. LEONARD WITHINGTON.

At this hushed hour when all my children sleep,
Here in thy presence, gracious God, I kneel;
And, while the tears of gratitude I weep,
Would pour the prayer, which gratitude must feel;
Parental love! O set thy holy seal
On these soft hearts which thou to me hast sent;
Repel temptation, guard their better weal:
Be thy pure spirit to their frailty lent,
And lead them in the path their infant Saviour went.

I ask not for them eminence or wealth—
For these, in Wisdom's view, are trifling toys,—
But occupation, competence, and health;
Thy love, thy presence, and the lasting joys
That flow therefrom; the passion which employs
The breast of holy men; and thus to be
From all that taints, or darkens, or destroys
The strength of principle, forever free:
This is the boon, O God, I ask of thee.

The world, I know, is but a narrow bridge,
And treacherous waters roar and foam below;
With feeble feet we walk the wooden ridge
Which creaks and shakes beneath us as we go;
Some fall by accident, and thousands throw
Their bodies headlong in the hungry stream;
Some sink by secret means, and never know
The hand which struck them from their transient dream,
Till Wisdom wakes in death, and in despair they scream.

If these soft feet, which now these feathers press,
Are doomed the paths of ruin soon to tread;
If Vice, concealed in her unspotted dress,
Is seen to lure to her polluted bed:—
If thy foreseeing eye discernest a thread
Of sable guilt, impelling on their doom,
O spare them not—in mercy strike them dead;
Prepare them for an early welcome tomb,
Not for eternal blight let my false blossoms bloom!

But if some useful path before them lie,
Where they may walk obedient to thy laws;
Though never basking in Ambition's eye,
And pamper'd never with the world's applause;
Active, yet humble; virtuous too; the cause
Of virtue in the dwellings where they dwell;
Still following where thy perfect Spirit draws;
Releasing others from the bands of hell;—
If this be life, then let them longer live: 'tis well.

And teach me, Power Supreme, in their green days,
With meekest skill thy lessons to impart,—
To shun the harlot, and to show the maze
Through which her blandest accents reach the heart;
Help them to learn, without the bitter smart
Of bad experience, vices to decline;
From treachery, falsehood, knavery may they start
As from a hidden snake; from women, wine—
From all the guilty pangs with which such scenes combine.

How soft the sleep! what innocent repose
Rests on those eyes from older sorrows free!
Sweet babes! The curtain I would not unclose,
Which wraps the future from your minds and me;
But, Heavenly Father, leaving them with thee—
Whether or high or low may be their lot,
Or early death or life await them,—be
Their Guardian, Saviour, Guide, and bless the spot
Where they shall live or die; till death, forsake them not!

* * * * *

When as a scroll these heavens shall pass away,
When the cold grave shall offer up its trust;
When seas shall burn, and the last dreadful day
Restores the spirit to its scattered dust;
Then, thou, most Merciful as well as Just,
Let not my eye, when elements are toss'd
In wild confusion, see that darkest, worst
Of painful sights that ever parent cross'd—
Hear my sad, earnest prayer, and let not *mine* be lost!

ON THE TRAINING OF GIRLS.

Girls fare much worse in their physical training than boys. I was at a funeral one cold day in April; the ground was damp and the air chilly. A girl of eight years was among the attendants; she wore a warm hood over a full head of hair, that had been carefully cultured in quantity and length. Over the usual amount of clothing She wore a large fur cape, lined and wadded, reaching below her elbows; with a collar of the same which came to her shoulders. She had armlets and gloves, and then a muff; her skirts were plenty, and very full, and reached a little below the knee; her pantalettes were of fine muslin, with rows of lace inserted; her hose fine open work cotton, and her slippers of the thinnest material. This child was dressed in the height of fashion, but where was the judgment of the parents? The head, which should be kept cool, covered with a quantity of hair that should not have been permitted to grow thus until of maturer age, and a hood which should only be worn in the bleakest weather. The vast amount of clothing on one-half the child, and the almost total destitution on the other part, and then the feet, which came in contact with the cold wet ground, and which should always be kept warm, thus driving the blood from them to the head. What would have been said, if they had put such pantaloons, stockings and shoes on their boys? Why, every one would call out, for shame, you will kill your boy! Is a girl so much stronger than a boy, that she can bear all this without injury? "Oh," says the mother, "the boys have to run out doors so much!" What do they have to run for? "It is healthy for the little fellows, and they love it." Is it not just as healthy for the girl, and does she not love it too? "Well, but a boy must be tough," and a girl may be feeble, is the insinuation, though not expressed; and feeble she is, after being dressed every way but comfortably or healthy, made to hold all the babies, in a confined room, for fear they will take cold, and for amusement compelled to do worsted work until her eyes are almost spoiled, or drum on the piano without any taste for music, three hours in a day. Now we have her delicate enough for any lady, and, as it is the custom, she must marry before her constitution is matured.

And then, added to the cares of housekeeping, all the watchings must come on her; let who will be sick in the family she must lose her rest. Is it the husband, the wife must take care of him day and night; if a dependent, the same. If a child is sick, as a general rule, the mother loses one hundred hours' sleep to the father one. Who most needs a strong constitution?

The man works hard, it is true, but if they belong to the operative class she works as hard during his labor hours as he does. When he comes to his meals, three times a day, he rests, while she has to step quicker and is more perplexed than ever in her efforts to make every thing comfortable, to see that nothing is burned or spoiled in cooking, that all is served up neatly; and then assist in waiting on the table, and with an infant in her lap, she hardly gets time to eat; and then the children must be prepared for school, and all must be done cheerfully. These and many other things make the meal hour the busiest hour for the farmer's or mechanic's wife. Who needs nerves? When the man's eight or ten hours' work is done he converses, reads, walks, or retires, whichever relation suits him best. The woman never has such a time; she must put the children to bed—no small job sometimes—then she must mend, or make clothes, and very frequently work from two to five hours after the man has ceased his labor. Who needs vigor, to do all this? The woman gets much less sleep than the man, and not unfrequently works more hours, without any relaxation at meal times or in the evening, of course she needs more strength.

The girls are taught to wait on the boys; if a boy wants some bread and butter the girl must go to the cellar for it, if he wants a collar, the girl must go up stairs for it; if one has cut his finger, the girl is despatched for a cloth and string to bind it up, while her oldest brother stands by in idleness; if the baby wants to drink, the girl is called; if to be rocked, the girl must sit for hours, while her brothers are at play and never made to relieve her; is the baby to be held or amused, she must do it. And here I would call the attention of mothers to the fact, that mantua-makers say they seldom fit a young lady whose right shoulder blade is not enlarged and out of place—no complaints of this kind from the tailors, that I know of. If any thing is lacking on the table, the girl must rise and get it; who ever thought of calling on a boy to wait on the table?

Do you ask, "How would you have it?" I would divide the play and work equally; I would have your daughters play out doors just as many hours as your sons, and no one should call them girl-boys. They should play just enough for the full development of physical strength, and no more; for that would be idleness. "What will you have the boys do, if they are only to play as much as their health needs?" The same work that the girl does, and just as much, and let no one call him a boy-girl.

Do you ask, "Why I would have a girl exercise in the open air as much as a boy?" I answer, to strengthen her physical energies, which will be taxed in after life even more than your boys. "Why would you have a boy work in the house as much as a girl?" To give him habits of industry, self-denial, usefulness; to develope his faculties and sympathies, and to keep him from mischief, which idle boys always get into, and I might add, to make him happy, for the useful person is the only happy one. "But the business of men and women is to be different." Very well, when the boy goes upon the farm or into the shop, and works as many hours as the girl does, then excuse him from his share of the in-door work, but not till then.

"Shall we dress our boys and girls alike?" Certainly not, for this would be disobeying God; always keep a distinctiveness in their dress, let the boy wear a frock-coat, and the girl a frock; the boy a hat, and the girl a bonnet; the dress may be of different materials and texture, but let both be dressed equally warm, commodious and modest.

H. W. W.

Buffalo, Oct. 6th. [Adv. Mor. Ref.

EVIL COMPANIONS.

Society is the atmosphere of souls; and we necessarily imbibe from it something which is either infectious or salubrious. The society of virtuous persons is enjoyed beyond their company, while vice carries a sting into solitude.—The society or the company you keep is both the indication of your character and the former of it. In company when the pores of the mind are opened, there requires more caution than usual, because the mind is passive. Either vicious company will please you or it will not; if it does not please you, the end of going will be defeated. In such society you will feel your reverence for the dictates of conscience wear off, and that name at which angels bow and devils tremble, you will hear contemned and abused. The Bible will supply materials for unmeaning jests or impious buffoonery; the consequence of this will be a practical deviation from virtue, the principles will become sapped, the fences of conscience broken down; and when debauchery has corrupted the character, a total inversion will take place, they will glory in their shame. [Rob't. Hall.

SUGGESTIONS TO YOUNG MOTHERS.

Rise so early in the morning, that you may be able to secure at least half an hour for reading the Scriptures and prayer before your domestic concerns require your attention. You will find this exercise admirably adapted to prepare and strengthen you to encounter, with a becoming temper and spirit, the trials and vexations of the day.

Accustom your children to make prayer and praise to God, the giver and preserver of life, the first employment in the morning, and the last at night. Remember that the duties of a mother are untransferable, therefore, except in cases of unavoidable necessity, never suffer the devotional exercise of your children to be superintended by another.

See that your daughters rise early, and that they employ themselves about such domestic affairs as are suited to their years and capacities.

Never suffer your children to require services from others which they can perform for themselves. A strict observance of this rule will be of incalculable advantage to them through every period of life.

Let all the young members of your family be regularly washed and combed before breakfast; never permit them to treat you with so much disrespect as to appear at your table in a slovenly condition. It should ever be remembered that the highest respect which a child can pay is due to its parent. This respect may be insured by forming correct habits in youth.—*Christian Observer.*

From the Repository,

THE CROSS OF CHRIST.

BY REV. J. FLANNERY.

Religion's richest treasures to obtain,
O may my ardent longing soul desire;
May Jesus blood wash out my every stain,
For perfect holiness may I aspire!
The best affections of my steadfast heart,
Be ever centred in the great three one;
Like Mary choose the better part,
Like Paul delight the Christian race to run!
With Salem's daughters may I take my stand
Beside my Saviour's cross with sacred awe;
And with that wondering loving weeping band,
Behold him magnify God's holy law!
And while the sun withdraws his blushing face,
And darkness draws her sable curtains round
Hear how he groans for Adam's fallen race,
And hear redemption in that mournful sound.
To save a ruined world he bleeds and dies,
The gushing blood in torrents freely flows;
And hark! I hear amid his dying cries,
A prayer offered for his cruel foes;
The angels hover round their dying Lord,
And gaze astonished at the wondrous scene,
With eager search explore God's holy word;
If it will teach them what these wonders mean,
And Satan now with all his hellish host;
Appears in triumph o'er the woman's seed,
His own disciples give up all for lost;
And fly the awful scene, with fearful speed;
The Lord's Anointed bows his languid head,
Gives up the Ghost, while Salem's daughters weep,
Jehovah's fellow lies among the dead;
The Prince of life in death's cold arms doth sleep,
But Ah! the greedy tomb shall not retain
The King of glory in its cold embrace,
Triumphing yet o'er death and hell, he'll reign
While men and angels join to sing his praise,
Triumphant and Immortal he shall rise
And leave the tomb with garments dyed in blood,
Angelic hosts attend him to the skies;
To take his seat at the right hand of God.

ANECDOTE OF A POET.

Willis, in his own peculiar way, records the following virtue of Tom Moore:

Moore had just returned from his government office in the West Indies, a defaulter for eight thousand pounds. Great sympathy was felt for him among his friends, and three propositions were made to him to cancel the debt. Lord Lansdown offered simply to pay it, Longman and Murry offered to advance it on his future works, and the noblemen at White's offered the sum to him in a subscription.

This was the time subscriptions were on foot for getting Sheridan out of his troubles; and while Moore was considering the three propositions just named, he chanced to be walking down St. James street with two noblemen when they met Sheridan. Sheridan bowed to them with a familiar "How are you?" "Hang that fellow," said one of the noblemen, "he might have touched his hat, I subscribed a hundred pounds for him last night." "Thank God! you dare make no such criticism on a bow from me!" said Moore to himself. The lesson sank deep. He rejected all the offers made to relieve him—went to Passy, and lived in complete obscurity in that little suburb of Paris, till he had written himself out of debt. Under the spur of that chance remark, were written some of the works by which Moore will be best known to posterity.

A movement similar to that which has kept this State for so long a time in confusion and alarm, has just been agitated by sundry discontented persons in Greene Co. Wisconsin Territory, which has called forth much attention from the public journals published in that neighborhood. The bone of contention is the Claim Law enacted by Congress some years since with regard to certain unappropriated lands in the farther West, and which does not seem to give very general satisfaction to those for whose benefit it was enacted.

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THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL,

President of the Board of Trustees

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	disc.
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Westbrook, Me.	3
Concord, N. H.	5
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St. Albans, Vt.	1
Bennington, Vt.	—
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Commercial, Buffalo	25
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Erie County	30a42
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St Lawrence	70a52
Tonawanda	40
U. S. Bank, Buffalo	25
Union, Buffalo	21
Watervliet	36
Western New York	27
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Small notes West N.J.	¾
N. Hope Del. Bridge	1
Pennsylvania:	¼ to 1¼
Relief notes	4
Berks County	
Carlisle	1½
Chambersburg	1½
Far. & Drov. Waynesb'g	2½
Franklin, Washington	2
Gettysburg	1½
Girard	2
Harrisburg	1½
Lewiston	2
Lebanon	1½
Lumberman's	90
Miners'	2
Middletown	1½
Monongahela	2½
Susquehanna	50
U. S. Bank	38
Wyoming	2½
West Branch	2
York	1½
Delaware:	½ to 1
Maryland:	to 1¼
Baltim. & Ohio R. R. Co.	10
Cumberland	2
Franklin	5
Mineral	2
Salisbury	3
Dist. Columbia:	¾ to 1
Virginia:	1 to 1¾
N.W. Bank of Virginia	2½
North Carolina:	1¾
South Carolina:	1½
Georgia:	1½
Ohio:	3
Com. Bank Lake Erie	10
Farmers, Canton	20
Hamilton	20
Lancaster	20
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Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richland—Elias Burdick.
Scott—Luke P. Babcock.
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Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.
W. Clarksville—J. R. Irish.

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Westerly—Alex. Campbell,
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Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

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Crossingville—Benj. Stelle.
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" J. A. R. Greenman.

VIRGINIA.

Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph
Lowther's Run—Asa Bee.

OHIO.

Bloomfield—Charles Clark.
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Port Jefferson—L. A. Davis.

MICHIGAN.

Oporto—Job Tyler.
Tallmadge—Bethuel Churc

WISKONSAN.

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For the Sabbath Recorder.

SOUTHERN ABYSSINIA—NO. 1.

Travels in Southern Abyssinia, through the country of Adal to the Kingdom of Shoa, during the years 1842 and 1843. By CHARLES JOHNSTON, M. R. C. S.

This is the title of two octavo volumes published last year in London, which we have recently obtained. For a number of years past intertropical Africa has excited considerable interest among scientific and commercial men in several European countries; and some advance has been made in geographical and ethnological information respecting those vast, and heretofore almost unknown parts of the world. As the information obtained is already subserving the interests of science and commerce, it serves only to sharpen the desire for further discoveries, which we doubt not will be pushed onward until all the unknown parts will be as familiarly known as the interests of science and commerce shall demand. In this process we have a deep interest, as the servants of the Lord Jesus Christ, and the friends of man. It appears to be ordered by the providence of God, that the discoveries and conquests of nations shall prepare the way for the diffusion of the gospel among the nations, which have long been benighted by ignorance and barbarity.

The author of the work before us is a native of Birmingham, Eng., who was for a time a surgeon in the East India Company's service; but having an ardent desire for African discoveries, he obtained permission to follow the British Embassy from Aden to Shoa, with a view of making his way across the African Continent by any practical route which he might discover. Health and means failing him, he remained for some time in Shoa, employing himself in obtaining information respecting that interesting people, and other adjacent countries, which is of much value in explaining and correcting the romantic history of the "Highlands of Ethiopia," written by Major Harris.

From sundry observations contained in these volumes we judge that Mr. Johnston is a Christian philosopher of the Dr. Priestly school; at least we have no fellowship with the Arian character of some of his reflections on the religion and renovation of nations. He however appears to be a candid and honest narrator of the facts he discovers; his statements are therefore worthy of confidence, and himself of respect, for the service he has rendered to the history of man.

Mr. Johnston traveled nearly the same route as Major Harris and several Englishmen had before him. The principal difficulty in accomplishing this journey appears to be in passing the Adal, or low country, lying between the coast and the Highlands of Abyssinia,—a journey of about three hundred miles through sultry plains, inhabited by hostile Mahommedan tribes, whose poverty and cupidity make each jealous of the others, and rivals in their avaricious desire to obtain the presents which all travelers are expected to make in passing their several territories, or visiting their persons.

Debarking at Tajourah, an African port on a considerable bay of the same name, opposite Aden; and having provided himself with ten bags of rice, a lot of calicoes and chintzes, cotton handkerchiefs of every gaudy pattern, paper, an abundant supply of needles, and other small wares, and a hundred Austrian dollars, for presents on the road; Mr. Johnston hired a servant to attend him to Shoa, for ten dollars, and ten men for an armed escort, at twenty-five dollars per head; although, when some distance on the road, five men offered to be his body guard for five dollars per head. Camels were hired for the journey at twenty dollars per head. His daily fare seems to have been boiled rice, boiled wheat, dates, sooge or fine oatmeal, kids' flesh, ghee or liquid butter, and clotted milk, which the native women brought in skin bottles and exchanged for his light wares. Occasionally they obtained wild animals. After many tedious detentions, interesting incidents, and some alarms, he reached Shoa in safety; on which occasion he expresses himself in the following manner:—

"Arrived upon the summit, the stranger finds an extensive table-land spread out before him, and he cannot divest himself of the idea that he has reached some new continent. A Scotch climate, and Scotch vegetation, wheat, barley, linseed,—and yet in intertropical Africa! He feels as if there must be some mistake." . . . . . "The country seemed highly cultivated, wheat and barley on all sides growing close to our path, while near the farm-houses were stacks of grain, which gave the whole scene an English apppearance." . . . . . "Amidst the luxuries and conveniencies so abundandly supplied to the Embassy by the indulgent care of a liberal government, I almost fancied that I had returned to the comforts and pleasures of civilized life."

As soon as Mr Johnston had been introduced and recognized as a visitor at court, the King ordered him a constant supply from his own stores, which was regularly furnished to him by an officer of the royal household so long as he continued in the country. Shortly after, at his own solicitation, a house and garden was assigned him for his own exclusive service. He was furnished with wheaten bread, and butter as good as ours; flesh and fowl; honey, wine, and native beer, resembling English ale; and cayenne pottage. In a weekly market was sold, wheat at twenty-five cents per bushel, barley somewhat lower, peas and beans at ten cents per bushel, five eggs for a needle, or two hundred for a dollar. Five sheep for a dollar, an ox for three dollars, and a good horse for ten dollars. Teff, maize, and other things in proportion.

Although they thus possess an abundance of a great variety of edible productions, husbandry and the arts of civilized life are not in advance of the age of the patriarch Jacob. Agricultural implements, household furniture, and domestic utensils are of the rudest construction. The family mill may serve for an example, the following being the only kind used in the country. "In a corner, stood side by side two of the peculiar handmills of the country, each consisting of a large flat stone of cellular lava, two feet long and one foot broad, raised upon a rude pedestal of stones and mud, about one foot and a half from the ground. The rough surface of this stone sloped gradually down from behind forward into a basin-like cavity, into which the flour falls as it is ground. A second stone, grasped in the hand of the woman who grinds, weighs about three pounds; beneath which, as it is moved up and down the inclined plane of the under millstone, the grain is crushed, and gradually converted into a coarse flour." This is afterwards passed through a grass seive. (See Exod. 11: 5.)

The Government of Shoa, like that of all other African kingdoms, is an absolute monarchy; the will of the King is the indisputable law. Sahela Selassie is however reputed by his own people and all travelers to be remarkably just in his transactions, moderate in his anger, and benevolent towards his visitors. He himself says, "I have the fear of God before mine eyes." He is moreover a man of sagacious and noble mind, and will doubtless profit by the repeated visits of English, French, and German travelers, who have each been to his coast within the last three years. As the country is capable of furnishing many valuable exports it is highly probable that they will soon rise in the scale of nations, and exert an important influence on the civilization of Eastern and Intertropical Africa, and if truly evangelized, upon the Christianization of all that vast portion of the earth. S. D.

To be Continued.

For the Sabbath Recorder.

THE GOVERNOR OF VERMONT ON PEACE.

Governor Slade, in his recent message, thus speaks of this subject in response to a communication from the Peace Society:—"It would seem necessary to do little more than announce this object to secure for it the favorable consideration of the rulers of every Christian people. War is the greatest of all the calamities that ever afflicted the human race; and yet the world, after having been involved in its crimes, and felt the terrific sweep of its desolations for near sixty centuries, seems but just awaking from the delusion, that it is necessary, and consistent with the principles of a religion whose all-pervading element is love.

"Our own country, more perhaps than almost any other, needs this awakening influence. The freedom happily enjoyed by our people, seems to engender the restless spirit favorable to war, while it receives additional impulse from the popular appeals incident to our system of free suffrage—appeals made often by men who love distinction and excitement more than their country—while their appeals act on minds in no condition, from the association of numbers, and other causes, to feel their individual responsibility for the crimes and consequences of war.

"While the spirit of peace, and a scrupulous regard to justice will, by their silent influence, check, if they do not entirely subdue, the spirit of aggression, they will not necessarily prevent the occurrence of international difficulties, nor in the present, if in any future state of the world, supersede the necessity of some formal provision for their adjustment. The necessity suggests a resort to the principle of ARBITRATION, and the introduction into treaties between nations, of stipulations to that effect.

"It is to the furtherance of this object by acting on the public sentiment of our own country and the world, that the American Peace Society solicits the action of the General Assembly of this State; and I could hardly be invited to the performance of a more grateful duty, than to become the medium of asking your attention to it, and recommending, as I do, such action as may in your wisdom, most effectually lend the influence of this State in the furtherance of this great movement of peace on earth, and good will towards men.

"I must be permitted to add an expression of the sense I entertain of the great value of the efforts of the friends of peace through the organization of peace societies, in dispelling the delusion so long prevalent in regard to war. The results thus far of the quiet and persevering efforts of these associations, have furnished a most gratifying illustration of the silent power of truth, in the hands of Christian benevolence, to reform and save the world."

These extracts are only a part of Governor Slade's noble testimony on Peace, the noblest ever yet uttered by any ruler. We deem the example worthy of all imitation.

MIND.—Such is the power of the mind, there is scarcely a passion which has not, by excess of action, terminated existence. Love has done it; anger has done it; and also joy. But there is one mental emotion, which in our experience never struck the human body with a fatal blow. It is HOPE. Hope, when well grounded, never creates evil—it is a true anchor. The other passions may agitate the soul, as the angel Bethesda's waters; but Hope rather resembles the healing influence that angel left behind.

PUTTING RESOLUTIONS INTO PRACTICE.

At a Missionary meeting held amongst the negroes in the West Indies, these three resolutions were agreed upon:—

1. We will all give something.
2. We will all give as God has enabled us.
3. We will all give willingly.

So soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down what each came to give. Many came forward and gave, some more and some less.—Amongst those that came was a rich old negro, almost as rich as all the rest put together, and threw down a small silver coin. "Take dat back again," said the negro that received the money, "Dat may be according to de first resolution, but it is not according to de second." The rich old man accordingly took it up, and hobbled back again to his seat in a great rage. One after another came forward, and almost all gave more than himself, and he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, "Dare, take dat!" It was a valuable piece of gold, but it was given so ill-temperedly, that the negro answered again, "No! dat won't do yet. It may be according to de first and second resolution, but it is not according to de last;" and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came up to the table, and with a smile on his face, and very willingly gave a large sum to the treasurer. "Very well," said the negro, "Dat will do. Dat according to all de resolutions."

SCRIPTURE ILLUSTRATIONS.

The Arabs of the Desert commonly clothe themselves in manufactures of camel's hair; and the article most prized by them is the "haik" or cloak of that material; it is either with or without broad strips; it consists of a square piece, with holes for arms, and has no seam. The Druses of Lebanon, and the people of Mesopotamia, not only wear a coat which is "without seam," but of "many colors," having variegated strips proceeding to a point downward from the shoulders like a reversed pyramid. This is believed to be of the same description as that bestowed by Jacob on his favorite child We are informed that our Saviour also wore "a coat without seam, woven from the top throughout," and that, in the wilderness, St. John "had his raiment of camel's hair, and a leathern girdle about his loins." The "sackcloth" of the scriptures was a similar manufacture, but of the roughest and coarsest kind, like that which is worn by dervishes and reputed saints. It is still used for sacks and tent covers. We can easily understand the necessity of a girdle; no person with loose flowing robes can engage in active occupation without first "girding up the loins"—that is, taking up a portion of their dress out of their way. Some lay aside their outer garment for the time; others put forth their strength by fastening a belt or girdle round the waist, by laying bare the arms to the shoulder. Thus Elijah girded up his loins, and ran before Ahab to Jezreel; and the sacred writings abound in passages, which, like this, illustrate the habits of those who wear the oriental costume. [Yates' Modern History of Egypt.

CHRISTIAN.

To be denominated a Christian was in the estimation of the Christian professors and martyrs, their highest honor. This is forcibly shown in the narrative which Eusebius has copied from an ancient record, of one Sanctus in Vienna, who endured all the inhuman tortures which art could inflict. His tormentors hoped, by the continuance and severity of his pains, to extort from him some unfortunate acknowledgment; but he withstood them with unflinching fortitude, neither disclosing to them his name, nor his native land, nor his condition in life, whether freeman or slave. To all their interrogatories he only replied, in the Latin tongue, *I am a Christian*, affirming that his name, his country, and kindred—all were included in this. Of the same import also was the deportment of the Martyr Lucian, as related by Chrysostom. To every interrogation, he replies, I am a Christian. Of what country are you? I am a Christian. What is your occupation? I am a Christian. Who are your parents? I am a Christian. And such was his reply to every question. [Coleman.

DEGRADING HABIT OF SWEARING.

It is not easy to perceive what honor or credit is connected with swearing! Does a man receive a promotion because he is a notable blusterer? Or does any man advance to dignity because he is expert in profane swearing? How low must be the character which such impertinence will not degrade. Inexcusable, therefore, must be the practice which has neither reason nor passion to support it. The drunkard has his cups, the lecher his mistress, the satirist his revenge, the ambitious man his preferments, the miser his gold; but the common swearer has nothing; he is a fool at large, sells his soul for naught, and drudges the service of the devil, gratis. Swearing is void of all plea. It is not the native offspring of the soul, nor interwoven with the texture of the body, nor in any way allied to our frame. For as a great man, (Tillotson,) expresses it, "though some men pour out oaths as though they were natural, yet no man was ever born of a swearing constitution." But it is a custom, a low and paltry custom, picked up by low and paltry spirits, who have no sense of honor, or regard for decency; but are forced to substitute some rhapsody of nonsense, to supply the vacancy of good sense. Hence, the silliness of the practice can only be eqalled by the silliness of those who adopt it.

THE MARTYRS.

They walked unflinching to the stake,
Those holy men and true!
And women shrunk not to partake
The cup of suffering too!
He, who for love of them in torments died,
Their souls with help unspeakable supplied!

The gentle met the scornful eye,
Nor shrunk from its proud gaze;—
The timid gladly chose to die
Ere leave their Saviour's ways;—
The simple answered wisely in that day,
God's Holy Spirit taught them what to say.

They feared not the rack or flame,
They feared not the sword,
The agony, the wrath, the shame,
Or the reviler's word.
Through Death's most fearful valley calm they trod,
One walked beside them, 'twas the Son of God!

—In happier times, in happier lands,
Our peaceful lot is cast;
Yet not inactive Satan stands,
To lure us from our post,
The prince of this world feigned to repose
Deceitfully—no change his hatred knows!

'Twere better far for us that we
Should tread where martyrs trod,
Than in the world's prosperity,
Learn to forget our God.
Earth's fears and friends are mortal pleasures frail,
But God's eternal purpose cannot fail. YORKE.

The following communication, from Rev. A. Judson, to the Editress of the Mother's Journal, is invested with double interest owing to the circumstances to which it alludes. This beloved Missionary, after a sojourn of thirty three years in Burmah, is again with us for a little season. Those who have enjoyed the privilege of seeing his face, and hearing his voice once more in the flesh, have had their hearts touched by most tender and soul-stirring associations. Reader, do you know the trials and labors of this dear brother, and of the Mission with which he has been so long connected? If not, become familiar with them, and the *few* crosses you may have borne for Christ will seem light in comparison.

* * * * I send you the accompanying lines by my late beloved wife, written on board ship near the Isle of France, when she was so decidedly convalescent that it appeared to be my duty to return to Maulmain, and leave her to prosecute the voyage alone. After we arrived, however, at that Island, she became worse, and I was obliged to relinquish my first purpose. She continued to decline until we reached St. Helena, when she took her departure, not for the 'setting sun,' but for the sun of glory, that never sets, and left me to pursue a very different course, and under very different circumstances from those anticipated in the lines—

THE PARTING.

"We part on this green islet, love,
Thou for the eastern main—
I for the setting sun, love—
O when to meet again!

My heart is sad for thee, love,
For lone thy way will be;
And oft thy tears will fall, love,
For thy children and for me.

The music of thy daughter's voice
Thou'lt miss for many a year,
And the merry shout of thine elder boys,
Thou'lt list in vain to hear.

When we kneelt to see our Henry die,
And heard his last faint moan,
Each wiped the tears from other's eyes—
Now each must weep alone.

My tears fall fast for thee, love,
How can I say farewell?
But go; thy God be with thee, love,
Thy heart's deep grief to quell.

Yet my spirit clings to thine, love,
Thy soul remains with me,
And oft we'll hold communion sweet
O'er the dark and distant sea.

And who can paint our mutual joy,
When, all our wanderings o'er,
We both shall clasp our infants three,
At home, on Burmah's shore.

But higher still shall our raptures glow,
On yon celestial plain,
When the loved and the parted here below
Shall meet, ne'er to part again.

Then gird thine armor on, love,
Nor faint thou by the way,
Till the Boodh shall fall, and Burmah's sons
Shall own Messiah's sway."

And so, God willing, I will endeavor yet to do; and while her prostrate form finds repose on the rock of the ocean, and her sanctified spirit enjoys sweeter repose on the bosom of Jesus, let me continue to toil on, all my appointed time, until my change shall come.

Yours affectionately, A. JUDSON.

THE DRUNKARD'S WIFE.

Composed by Miss S. E. CHADWICK, of Gardiner, Maine, and sung at Mr. GOUGH's visit there, Sept., 1844; and again at the second Anniversary of his signing the Pledge, October 28, in the Tremont Temple, Boston.

'Twas a woman's dying bed,
And a fair child bent with a tearful eye,
With an aching heart and a heavy sigh,
To raise that drooping head.
"Look again, daughter, thro' the dreary dark!
Hush! is it not my husband's step? Oh hark! oh hark!"

With a noiseless foot she crept,
And sadly looked through the broken pane;
But she naught could see, for the driving rain,
And she turned away and wept.
Look again, daughter," &c.

"I shall rest soon with the dead—
Now, I think of the past with its happy hours,
When my brow was wreathed with its bridal flowers,
Of the time when we were wed.
"Look again, daughter," &c.

Will he bend o'er his wine cup now?
Will he yield to its mad'ning, dead'ning power?
Will he leave me thus in this dreary hour?
With the death damp on my brow?
"Look again, daughter," &c.

It is still, they have all passed by!
He, in whose griefs I have borne my part;
He, that I loved with a changeless heart,
He hath left me alone to die!
Come away, daughter! raise my drooping head,
Come, for my dying dream of hope has fled."

BLESSINGS.

We are continually desiring and asking for blessings, both temporal and spiritual; yet how many there are clustered about our paths, and falling at our feet, which might be ours, would we but stretch forth the hand to gather them, and which we yet never possess. God smiles upon us in the flowers, and tells us that we are the creatures of his love, but we shroud our minds in some imaginary woe, and pass them by without a glance. He flings a rich boon upon us in the bursting sunlight of the morning, and we forget the throb of heart-worship that is due, and plunge our souls amid the cares of life, without perceiving that the gold of heaven is poured in showers about us. We are often like one who has bandaged his eyes, and goes abroad groping, and complaining that there is no light. But amid all the blessings with which the earth is strewn, there is none which casts a sweeter light upon the soul—none which breathes a deeper melody, or exhales a more soothing fragrance than that of human sympathy, and yet there is none which is more wont to be trampled under foot. We go forth under the pure vault of heaven, and meet our fellows as if no bond of brotherhood united us—passing one another with averted eyes, or looks intent on vacancy; and thousands, who thus meet, bear in their bosoms' hearts that yearn for sympathy; yet they forget that other hearts are constituted like their own, and that they must "sow where they would reap." It is an acknowledged injunction upon all christians to love one another; but there are many who include themselves under this title, who are under the lash of this command, wont to say of their brethren, "Why, I hope I love them as christians, but—" and the remainder of the sentence shows that the feeling with which they regard them is anything but human sympathy. Now there may be love in this; but verily it is not the love of which I am speaking—it is not the love which forms the sweetest of life's blessings, and can make a garden in the dreariest wilderness.

Yet where the true and living spirit of Christianity exists, this love will exist also, will it not? I do not mean the love which we *hope* we feel, while we have to feed its fires with borrowed oil continually, to keep these burning; but that deep, gushing, overflowing fount of feeling which could not possibly be mistaken for anything else. Nor do I mean that love which spends itself upon some particular sect or body, or even upon the whole body of christians, but that which extends to all mankind, and loves everybody because they were made in the image of God, without stopping to question whether they be proud or humble, righteous or degraded, Jews or Gentiles, that which loves them *now*, and not that which is going to love them when they shall be proselyted to some particular faith. This is the love which I call the chief blessing of life, the golden grain which we may sow, and be sure that it will spring up at once in a harvest of diamonds around us. Kind words are the gems we should scatter, and smiles the sunlight by whose influence they grow.

There is many a garden in the human heart which now lies barren, or choked with weeds upon which habitual smiles would pour a flood of light which would cause them to flourish and bear fruit an hundred fold. That spirit must be far sunk in gloom and bitterness which can resist the cheering beams of a loving, happy countenance. This blessing is reflexive; a wealth which we must pour out for others, ere its treasures are of avail to ourselves A frown shuts down the gates of the heart, and leaves darkness behind, as well as before. A smile raised them again, and the light streams back to its recesses, and pours its pure tide on all around us. If there be "holy waters" that will "lay *evil spirits*," they are hidden here. We mingle with the world—or the world, we may say, (for we are but a part of it) mingles its thronging multitudes like the characters in a masquerade. The features of the mask we wear are known, but nothing more. We meet in crowds continually, busied with our own thoughts, and caring for our own cares, with blank unwritten faces, and know not, nor seek to know what burdens of anguish are borne in the bosoms of those who pass us by. How many there are, who, beneath the moveless, stony features, which we have learned to call humanity, bear hearts lacerated and wounded, which they suffer to fester in concealment until the last life drop is wasted, or until they are cicatrized and callous to all feeling, because they meet with none to whom they can look for sympathy. How often would a kind word, or even a passing smile from a stranger, lighten the spirit of some care-worn pilgrim, and send him on his way with a happier step, perhaps to fling down, in his turn, the same blessing into the heart of the next he meets. And yet how sparing are we of these simple gifts. This want of sympathy is not natural. It is not thus that children meet. Look at their gentle, kindly faces, how they peer into everybody's eyes, as if they were sure they should find affection hidden somewhere in their depths; and when they fail to find it, what a look of wonder is expressed upon their countenances. It is that which makes children so lovely and beloved. They have learned their first lesson in heartlessness when they fail to find that love for which they look.

One burning sultry day, not many months since, I was toiling up a sandy hill, and had nearly reached the summit, when I turned aside into a by-path which led by a shorter way into the road I wished to take. This path was very steep, and the deep sand slipped from under my feet at every step. I was fatigued with a long walk, and more than usually inclined to feel that this is a weary world. I had, however, taken but a few steps up this ascent when a low gurgling laugh arrested my attention, and, looking up, I noticed just beside me, with their bare feet buried in the sand, two children, a boy and a girl. They were scantily clad, and though their hands and faces might have been clean when they left home, they were now thoroughly soiled by their contact with this mundane sphere—but they were none the less happy for this. The little girl had risen from her seat, and was watching my ascent with apparent delight. "Ah, ha," said she, "it's 'eal hard gittin' up this hill; aint it, aint it? Willie couldent hardly get up—he couldent. 'ook at my stones, 'ady, isent they pretty?" Delighted with the sweet confidence with which she addressed me, I paused a moment and answered to her joyous prattle; and, as I turned away, I heard her voice still speaking to her brother, "Isent she a dear, good lady, Willie? Willie, isent she?" I smiled as I thought of the simple manner in which I had obtained the child's blessing; yet it was better to me than if she had scattered a shower of gold upon my path. I remembered when my own test of goodness was as careless as hers, and I thought that if kind words were not always criterious of worth, they were messengers of joy. Adv. M. R.

The Sabbath Recorder.

New York, December 4, 1845.

LAW AND GOSPEL.

NUMBER FOUR.

We have seen that there is a fixed principle of classification, according to which laws are distributed into different *kinds*. This principle respects the nature or character of the *relation*, in which the laws originate.

We have seen what is the relation, in which originates the *Moral Law*—that law, which tries the moral character of men, and shows that they have need of a Saviour. Our next inquiry is, whether that law is confined to any particular part of the Bible;—whether it is in the Old Testament, or in the New;—and whether it has, drawn around it, any particular line of demarkation, by which it may at once be distinguished.

If we expect to find a methodical *digest* of the laws, which originate in the relation of men to God as his creatures, we shall be disappointed. It does not comport with the design of revelation to teach theology by *system*. Its design seems rather to be to give an outline of man's moral conduct under different circumstances of his probation. Each of these circumstances furnishes the *occasion* of developing some law, which bears upon his behavior. Hence, his probation being finished, the laws, which have been developed on different occasions, will be found scattered over his whole history. We speak not of our *individual*, but of our *collective* humanity, passing through different stages of its history, and affording so many different opportunities for bringing the rule of rectitude to bear upon its moral posture.

The precepts of the moral law then, instead of being methodically digested, are scattered, here and there, over the whole book of revelation. We find them in the Old Testament, and in the New;—intermingled with historical narrations, ceremonial rites, and gospel doctrine. But here an important question arises—Is there any principle, by which we can *gather out*, and *separate* these precepts so as to class them under the head to which they belong?

Reason has an unquestionable right to exercise itself in a case like this. But here the office of reason is very different from that where it assumes to *excogitate* the duties of the law. In the latter case it exercises itself *proudly*, assuming to have such an understanding of the divine nature, as to be able to decide what are the duties, or the worship suitable to it. But in the former, it acts with *humility*, not overstepping its proper sphere. It claims merely to judge, whether there is a harmony between our nature, as God has constituted it, and those precepts which the law enjoins. In other words, it decides a simple matter of experience, whether those precepts are adapted to meet, and fill, and bless all the faculties of our nature. It does not judge of *God's* nature, but of *our own* nature, and that only so far as our experience goes. This we conceive to be reason's legitimate office in matters of religion.

Now when a precept meets our very nature,—fills, and blesses it,—this is proof that it originates in the *relation*, which our nature bears to its Creator. But in most cases the precept so *obviously* takes cognizance of this relation, that the most humble intellect at once perceives it; there is no room for mistake. A person of intellect so obtuse, that he could not discover it, could hardly be reckoned an accountable being; he must be classed among idiots.

Let us now try the *Decalogue* by the doctrine we have advocated. The first precept is, "*Thou shalt have no other Gods before me.*" What *relation* does this precept imply? Evidently it acknowledges Jehovah as the *Creator*. On no other ground would he deserve the supremacy. If we suppose him in this precept to claim the supremacy simply on the ground of his having delivered the Israelites from the house of bondage—as is some times argued from the preface to the Decalogue—he evidently claims more than his due. For a claim to supremacy could be made only on the ground of the highest and greatest work, that could possibly be performed in their behalf. But if we suppose redemption from Egyptian servitude to have been the greatest work, that Jehovah ever wrought for that people, then we must suppose another God to have been their Creator, who might justly say to the one that redeemed them, "Stand by; what right hast thou to set up thy claims above mine, by saying *thou shalt have no other Gods before me.* Wait until my claims are satisfied; for know, that I brought them into being, and have the first right to their services." It is as *Creator*, then, that Jehovah is entitled to the supremacy. No additional proof is necessary to show what is the relation on which this first commandment of the Decalogue is founded.

The second precept. "*Thou shalt not make to thee any graven image,*" &c. This is founded in the *incorporeity* or *immateriality* of God's nature. As it is utterly impossible to represent a mere *spirit* by any *material* image, so He has forbidden it. (Comp. Acts 17: 29.) There being the widest possible difference between spirit and matter, a material image of God conveys a downright lie. Those who undertake thus to represent Him, are said to change the truth of God into a lie. Rom. 1: 25. This precept then is not founded upon that character which the Divine Being displayed towards the Israelites, when he led them out of Egypt, but upon that character which he sustains towards ALL as an *incorporeal* Being, yet having a *real subsistency*.

Third precept. "*Thou shalt not take the name of the Lord thy God in vain.*" This precept is founded on the *moral* nature of God as a *holy* Being. The worship that we offer him by calling on his name, must be sincere,—it must mean all it solemnly professes. A holy Being can accept no other. It must be characterized by the most profound reverence for Him: a vain trifling with his name is an insult to his holiness. Whether this precept is founded in the special character he bore to the Israelites, or upon that character which he bears to *all the world*, let common sense decide.

The fourth commandment we pass for the present, that we may afterwards consider it by itself more fully.

The fifth. "*Honor thy father and thy mother.*" How plain is it, that this precept is founded on the *relation* subsisting between parent and child; that if such relation did not exist there could be no such law; and that such relation *did* exist long before the exodus of Israel from Egypt. It needs no proof; the dullest intellect comprehends it.

The sixth. "*Thou shalt not kill.*" This commandment is founded on the *equality* of the relation subsisting between us as fellow creatures. We are all alike made in the image of God. One has no supremacy over another, that he should presume to dispose of his life. Let this equality of relation be destroyed—if such a thing were possible—so that my fellow man shall become degraded to the nature of a brute; and the law can no longer have any existence. I then have a right to take his life. Gen. 9: 3.

The seventh. "*Thou shalt not commit adultery.*" This law is founded on the *sexual* relation. When God created man, he established the distinction of *sex*—"male and female created he them." Genesis 1: 27. Not only did he ordain this relation, but he put a restriction upon it by making but one male and one female:—thus clearly enacting, that the man should confine himself to the woman appropriated to him, and that the woman should confine herself, in all fidelity, to the man appropriated to her. Out of the sexual relation thus established, and thus restrained by the very act which established it, grows the above law.

The eighth. "*Thou shalt not steal.*" Man was not only created, but he was brought into being invested with certain advantages for acquiring property. "Replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1: 26, 28, 29. In one word, he was made lord of this lower world. Availing himself of such advantage, he becomes the proprietor of such portion of the earth as he subdues, and renders available for the end for which it was designed. Thus the property, of which men have lawfully possessed themselves, has grown out of the grant originally made in creation. When therefore I steal from another, I interfere with the original grant made by his Maker; I hinder him from availing himself of the means put in his hands, and discourage him from fulfilling the law of that relation to the earth, under which he was made,—"subdue and replenish it." It hence appears that man is not merely my fellow, but he is my fellow invested with the rights of ownership; and I cannot do violence to this right, without at the same time doing violence to the relation, in which we were originally placed to one another.

The ninth commandment is, "*Thou shalt not bear false witness against thy neighbor.*" My neighbor is not only my fellow creature, but he is my fellow creature invested with a *moral character*. Moreover, as our nature is so constituted, that we must necessarily live in *society*, and not *isolated* each by himself; and as a man's comfort in, and union with society depends upon the preservation of his character;—it is manifest, that when I bear false witness against my neighbor, I do violence to the relation, in which the Creator has placed him to me. This law, therefore, like the others, grows out of the original *relation* which creation established.

The tenth commandment. "*Thou shalt not covet,*" &c., being designed only as a security for the faithful performance of all the rest, grows of course out of the same relations, and needs no particular remarks.

* * * * *

THE WRITINGS OF SWEDENBORG.

The present seems to be a day of increasing popularity to the writings of Emanuel Swedenborg. As an evidence of it, we have received lately several numbers of what is called "the Swedenborg Library," containing "the Memorabilia of Swedenborg, or memorable relations of things seen and heard in Heaven and Hell." These writings are published by John Allen, at 139 Nassau street, N. Y., and are accompanied with introductions and notes by Prof. Geo. Bush, who, it seems, has become a full believer in the revelations of this Swedish claimant to inspiration. We have only had time to glance hastily at the Parts of the Library; but from what we have read, we feel no disposition to exchange the plain instructions of the Book of Divine Revelation, which were spoken by holy men of old as they were moved by the Holy Ghost, for the revelations of one who seems to us to have much in common with a dreamy visionary.

While we are upon this subject, we may as well acknowledge the receipt of a paper setting forth that Swedenborg excludes from his canon of the Word of God, many of the most important books in the received Scriptures, and particularly the writings of Paul. We do not know who is the author of this paper, but he speaks like a person who has examined the subject; and from one extract which he brings from the writings of Swedenborg, it seems that he excludes Ruth, Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, and the Songs of Solomon in the Old Testament, and the Acts, Paul's fourteen epistles, the epistle of James, the two epistles of Peter, the three epistles of John, and the epistle of Jude in the New Testament. These charges are of a most serious nature, and will serve to bar many minds against the examination of Swedenborg's views. If they are true, they ought to have that effect; if they are not true, they ought to be disproved.

QUESTIONS FOR ROMAN CATHOLICS.

1st. If the Apostle Paul says, (1 Tim. 3: 2,) that a bishop should be "*the husband of one wife,*" then why does the Catholic Church say that a bishop shall have *no wife?*

2d. Do not the Roman Catholics differ as much from the Apostle Paul in this, as darkness differs from light?

3d. What church is there now, which will so completely answer the prophecy of Paul, (1 Tim. 4: 3,) in their "forbidding" their clergy "to marry, and commanding to abstain from meats" on Friday, as does the Roman Catholic Church?

4th. Does not the commandment of God say, "Thou shalt not make unto thee any graven image," while the Roman Catholics say, they "ought to be retained in churches, and honor and veneration paid to them?"

5th. Are they not properly idolators in this thing?

6th. Do the Roman Catholics "*rest the* SABBATH *day according to the commandment,*" as the early Christians did? (Luke 23: 56.) Or have they "changed times and laws," (Dan. 7: 25,) so that the words "*the Sabbath day,*" now, mean something entirely different from what the same words ever meant when the New Testament was written?

Will some Roman Catholic please answer the above questions, and oblige C.

LOCATION OF THE FOREIGN MISSION.

To the Editor of the Sabbath Recorder:—

I have been in a great measure ignorant of the reasons which have determined the Board of Missions to fix on Eastern Africa as the field of our infant operations. What little has been published on the subject in the "Recorder," is all I have been able to gather; and so little information has circulated with us respecting the operations of the Society, that I have felt my interest corresponding much with my information. I have for a number of years been somewhat aware of the difficulties attending a mission to Abyssinia, and was therefore the more difficultied in my mind to solve the reasons for selecting this dark and more than ordinarily difficult station. I knew that God had a blessing in stor eeven for Abyssinia, but the great question in my mind was, whether we had been sufficiently directed to this portion of the world, in full view of the probable difficulties attending it. It is true, that no difficulties should deter us, under a full conviction of the will of God; but for want of that assurance, my mind has been as dark as the region which has been contemplated for our first foreign missionary field.

But I confess a little light sprung up in my mind, on reading the article in the Recorder of Nov. 13, containing items of Missionary Intelligence, when I observed, that the Board was not fixed in relation to that particular country, but that China and Palestine had been suggested in its stead. I think that we should adapt our labors to our circumstances, and the *distance* as well as the *magnitude* of our undertaking to our means for its accomplishment. We as a people are inconsiderable in numbers and means; and the great difficulty of supporting a mission so far removed from us, as either Abyssinia or China, will be enhanced by the feebleness of those means.

I do not know as I can bring any reason that will be satisfactory to others in favor of Palestine; but at its mention such a thrill passed my bosom as fired it in 1837, when the mission to the Jews was under consideration, and my mind was in a very considerable degree settled on Palestine as the field of our operations. But the Society falling back, and settling on a home mission in its stead, I felt an assurance that obstacles would attend a home mission that would go far to dishearten the Society, and ultimately cause it to suspend its operations. The main reasons I had for this conviction, were, that under a government securing such freedom of action and commercial advantages, the consolations of religion were by far less attractive than in countries where the Israelites were more numerous and more oppressed; that those living among us, were better armed with the arguments drawn from the corruptions of society under Christian instruction, and the arguments of modern infidelity, than those less attracted by the hopes and prospects of worldly advantage under a genial government, and influenced by the improprieties of popular religionists.

I am still under the impression, that it is not far distant when "the times of the Gentiles will be fulfilled," and the dispersion will terminate, and the abomination that has made Jerusalem desolate will come to an end—when she may become inhabited as in former days, under the mild influence of divine favor and Christian institutions; and the thought has frequently occurred to me, whether we should not be permitted to aid in the consummation of this most desirable work. When Abyssinia was named, I concluded not, but I am still in hope of such a result. I know I am not so well informed on the subject of missions as I once thought myself to be, from circumstances which deny me the opportunities I used to enjoy; and I must yield my preferences to wiser and more intelligent counsellors. Still, if what I might say can have a tendency to excite inqury and investigation of the merits of this question, I shall be satisfied. J.

REVIVAL IN SCOTT.

SCOTT, N. Y., Nov. 23, 1845.

To the Editor of the Sabbath Recorder:—

It will doubtless be gratifying to you, as well as to all those who love the Redeemer, to learn that the Lord has again visited us in mercy. It has been a season of spiritual dearth with us for a long time; and although we have had at times indications of the divine favor, yet the darkness and apathy which has pervaded the church has been such as to severely try the faith of God's people, and many had almost or quite yielded to the discouragements with which they have been surrounded. But God, who is infinite in mercy, has heard the prayers of his children, and revived his work.

Elder John Green, of Hopkinton, R. I., came here on the 24th of October, on a visit, and immediately commenced a series of meetings, in which an encouraging attention was paid to the preached word, and an unusual solemnity was soon manifested; and we trust that his labors have been blest to the awakening of the church, to the reclaiming of backsliders, and to the conversion of some souls to God. Surely God has been better than all our fears. The seed that has been sown in tears for a few years past, has not been lost, but has now sprung up to the glory of God.

Elder Burdick has baptized thirty-four within the last three weeks, thirty-one of whom united with the Seventh-day Baptist Church, and more are expected to follow. If the Lord has not blessed us "according to the exceeding riches of his glory," it is because of the smallness of our faith. Pray for us, that the work may go on and spread.

Sincerely yours,

H. C. HUBBARD.

LARGE BEQUESTS.

A statement has been going the rounds of the newspapers, that a wealthy Baptist in New Orleans has recently bequeathed $500,000 to the American and Foreign Bible Society. The truth is now said to be, that the gentleman referred to is yet alive, but has made a will which gives to that Society at his death, a very large sum, to be appropriated to the distribution of Bibles, under certain restrictions as to the places and manner. The same person has already given to the Baptist church in New Orleans, under the care of the Rev. Mr. Hinton, a handsome property, from which the church will receive an annual income of about $3,000.

This sounds very large, and is really very liberal. But it strikes us that if the individual in question would take the matter into his own hands, and see that his money is expended to do the good he designs, the act would be much more effectual and praiseworthy. We like the plan of each man's acting as his own executor, giving while he lives, and trusting God to raise up persons to give after he is gone.

ACCIDENTS ON HOLY DAYS.

We have several times alluded to the absurd custom which prevails among certain religious newspaper editors, of catching up every accident which occurs on *Sunday*, and making a great ado about the evidence which it affords of the sacredness of that day. Our object has been to show, that the same kind of argument might be used with equal propriety and equal effect in favor of *any other* day of the week. The following article, which we copy from an exchange paper, furnishes a fair illustration of the truth of this position:—

A Warning to Sunday-breakers.—A few Sundays since, a boy was drowned in the Genesee Valley Canal—a solemn warning to all boys and men who disregard the Sabbath.—*Modern Christian.*

Desecration of Holy Monday.—The whole city of Rochester was kept in constant confusion on Monday last by working and amusement. The noise was a great source of annoyance to the worshipers. Cannot some means be taken to prevent such bare-faced infidelity?—*Grecian.*

Judgement upon Tuesday-breakers.—An Engine and Tender was thrown from the track some 30 feet down an embankment on Tuesday the 12th, near Louisville, Kentucky, a just judgement upon those who violate our holy Sabbath.—*Persian.*

'Shall I not visit for these things, saith the Lord?' When will men learn to keep holy our sacred days? The judgements of the Lord are weekly, warning them against violating holy Wednesday. On Wednesday the 14th, five persons were killed at Ripley, Conn., by the bursting of a boiler attached to a steam flouring mill. Sinners, take warning against violating holy Wednesday.—*Assyrian.*

Shocking state of Morals.—In the United States a large number of newspapers are actually printed on Thursday, which day we are commanded to keep holy. Poor infidel nation—have they no authorities to put a stop to such proceedings?—*Egyptian.*

More Warnings.—Two men were killed for descrating holy time, by the blowing up of a powder mill at Lowell, Mass., on Friday last.—*Mahometan.*

A Warning to Saturday-breakers. A young lady at Troy, N. Y., had both her legs crushed by the cars on Saturday, a few weeks since. She had been on a pleasure party contrary to the commandment, and was thus made a warning to all Sabbath-breakers.—*Jew.*

POPISH LIBERALITY IN SARDINIA.—In Sardinia not a single copy of the New Testament, nor a religious tract, can be given away without the risk of imprisonment. About two years since, a Swiss gentleman went to the baths at Aix. A woman was employed as a spy, who professed to be a protestant, and who asked him for some religious books. He gave her some; she took them to the priest, and the priest handed them to the police, and in a few hours the donor was in a dungeon with the lowest criminals, where he was kept nine months!

ANTI-TEXAS MOVEMENT.—The approach of another session of Congress seems to have served as the occasion for rousing a very warm and extensive anti-Texas movement. Meetings have been held in many of the principal towns in Massachusetts, as well as in other States, at which stirring speeches have been made, and strong protests sent forth. These protests are extensively circulated, receive large numbers of signatures of men from both political parties, and are forwarded to Washington for presentation at the first opportunity after Congress opens. The ground is taken, that if Texas is now a part of the United States territory, it is not yet a *State* of the Union, and cannot become such without an express vote of Congress. Hence the opponents of slavery call upon all the friends of freedom to send in their remonstrances against the annexation of Texas *as a Slave State.*

REV. CHARLES T. TORREY.—Our readers well remember the case of Rev. Charles T. Torrey, who was sent to the Maryland Penitentiary about a year ago, to remain five years, for the high crime, as the laws of Maryland esteem it, of aiding the oppressed to go free. Reports have reached us some time ago that his health was suffering from confinement. But we were not prepared to hear such a sad account of him as is given in the following extract from a letter published in the Puritan, and dated Baltimore, Nov. 14:—

"In passing through the dormitories, I caught sight of him at some distance before me. He was seated at the stone, with the prison garb on him, and the prison cap upon his head. As we passed him, he pulled off his cap, as a mark of respect to the Warden, who accompanied us. I had a fair view of him, though it was but for a moment. That sight made my heart bleed. It has followed me ever since. Mr. Torrey is sick, and sick even to death, if he be not soon released. His countenance is death-like, his frame attenuated, his hands bony, and his face ghastly. The iron has already entered his soul. If the hand of the Executive open not the doors of the prison-house, the hand of death will ere long give him a release. Oh! it is a dreadful thing to be an inmate of a prison, and to be an associate of the felon. To have night succeed day, and day follow night, and find one's self still shut out from society and friends by the grated door. And then to pass those long, long, dark winter nights, from 5 P. M. till 7 A. M., all alone. No one to speak to, nothing to do, no sound to relieve the death-like stillness of the livelong night in that prison, save at the interval of each half-hour, the watch cry "All is well." And to such a mind as Mr. Torrey's, the idea must add exquisite suffering, that after the first burst of sympathy is past, he may be forgotten. * * * * * *

"I had heard that Mr. T. was not well. But the truth had not fully been told. He is very ill. He can do no work, not even the lightest. He passes his time on the couch in his cell, or by the stone—or in very pleasant weather, in walking with a very feeble step around the prison yard. God send him swift deliverance."

FROM CHINA.—Writing from China, Dr. Parker states that "great numbers of religious books are called for; and some of the high officers of the Kingdom are now receiving and reading them. Public Christian worship is now maintained without hindrance in any of the parts which are open to foreigners for trade.

The missionaries (he says) are thus beginning to witness the beneficial effects of the Memorial of the High Commissioner, advising his Majesty the Emperor, that no reason exists why the religion of the High God of Heaven should not be tolerated in the trading ports of the Empire."

DEMANDS FOR THE HOLY SCRIPTURES.—The Board of the American Bible Society say, in the last number of their "Record," that "for several months past the demand for books has been unprecedented—(amounting in September to more than 56,000)—while the pecuniary receipts by which other books are to be prepared, have been, much of the time, quite limited. If the friends of the Bible wish to see our own people, and the more destitute of other nations, to whom we have access, furnished with the word of life, they must be systematic and prompt in their payment for books received, and liberal in their donations."

THE JESUITS.—The Catholic Herald claims that whilst the Jesuites are being persecuted in France, their order is prospering and increasing in England. They have over 160 members of the order, thirty-three establishments, houses, colleges, or simple houses in England. The principal establishment is the College of Stonyhurst, in Lancashire, which contains twenty-six novices, and fourteen brothers. Twenty of their missionaries are at Calcutta, and as much protected, it is said, by the English government, as the Protestant missionaries. In Ireland there are over seventy of the order. They have there the Colleges of Tullabed, Clongows, and Dublin. In Dublin they have recently founded a second College.

From the Protestant Almanac for 1846.

RELIGIOUS DENOMINATIONS IN THE UNITED STATES.

Names.	Churches.	Ministers.	Members.
Old School Presbyterians	2,229	1,746	204,000
New School do	1,500	1,300	121,000
Other classes do	1,150	700	106,000
Congregationalists	1,440	1,400	293,100
Dutch Reformed	280	264	32,000
German Reformed	760	200	76, "
Evangelical German	805	360	24, "
Lutherans	1,250	520	150,204
Episcopal Methodist	13,820	12,935	1,139,587
Protestant do	763	1,350	72,000
Reformed do	435	82	4,110
Wesleyan do	——	650	25,000
German do	1,820	530	19,300
Associate Baptists	7,501	5,444	651,392
Independent do	250	155	10,000
Anti-Mission do	1,978	990	68,641
Seventh-day do	60	74	5,996
Free Will do	1,165	921	61,372
Reformed do	2,500	1,750	200,000
Other Baptists	157	129	14,613
Moravians	25	30	7,200
Swedenborgians, (about)	50	45	6,000
Episcapalians, (about)	1,300	1,250	70, "
Unitarians	950	1,050	66, "
Mormons, (about)	——	1,400	50, "
Universalists, (about)	600	520	60, "
Jews	——	——	36, "
Catholics	675	15,000	2,000, "

The whole Catholic and Jewish population, we presume, is included in the numbers opposite those names respectively; whereas in most other cases, only the communicants are included, and these constitute but a small portion of the population.

General Intelligence.

NEWS FROM WASHINGTON.

OPENING OF CONGRESS—PRESIDENT'S MESSAGE.

By the Magnetic Telegraph to Baltimore, and thence by special express to New York, news to Tuesday noon was received in this city at 9 o'clock on Tuesday evening.

The Senate met at noon, Dec. 1, 1845, when Vice-President Dallas took the chair, and 43 members answered to their names. After receiving credentials of new members, the customary committee to wait on the President was appointed, and the Senate adjourned.

The House of Representatives met at noon, Dec. 1—212 members present. Mr. Davis of Indiana was elected Speaker, soon after which the House adjourned.

On Tuesday, Dec. 2, at 12 o'clock, the President's Message was communicated to Congress.

[The Message is well written; but we do not judge it advisable to publish it entire, and therefore make only the following statements of its opinions upon the most interesting topics.]

After a suitable introduction, the annexation of Texas comes up. Nothing remains to consummate the measure, but an act of Congress to admit the State of Texas into the Union upon an equal footing with the original States. This, the President thinks, there are strong reasons for doing at an early period.

Our relations with Mexico are not amicable, but a Minister has been sent there, and there are hopes of a settlement.

The Message is quite mild in regard to Oregon, and leaves the matter mostly with Congress. It recommends a line of military posts to Oregon for the protection of emigrants, and a mail thither.

The Tariff is pretty extensively discussed, and free trade is the conclusion to which the discussion tends.

A Constitutional Treasury for the safe-keeping of the public money is strongly recommended.

In regard to Cheap Postage, the Message says but little, although it squints at an increase of the rates of postage. The income of the Post Office Department this year will fall short of the expenditures between one and two millions of dollars.

INDIAN AFFAIRS.—We learn that Col. Pitchlyn, of the Choctaw nation, is now in this city, and will remain during the winter, as the representative of his people, for the purpose of conducting and settling their business with the Government, which mission, we are sure, from the high character of the agent, will be well discharged.

Three nations of Indians are now represented here: the Choctaws, Cherokees, and Pottawatamies. And the presence of their Ambassadors suggests the apprehension that there must have been some defect in the management of their business heretofore, or that they are preparing to assume, it may be, a higher rank as members of the human family, and desire to place their affairs on such a solid basis as will enable them to do so.

It occurs to us, that if some competent pen were at leisure for the task, a series of interesting and instructive articles on Indian affairs, their improvement and prosperity, might be given.

[Nat. Int.

A MEMBER OF CONGRESS.—Speaking of Mr. *McConnell*, of Alabama, a Washington letter says:—"The honorable gentleman reached town today, dressed in a most singular and outlandish style. He had on a pair of high-legged boots, coming up to his knees. His pantaloons were of buckskin, and the legs were thrust inside his boots. His coat was white, and his cap of rough bear skin. He immediately commenced a grand spree in honor of his re-election, and he has spent the day, I understand, in revisiting his old haunts. Of such are some of the legislators of this free and happy land."

MARRIAGE NOTICE EXTRAORDINARY.—The following most extraordinary marriage notice we copy from the Baltimore Covenant, an organ of Odd Fellows. Taliaferro P. Shaffner must be a tremendous man to maintain his perpendicular under such a superincumbent mass of dignities.

MARRIED.—In Worcester, Massachusetts, on Thursday, October 9th TAL. P. SHAFFNER, Esq. Attorner and Counsellor at Law, of Louisville, Ky. Past Grand H. Priest and Grand Patriarch of that State, a Grand Representative to the Grand Lodge of the United States from the Grand Encampment of Kentucky, Junior Editor of the Covenant, of Baltimore, Ex-Editor of the Free Mason, of Louisville, Corresponding and Recording Secretary and Librarian of the Kentucky Historical Society, Recording Secretary of the Board of Missions of the Methodist Episcopal Church, South, Capt. of the 1st. Company, 132d Regiment, 29th Brigade of Kentucky Militia, &c., to Miss NANCY R. PRATT, of the former place.

Papers throughout the Union, including Texas, Oregon and California, please copy.

HEAVY MEN.—The largest person ever known in Ireland, with, perhaps, the exception of Philip Macoul, the celebrated Irish Giant, was Roger Byrne, who resided in Orsory, and was buried on the 13th of May, 1784, in the church-yard of Rosennallis, in Queen's county. The coffin and its contents weighed five hundred and seventy-eight pounds. It was borne on a very long bier by thirty strong men, who were relieved at intervals. Roger Byrne died of no other disease than suffocation, occasioned by a superabundance of fat, which stopped the play of his lungs, and put a period to his life in the fifty-fourth year of his age. He was one hundred pounds heavier than the noted Bright of Malden in England, who weighed four hundred and sixty pounds—and within the circumference of whose waistcoat seven of the largest men in that town could be enclosed without constraint—and one hundred and eighty pounds lighter than Daniel Lambert, who died in 1809, and weighed seven hundred and thirty-nine pounds!

A citizen of Virginia, in a letter addressed to the Richmond Whig, says that "Charleston, S. C. has now a smaller population than it had in 1830, and is daily losing more. The population for twenty miles round the city is one third less than it was before the revolution!"

IRON BUSINESS IN WAREHAM.—The Sandwich (Mass) Observer, contains an interesting statement of the amount of iron manufactured in Wareham. It seems that there are four large iron manufactories now in operation, and that a fifth is to be established. These four factories are capable of manufacturing about 20,000 tons a year of scrap iron into various articles. This, at $70 a ton, will amount to no less than $1,408,000 per annum. They consume about 10,000 tons of coal, and give employment to about 475 hands. Besides these establishments for working iron, there is a furnace in operation for casting hollow-ware, and other articles, which turns out yearly about 600 tons of castings, valued at $15,000. There are about 150 nail tools at work, turning out annually 4,000 tons of nails, worth $360,000.

LYNCHING AMONG THE DRAYMEN.—The draymen with us are all 'men of color.' The law rules them to demand no more than 12 1-2 cents for hauling a load for any distance within the populous part of the city; and lately they have ruled themselves not to receive less—for having some shabby ones among them who were in the habit of taking away the regular business from their fellows by 'working under,' they found it necessary to adopt the stringent rule, and all violators of it were to submit voluntarily to such punishment as a jury of their body should award. A sharp look-out was kept for offenders, and two were soon caught in the act of working for less than the law allows; and being convicted, were sentenced to receive, the one twenty and the other ten lashes, as an example to deter others from similar practices. This sentence was duly executed yesterday morning, when the delinquents were taken to the West end of Water street, where they submitted to the infliction of the lash without resistance. The preceeding was novel; and its irregularity (though giving rise to no disturbance of the peace) is rather too much trenching on law and order to make a joke of. This was somewhat roughly explained to the chief actors (four in number) in the course of the day by the application of the cowhide to their own backs, according to law.

[Norfolk Her. Nov. 22d.

CLOSING OF THE ERIE CANAL.—The Erie Canal closed for several years past at the following dates:

1828, Nov. 25.	1842, Nov. 23.
1830, Dec. 18.	1843, Dec. 1.
1840, " 3.	1844, Nov. 28.
1841, Nov. 24.	

From 1824 to this time, the canal has closed once on the 21st of December, once on the 20th, twice on the 18th, twice on the 11th, once on the 16th, twice on the 15th, once on the 9th, once on the 5th, once on the 4th, once on the 3d, twice on the 1st, once on the 30th, 28th, 26th, 25th, 24th, 23d Nov. The latest close is Dec. 21st. The chances judging from the past, are in favor of navigation till the close of Nov.

A new invention for making bricks has been planned by Mr. Samuel Lowry, of Southwark, which it is estimated will turn out 50,000 in a day, without the aid of steam. It consists of an inclined plane, upon which run cars connected by a rope that passes over a pulley at one end of the plane. The cars, which contain divisions of mounds the size of the article to be produced, are filled with the earth, and as a filled one passes down, the empty one moves up, the only power required to move them being the weight. The cars in their descent pass under cutters placed at certain angles, which throw off the top clay, and rollers which give the brick the required smoothness.

REMARKABLE LONGEVITY.—There is living in the town of Frankfort, near Utica, a man by the name of Harvey, 111 years of age. He is now, and has been for about three-fourths of a century, a preacher of the gospel. He was born in Dutchess County, N. Y., and distinctly remembers running about in the woods there 100 years ago. He has occasionally devoted some attention to agriculture, but has chiefly been engaged in the duties of his profession. He walks without any assistance except that of a staff. His conversation, and also his style of preaching, is animated, and frequently his eye brightens with the vivacity of youth. His mind is surprisingly active and vigorous, and his voice is sufficiently strong to fill a house capable of holding 1,000 persons or more. Wherever he goes multitudes flock to hear him. To use his own words, he "can draw more folks than live horses." He preached in Amsterdam, N. Y., while I was there in August last. Not having an opportunity to see him, I wrote to Rev. W. Hutchings, Pastor of the Baptist Church in that place, and from him the above facts in regard to this venerable patriarch, have been obtained. Truly the man who has seen the generation with which he came upon the stage, and the two succeeding ones, pass entirely off, and still lives to see another that has acted half their part, is a curiosity. Occasionally a primitive oak comes through the hundredth winter, with its foliage green and its branches broken. Yours, respectfully,

INFLUENCE OF LOCALITY ON PLANTS.—Professor Liebig said he had been engaged in the analysis of plants growing in different districts extending from Giessen to the sea. It was found that corn, peas, beans, and grass, contained a larger proportion of soda as they grew nearer the sea coast; thus satisfactorily proving, that plants could substitute soda for potash, without injury to their growth. No plants were found in which there was no potash, but there were many in which there was no soda. It has been asked in what proportions soda and potash were found in the animal economy? Soda existed largely in the bile and blood—potash was found most abundantly in the muscles; hence the reason was evident why the use of soda (common salt) with the food of man was universal. It was quite evident that plants could substitute one constituent for another—it had even been found that in the tobacco plant lime has been replaced by potash. In answer to other inquiries, Professor Leibig remarked, that the alkalies in plants were not in combination as organic consituents; they could be dissolved out. Carbon, on the contrary, formed a part of their structure. Carbonic acid was absorbed by plants, and served, uniting with hydrogen and with water, to form a series of compounds containing varying proportions of these elements. [Bost. Cultivator.

Half the value of the exports of the United States is in raw cotton. Half the value of the exports of Great Britain is in manufactured cotton. Let the two nations think of these facts before they go to war.

The Delaware Express says that when the news of the commutation of their sentence was communicated to them by the officer in charge, Van Steenburgh and O'Conner danced about the room in which they were confined like a couple of madmen.

SUMMARY.

Marvin Hughes, of Pittsford, Mass., owns a machine with which he threshed 410 bushels of wheat per day, for six days in succession—making in nine days 3900 bushels! The horse power was constructed by himself: the remainder of the machine by Mr. Pitts, of that city.

There have already been shipped from Oswego, N. Y., to Ohio and Michigan, 5000 barrels of apples te supply the crop cut off there by the frost. It is said that any quantity of this fruit can be sold at the port mentioned for shipment.

The fires in West Jersey plains last summer cut off the cranberries on hundreds of acres, so that not a berry has been seen this season in a space of fifty miles, where large and profitable crops have been gathered in years past.

The annual Tribute paid by Ireland to England in taxes and absentee rents, is £7,000,000, or $35,000,000. What nation on earth can exist with such a tremendous drain upon its resources? There are in Ireland 32 counties, whose population is 7,734,366, and whose superfices is 11, 943,000 Irish plantation acres.

Ten Roman Catholic Missionaries arrived in St. Louis from Europe on the 1st instant, under the patronage of the European societies for the propogation of the faith.

There is much truth in the homely expression of one of Bulwer's characters,—"If a man cannot write down clearly what he means for to say, I do not think as how he knows what he means when he goes for to speak."

Massachusetts has a hundred millions invested in Manufactures, and her commerce growing out of these manufactures is immense. Her exports to foreign nations, and to the different States, amount to more than one hundred and twenty millions.

The whole number of slaveholders who are voters, is said not to exceed 75,000; while there are in the free States, nearly a million of voting freemen.

The Lockport papers publish from Buffalo per Telegraph, 12 hours in advance of the mail.

Prussia has given directions for the purchase of the houses of the two reformers—Luther and Melancthon—for the purpose of converting them into schools. His majesty has also commanded that the doors of Luther's dwelling, which the French had in a great measure destroyed, should be replaced. They will be of metal richly embellished.

The amount of nails annually made in the United States, is estimated at 50,000 tons! It is also estimated that fifty millions of nails are made, sold and used every day!

The workmen are now building the walls of the Dry Dock in our Navy Yard at Brooklyn. This Dock is calculated to admit vessels of the largest class at high tide, when the gates are shut, and in two and a half hours the whole of the water is pumped out, and the vessel is left high and dry.

During the month of September the Patent Office at Washington, issued three patents for designs, and 49 for improvements. The amount of fees received was $5,973.

As an evidence of the superiority of iron over wooden steamboats, we see it stated that the Avon Monby iron steamboat, built in 1820 at the Horsley Iron Works, England, has been in use ever since, and the repairs to her keel have not altogether cost £50 during these twenty-five years. Another built in 1825, has been in perfect repair ever since. The number of iron steamboats built in England since 1830, has been over 150. The steam navy af the East India Company consists chiefly of iron: twenty-five are now in use in India.

At the meeting of the Synod of Philadelphia, Walter Lowrie, Esq. exhibited a pamphlet in octavo form, of Chinese printing, and stated as a remarkable fact, in proof of the cheapness of labor in China, that the cost of printing and paper of such a pamphlet was only one cent for fifty pages! Shall not hundreds of thousands of copies of the Holy Scriptures be furnished on these terms to the population of that great Empire, by Christian liberality.

Flour and other produce crowd into Albany in unprecedented abundance. The receipts by canal on Monday were 37,121 barrels of Flour, 376,600 lbs. Cheese, and 263,700 lbs. of Butter, a greater quantity than ever arrived in the city before in any one day.

Over 800 tons of Malaga fruit have arrived at this port within the past five weeks.

The dome of St. Peter's Church, at Rome, is cracking, and great efforts are making to secure it by strong chains. The edifice was 111 years in building.

The Vine St. Methodist Church, in Cincinnati, adheres to the Church South, and has been officially recognized by Bishop Andrew as belonging to the Kentucky Conference. Rev. E. W. Sehon, Rev. G. W. Maley, and Rev. S. A. Latta, are still attached to this Church as Ministers. The seam which divides the Methodist Church does not seem to run exactly on Mason and Dixon's Line.

From Oct. 17 to Nov. 24 of the present year, there were discharged from the Sing Sing State Prison 24 convicts; 3 were pardoned, and 3 died. The whole number of prisoners is now 851—of whom 790 are males and 61 females. Van Steenburgh and O'Connor have arrived at Sing Sing.

Notices have been published of the intention to apply to the Legislature for the incorporation of companies to construct a Railroad from Schenectady to Utica on the south bank of the Mohawk; to construct a Railroad from Schenectady to Catskill; and to make such improvements in the Mohawk river by means of locks and dams, as shall fit the same for steamboat navigation. The capital of this last named company to be $150,000, with the privilege of increasing the same to $500,000.

Church Bells can now be made of steel, as has been proved by an ingenious American mechanic in Ohio, from a suggestion in an English newspaper. A bell weighing fifty pounds, made of steel, will cost only about thirty dollars, and can be heard two miles or more. The advantages of this invention are said to be two-fold, first, it is so cheap that every church may have a bell of a clear, brilliant and musical tone; second, it is so light and stationary, that even a slight belfry will sustain it. This newly-invented bell is rung by a crank, and any boy can do it as well as a regular parish bell-ringer. For about $200 a chime of seven bells can now be had.

There has been shipped from Rochester since the opening of canal navigation up to the 21st ult., 598,912 bbls. of flour; last year during the whole season 400,376 bbls. The exports this year will probably reach 600,000 bbls. The receipts of wheat during the same time have been by the Erie Canal 701,355 bushels, by the Genesee Valley Canal 357,205—in all 1,058,560 bushels. The amount of tolls received during the same time was $220,125 57—against $209,763 74 last year.

The Miners' Journal (Pottsville, Pa.) of Nov. 22, says: "We feel happy in being able to announce to our readers this week, that the shipments of coal from the Schuylkill region this year, now exceed one million tons! and, should the present mild weather continue a little longer, we believe the quantity for the whole year will reach 1,100,000 tons. Untrammeled individual enterprise is the great secret which has caused this region to outstrip so far all its competitors, some of which commenced before us."

A new Salt Spring has been discovered at Canastota, 25 miles East of Syracuse, on the Erie Canal. It was discovered in digging a well in the village for fresh water. At the depth of 30 feet a cavity was met with, in a red, indurated clay, or rock, in which the brine boiled up. The water is said to be as strong as that of Syracuse.

The Directors of the Lowell Manufacturing Company, at Lowell, Mass., voted a few days since to erect a new mill 320 feet long and 200 feet wide, five stories high, for the manufacture of power loom carpets. It will contain 50 Brussels and 250 Ingrain looms.

Hon. John M. Niles, U. S. Senator from Connecticut, has just taken to himself a second wife—late Miss Jane Pratt, of Spencertown, Columbia Co., N. Y.—with whom he is now on his way to Washington.

A lady lost her speech from excessive agitation during the recent calamitous fire at Sag Harbor, and has not since been able to utter a syllable.

A man by the name of Lines met his death on Wednesday last, while in the act of firing a train of powder used in blasting rocks. The slow match failed to ignite, and Lines, becoming impatient, applied his fusee to the powder itself, when it exploded with a terrible report, blowing him some twenty feet into the air, and killing him, it is almost needless to say, instantly.

John Ross, Chief of the Cherokee Nation, has been elected an honorary member of the Pennsylvania Historical Society.

President Day and Prof. Fitch of New Haven, whose illness was noticed some days since, are convalescent.

OBED M. COLEMAN.

Died April 5th, A. D. 1845, aged 28.

"As well the singers as the players on instruments shall be there." Psalm LXXXVII, 7.

Such is the striking inscription upon a beautiful marble monument about to be erected over the remains of Coleman, the inventor of the Eolian Attachment to the piano-forte, at Saratoga Springs, where he died.

Astonishing as it may seem, the removal of the Rapids in the Mississippi has been pronounced feasible, and determined upon by the authorities of Missouri. The reason for this novel and apparently impracticable step, is the devastation occasioned by the rising of the waters to the crops in their immediate vicinity.

A REMARKABLE BEE-HIVE.—A lady rented a house in this city a few weeks since, says the St. Louis American, and shortly after she moved into it she saw honey-bees crawling about the floor. At length she found that they came down the chimney. After having made a fire, a humming noise was heard in the flue which ran parallel with the one from her room, the fireplace of which is below. Her sons examined the top of the chimney, and to their utter astonishment, found the flue filled with honey to within a few inches of the top of the chimney. From the sound of the bees below, the honey must extend to the depth of twenty feet. Whenever the family wish to enjoy a delicious repast, they have only to send up to the chimney—blow a little tobacco smoke in the flue, which drives the bees below, and with a knife cut off as much honey comb as they wish, and that of the nicest kind. The flue of the chimney in which the honey is, extends to the basement, and has never been used.

DIED,

In Plainfield, Otsego Co., N. Y., Nov. 23, after a confinement of three weeks, JOSHUA C. SISSON, aged 58 years. His disease, an organic affection of the stomach and liver, was very painful in its operation on the system; yet he bore his afflictions with Christian meekness and fortitude, saying that his suffering was nothing compared with what his Saviour bore to purchase his redemption. In his last days he manifested a thorough and candid self-examination, which caused him to rely solely on sovereign mercy for salvation. He came down to death in the full belief of his adoption into the family of God, and sweetly fell asleep in Jesus. The deceased came th this place from Connecticut about thirty years since, and about ten years since united with the First Seventh-day Baptist Church in Brookfield, of which he was an active member until death closed his earthly career.

At Westerly, R. I., Nov. 5, Mrs. LUCY D. BABCOCK, wife of Ezra Babcock, aged 23 years.

"Thus oft and sudden at our side,
Our life-mates feel the silent blow;
Whose days seem surest long to bide,
Love's youngest, dearest—but they go!"

LETTERS.

Benjamin Clarke, Henry C. Hubbard, Ezra Whitford, Sanford P. Stillman, Thompson W. Saunders, Edwin Konigmacher, A. B. Spaulding, G. R. Scriven, George Crandall, S. Snowberger (all right).

RECEIPTS.

Petersburgh—Thomas A. Kenyon, Sophronia Fisher, $2 each.
Ephrata, Pa.—Wm. Konigmacher, Hannah Konigmacher, $2 each.
Hamilton—G. R. Scriven $1.
Oxford—Davis Rogers 2d $2.
Watson—Ezra Whitford $2.
Westerly, R. I.—George Gavitt $2.
Newport, R. I.—George Holloway $1.
Adams—Thompson W. Saunders $1.
Wakefield, R. I.—Col. W. Hazard $1.
Snowhill, Pa.—Snowhill Society $2.

PLAINFIELD FAMILY SCHOOL.

THIS Institution will commence its Winter Session on Monday the 27th of November. The course of instruction embraces all the solid branches of education, and designed to prepare boys for college or mercantile pursuits. The French and Spanish languages, both written and spoken, are also taught on the most approved principle. References and other particulars will be given on application to J. O. MAURIAC, Principal.

Plainfield, N. J., Oct. 20, 1845.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

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From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also, to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs, For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL,

President of the Board of Trustees

BANK NOTE LIST.

	disc.		disc.
New England:	¼	Western New York	27
Calais, Me.	10	*New Jersey:*	⅜
Lafayette, Me.	–	Small notes West N.J.	¾
Portland City, Me.	—	N. Hope Del. Bridge	1
Mercantile, Bangor, Me.	5	*Pennsylvania:*	¼ to 1¼
St. Croix, Me.	—	Relief notes	4
Westbrook, Me.	3	Berks County	
Concord, N. H.	5	Carlisle	1½
Grafton, N. H.	—	Chambersburg	1½
St. Albans, Vt.	1	Far. & Drov. Waynesb'g	2½
Bennington, Vt.	—	Franklin, Washington	2
Windsor, Vt.	—	Gettysburg	1½
Commonwealth, Mass.	—	Girard	2
Middlesex, Mass.	5	Harrisburg	1½
Newburyport, Mass.	—	Lewiston	2
Housatonic R. R. Ct.	par	Lebanon	1½
Pascoag, R I	10	Lumberman's	90
Agricultural, R I	10	Miners'	2
Providence Co., R I	5	Middletown	1½
Freeman's, Bristol, R I	–	Monongahela	2½
New York:		Susquehanna	50
City & most River bks	par	U. S. Bank	38
Clinton Bank, city	50	Wyoming	2½
Washington Bank, city	1	West Branch	2
Other Safety Fund	⅜	York	1½
Do. Red Backs	⅜	*Delaware:*	½ to 1
Alleghany County	52a30	*Maryland:*	to 1½
America, Buffalo	26	Baltim. & Ohio R.R. Co.	10
Binghamton	23a28	Cumberland	2
Brockport	25	Franklin	5
Cattaraugus County	17a25	Mineral	2
Commerce, Buffalo	26	Salisbury	3
Commercial, Buffalo	25	*Dist. Columbia:*	¾ to 1
Commercial, Oswego	35	*Virginia:*	1 to 1½
Clinton County	35	N.W. Bank of Virginia	2½
Erie County	30a42	*North Carolina:*	1¾
Farmers, Seneca Co	28	*South Carolina:*	1½
Hamilton	25	*Georgia:*	1½
Lodi	19a5	*Ohio:*	3
Lyons	35	Com. Bank Lake Erie	10
Merchants' Ex Buffalo	21a37	Farmers, Canton	20
Mechanics, Buffalo	39	Hamilton	20
Millers, Clyde	8	Lancaster	20
Olean	15a28	Miami Exporting Co.	40
Oswego	20	Urbana Banking Co.	60
Phenix, Buffalo	29	*Indiana:*	
State Bank N.Y. Buffalo	75	State Bk & branches	2
St Lawrence	70a52	*Kentucky:*	3
Tonawanda	40	*Tennesse:*	3
U. S. Bank, Buffalo	25	*Michigan.*	3
Union, Buffalo	21	Michigan & Branch	88
Watervliet	36	*Canada:*	3½ to 4

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Miscellany.

THE SAVIOUR OF SINNERS.

Saviour of sinners, Lord of endless love!
To Thee in my disquietude I flee;
I know Thy mercy soars our fears above,
And all earth's kindreds may be blessed in Thee

Saviour of sinners, Thou hast left Thy name
Long as the sun endures, a mighty tower,
And all who will may flee into the same,
And find protection in the trying hour.

For all is safety there, and all is peace,
Peace upon earth, and peace with God in heaven;
There each misgiving, doubt, and fear must cease,
For all found there are rescued and forgiven.

Blest are the poor, the friendless, and the meek,
Who hope to build no tower of their own,
No other help, no other refuge seek,
But through their tears look up to Thee alone!

THE SLAVE'S CRY.

From the hut on Afric's shore,
Where the widowed mother sighs,
Hear her mourn—her deep grief pour,
See her lift to heaven her eyes.
"Has my husband gone for aye?
Must I from my children die?"

From oppression's prison yard,
Where the lash falls oft and hard,
(O the dregs of slavery's cup!)
Hear the broken prayer go up,
"Is there one who reigns on high?
Hear, O hear the poor slave's cry!"

From the throne where Godhead sits
And in rolling thunder speaks,
Hear that mandate loud and clear,
Ye who buy and sell men, hear!
"Afric's sons have cried to me,
Tyrant, let the oppressed go free!'

Slavery, few shall be thy days,
For to heaven thy victim prays!
On earth's circle God shall brand,
Vengeance glittering in his hand,
'Mene' on thy walls in ire,
Read it—traced in flaming fire.

THE SORROWS OF A SAILOR'S MOTHER.

Not only do the dangers, difficulties, and often fatal disasters of the sailor claim the sympathy of every benevolent mind, but the affecting experience of the sailor's mother often draws a tear from the agent of the Sailor's Society, when called to "comfort those who mourn."

The bitterness of that poor mother's feelings no one can describe, who, after months and even years of separation from her dear boy, is expecting every day to implant a mother's kiss on his sun-burnt cheek, when alas! a black-sealed letter, or a Christian friend, intrusted with the heart-rending intelligence, informs her "he's no more."

The following melancholy case came under my notice a short time since. I was requested by a ship-owner to visit a poor woman, about twenty miles to the westward, whose son had just died on board the "Dreadnaught," after a foreign voyage. Great prudence was required to break this solemn news to her, as it was but a short time since another son was lost. He was up reefing, when topmast, sail and sailors were hurled, with tempetuous fury, into the raging billows; he was seen no more, nor will he be, till "the sea shall give up her dead." His mother heard, but alas! "Her head has not been right since." One other boy was left, however, whose return she was, with feverish anxiety, expecting. The last time I saw him, he was in Shoreham chapel; hut now I had the painful duty of informing his dejected parent of his death. I shrunk from the task, fearing reason would forever take its flight, when she heard the awful truth. After some general conversation, I said, "I have solemn news for you." "Oh. is my son dead, sir? My poor boy drowned?" I replied, "You have read of one who said when he lost all his children, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.' Can you say so?" "Oh, sir, I must, if the Lord has taken away my poor John; but oh! I have been watching this fortnight, by every coach and van, and would have given the world to have seen him. Poor, dear boy! Could I but have seen the last of him, what would I have given! Now my two dear poys are gone, what shall I do?" "Fret not against the Lord," I said, "Seek him, and you shall find his grace sufficient for you."

After staying with her for an hour, she seemed, under the word of God, to be much consoled, and thanked me repeatedly for breaking it to her so gradually, and for the advice I had given her.

A little girl, whose intellects were weak, was deeply affected for her mother; but when she saw her consoled, she flew and threw her arms round my neck, with much affection. Yet ah! I cannot describe the heavy sighs, the scalding tears, the inward agony of the sailor's mother.

[Rev. E. Caiger, Shoreham.

THE TASK OF WOMAN.—Great indeed is the task assigned to women; who can elevate its dignity? Not to make laws, not to lead armies, not to govern empires; but to form those by whom laws are made, armies led and empires governed; to guard against the slightest taint of bodily infirmity the frail yet spotless creature whose moral no less than physical being must be derived from her; to inspire those principles, to inculcate those doctrines, to animate those sentiments which generations yet unborn and nations yet uncivilized shall learn to bless; to soften firmness into mercy, and chasten honor into refinement; to exalt generosity into virtue; by a soothing care to allay the anguish of the body and the far worse anguish of the mind; by her tenderness to disarm passion; by her purity to triumph over sense; to cheer the scholar sinking under his toil; to console the statesman for the ingratitude of a mistaken people; to be compensation for friends that are perfidions, for happiness that has passed away. Such is her vocation. The couch of the tortured sufferer, the prison of the deserted friend, the cross of the rejected Saviour—these are theatres on which her greatest triumphs have been acieved. Such is her destiny; to visit the forsaken, to attend the neglected when monarchs abandon, when counsellors betray, when justice persecutes, when brethren and disciples flee, to remain unshaken and unchanged; and to exhibit in this lower world a type of that love, pure, constant, and ineffable, which in another world we are taught to believe the test of virtue. [Blackwood.

ON THE BEAUTIES OF THE PSALMS.

Composed upon particular occasions, yet designed for general use; delivered out as services for Israelites, under the law, yet no less adapted to the circumstances of Christians under the gospel; communicating truths which phylosophy could never investigate, in a style which poetry could never equal; while history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of redemption. Calculated alike to profit and to please, they inform the understanding, elevate the affections and entertain the imagination. Indited under the influence of Him to whom all hearts are known and all events are known, they suit mankind in all situations; grateful as the manna which descended from heaven, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrancy; but those unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be dally heighted, fresh odors are emitted, and new sweets extracted from them. He who has once tasted their excellencies will desire to taste them again, and he who tastes them often, will relish them best.

[Bishop Horne.

THE RICH WORLDLING.

"The rich man also died, and was buried. And in hell he lifted up his eyes, being in torments." (Luke xvi. 22, 23.) Why was this dreadful judgment inflicted? There is no heavy crime laid to this charge. His life is nor said to have been stained with gross iniquities. He was no murderer, nor adultkr, nor extortioner, nor oppressor. All that is said of him is, that he was clothed in purple and fine linen, and fared sumptuously every day." This, in one sense, implies no more than that he lived answerably to his station in life; and, if he was a man of large fortune, to live according to his circumstances was not sinful. The wealth that was bestowed upon him, "the good things of life" which were so richly imparted to him, were not to be totally rejected, but to be used; and his wealth he might have enjoyed—his name, his station, his house, his table, he might have retained, and have not been the worse man for doing so, and have exchanged, when he died, earth for glory. No; this was not his sin. His sin was that he was a selfish, unfeeling, luxurious, indolent, self-indulgent man. Insensible to the sufferings of all around him, his object seems to have been to pass through life as easily, indolently and luxuriously as he could. The care of the body seems to have been his sole concern. The care of the immortal soul had no share of his attention or solicitude. "He lived without God in the world:" his sole object was, as the apostle says, "to make provision for the flesh, to fulfill the lusts thereof." He abused his trust. He lived unmindful of the fact, that he was a steward entrusted but for a time with the blessings bestowed on him, and accountable for their due proper management. Now, such a life as this may be passed, while a man may nevertheless bear an unblemished character in the eyes of the world; but O, how differently does God view these things! A man may slide down to hell in this easy, harmless, self indulgent sort of life. "Wide is the gate, and broad is the way that leadeth to destruction;" but such is not the way to immortality. "Strait is the gate, and narrow is the way that leadeth unto life." There must be repentance at its very threshold—sorrow for sin and forsaking of sin; but this the rich man seems never to have known. There must be serious concern for the soul. He never had it; he thought only of his body. There must be the new birth undergone.—"There must be the crucifixion of the flesh, with the affections and lusts." There must be prayers and tears, supplications and strivings; but to all these Dives was a stranger. In vain do we look for any of the characteristics of the penitent beliver in him. He lived as if he had no soul either to be saved or lost; as if there were no God above, the judge and witness of actions; as if, in short, this life were all—the next a fable.

A PIOUS FANCY.—Fontanes asked Chateaubriand, "if he could assign a reason why the women of the Jewish race were so much handsomer than the men?" To which Chateaubriand gave the following truly poetical and Christian one:—"The Jewesses (he said) had escaped the curse which alighted upon their fathers, husbands and sons. Not a Jewess was to be seen among the crowd of priests and rabble who insulted the Son of God—scourged him—crowned him with thorns, and subjected him to ignominy and the agony of the cross. The women of Judea believed in the Saviour, and assisted and soothed him under affliction.—A woman of Bethany poured on his head precious ointment which she kept in a vase of alabaster. The sinner annointed his feet with perfumed oil, and wiped them with her hair. Christ on his part extended his mercy to the Jewesses. He raised from the dead the son of the widow of Nain, and Martha's brother Lazarus. He cured Simon's mother-in-law, and the woman who touched the hem of his garment. To the Samaritan women he was a spring of living water, and a compassionate judge to the woman taken in adultery. The daughters of Jerusalem wept over him—the holy women accompanied him to Calvary—brought balm and spices, and weeping sought him in the sepulchre. 'Woman, why weepest thou?' His first appearance was to Mary Magdalene. He said to her—'Mary:' at the sound of his voice Mary Magdalene's eyes were opened, and she answered—'Master.' The reflection of some very beautiful ray must have rested on the brow of the Jewesses."

CHRISTIAN HOPE.

Hope, with uplifted foot, set free from earth,
Pants for the place of its ethereal birth,
On steady wing, flies through the immense abyss,
Plucks amaranthine joys from bowers of bliss,
And crowns the soul while yet a sufferer here,
With wreaths like those angelic spirits wear.

HEALTH.—Dr. Beaumont, of the United States Army, gives the following important rules:—

1. Bulk, or food possessing a due proportion of innutritious matier, is best calculated to preserve the permanent welfare of the organs of digestion, and the general health of the system.

2, The food should be plainly and simply prepared, with no other seasoning than a little salt, or occasionally a very little vinegar.

3. Full and deliberate mastication or chewing is of great importance.

4. Swallowing the food slowly, or in small quantities, and at short intervals, is very necessrry.

5. A quantity not excceding the real wants of the economy, is oi prime importance to health.

6. Solid aliment, thoroughly masticated, is far more salutary than soups, broths, &c.

7. Fat meat, butter, and oily substances of every kind, are difficult of digestion, offensive to the stomach, and tend to derange that organ, and induce disease.

8. Spices, pepper, stimulating and heating condiments of every kind, retard digestion and injure the stomach.

9. Coffee and tea debilitate the stomach, and impair digestion.

A FATHER'S CARE FOR HIS SON.—Beautiful and becoming in the eyes of the paternal God, is the unwearied attachment of the parent to the child! Alas! how little does the unthinking spirit of youth know of the extent of its devotedness. There sits the froward, fretful, indolent boy. The care that keeps perpetual watch over his moral and physical safety, he misnames unjust restriction. The foresight that denies itself many a comfort to provide for his future wants, he denounces as sordid avarice.—He turns from his father's face in coldness or in anger. Boy! boy! the cloud upon that toil-worn brow has been placed there by anxiety,—not for self, but for an impatient, peevish son, whose pillow he would gladly strew with roses, though thorns should thicken around his own.—Even at the moment when his arm is raised to inflict chastisement on thy folly, thou shouldst bend and bless thy parent. The heart loathes the hand that corrects thy errors; and not for worlds would he use "the rod of reproof," did he not perceive the necessity of crushing his own feelings, to save thee from thyself. [Amulet, 1829.

LEFT BY MISTAKE.—The Rochester Democrat relates the following amusing incident: A well dressed countryman with his wife entered one of the principal dry good stores in that town, and commenced making purchases. They had with them "a pledge of affection," in the shape of an infant a few months old, wrapt in flannels. While looking at the goods, the mother placed the child upon one of the low counters, on one side of the store, taking care to bolster it well with goods to prevent its falling off, where it soon fell asleep. The couple having made all the purchases they desired, left the store, got into the wagon, and drove off without the child. They were not half way home before they discovered they had left their darling behind. Back they came, as fast as horse flesh, with a liberal application of the lash, could bring them; both father and mother appeared to have suffered intense anxiety. They found the child safe, and the clerks, all of whom are "nice young men," in greater consternation than themselves—fearing that they would have to perform the office of papa to a "liitle responsibility," they had not spoken for. The mother bore off the prize in triumph, to the great relief of the aforesaid clerks, who had just reason to fear the consequences, as stranger things than these have occurred before.

A celebrated Erench infidel being introduced to the pious Fenelon, and spending some time in his society, witnessing the loveliness of his manners and conversation, was constrained to say to a friend: "I must not stay in the presence of this holy man; if I do I shall be compelled to renounce my infidelity; so much purity, so much amiableness, proves the reality of his religion, and proves religion to be of heavenly origin."

SLAVERY AND FREEDOM.

SLAVERY! second-born of hell,
Child of sin, and twin of death!
Who thy brood of woes can tell,
Drawing from thee, kindred breath?

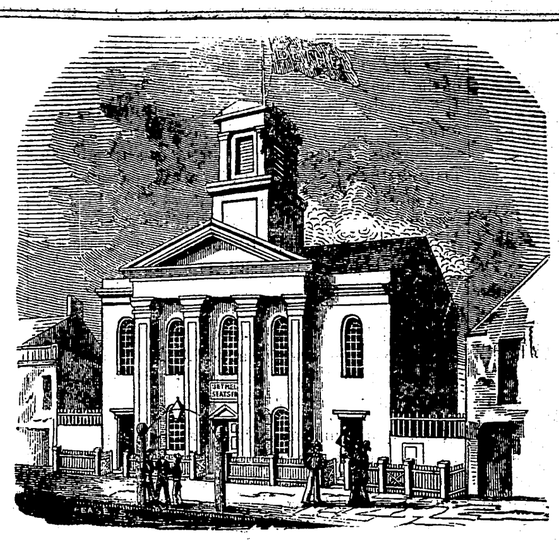
Pride, and hate, and lust and crime,
Dark revenge and cruelty,
Woes that end not here in time,
Woes that curse eternity.

FREEDOM! daughter of the skies,
Born amid primeral light;
Thousand joys around thee rise,
Thousand woes are put to flight.

Love, and peace, and hope are thihe;
Lofty thoughts, and virtue pure,
Joys of life, and life's decline,
Joys that evermore endure.

WARDLAW.

"When I see a hale hearty old man, who has jostled through the rough part of the world without having worn away the fine edge of his feelings, or blunted his sensibility to natural and moral beauty, I compare him to the evergreen of the forest, whose colors, instead of fading at the approach of winter, seem to assume an additional lustre when contrasted with the surrounding desolation."



THE ALBANY BETHEL.

Power of Kindness.

Deacon Eaton has been employed by the American Bethel Society to labor as a Missionary on the Erie Canal in the State of New York. The Dea. gives the following account of his efforts on one boat.

I stepped on board and went to the steersman and asked him where the Captain was. He said he had just lain down to sleep. I told him who I was, and what my business was. I found him a very pleasant man, tho' not a professor of religion. He acknowledged the importance of religion, and said he was glad christians had thought enough of boatmen to send missionaries to labor, and thought much good might be done.—While conversing with the steersman, the bowsman came along, and overhearing what we were saying, soon began to swear most profanely. I admonished him very kindly, and told him I was very sorry to hear such language, and although he intended it as an insult to me, it was really God his Maker that he had insulted. "What do you know about God"? said he; "have you seen God"? He asked many other like questions. "You don't know," said he "that there is any God; and if there is a God, I don't believe there is any hell. I don't believe God is going to punish men after they die, and you need not think you can scare us." I remarked that he would find out there is a God, and when too late to repent, he might find out that God punished sinners. As I made that remark, the captain came out of the cabin in a great rage, and coming up to me with all the fury of a maniac, he enquired what business I had on his boat. "You need not preach up hell and damnation here," said he; "we are not easily frightened by such creatures as you are; we are Universalists." He asked a number of questions before I had time to answer any of them, and came towards me as though he intended to throw me into the canal, which was his intention as he afterwards informed me. I told him if he would wait until I could go to my trunk, I would show him what business I had upon his boat; that I was laboring for the good of his soul, and he might throw me into the canal if he pleased; although I could not swim, I could get out some way, and the first thing I should do after getting out, would be to kneel down and pray for him. His countenance changed; he appeared confused, and interrupting me, he said, "I am ashamed that I have abused you; I have no reason for treating you so; but I was mad when I lay down. My bowsman neglected to lay over his boat, and another boat ran into her, which has done fifty dollars damage, and I have no remedy because I was on the other man's side of the canal. I heard you talking on the boat, and got up mad, hardly knowing what I said; but I have no right to abuse you. Come walk down with me into the cabin. I have a woman there who will be glad to see you."

Accordingly we went down into the cabin, where we found a lady standing by the cabin stairs weeping. The captain said, "My dear, what are you crying about?" She replied, "it would make an angel weep to hear you abuse that man and to listen to his answers in reply. Never did I think I should hear my husband talk to a christian as you have talked to that man."

I then turned to the lady and enquired if she thought herself a christian. She replied that she did, and that nothing could give her more pain than to hear her husband talk as he had to me. The captain then said, "Well, my dear, dry up your tears; I am ashamed that I have abused the man."

We walked into the cabin, he handed me a stool and I sat down.

Well, said I to the captain, I suppose you love that woman; for she appeared one of the most amiable women I had ever seen, Her tears and her taking my part perhaps made her appear more lovely.

"Yes," said the captain; "I married her because I knew she was a christian; have known her for three years, and if there is a christian in the world, I think my wife is one."

I replied: "As much as you love your wife, you cannot have her society always; the time will be short that you will live together in this world: you will either close her eyes and bear her away to the land of silence, or she will see your body consigned to the dark and cold grave. With the sentiments you profess, while your wife will sing in heaven, you will lie down in everlasting sorrow."

He replied: "I am no more of a Universalist than you are; I believe in rewards and punishments, and would freely give all that I am worth in the world, if I was as well prepared to die as my wife is. If I had a man on my boat who would abuse you as I have done to day, I would discharge him. And now, sir, you may have all the privileges you wish on my boat, and if you will forgive me this time, I promise you I will never abuse you again."

Such is the power of kindness that we see even the hardened boatman may be subdued by it. We have many other interesting stories to tell the children about the labors of Deacon Eaton on the Canal. After spending five years on the canal, he published an account of his labors, from which we gather our facts, and our young readers may rely upon all the stories we tell them about Deacon Eaton as true. *J. Wes.*

A SERMON FOR THE CHILDREN.

THE GOOD CHOICE.

Luke X. 42.—*Mary hath chosen that good part which shall not be taken away from her.*

Mary chose to set at Jesus feet, that she might listen to his talk, and catch the gracious words that fell from his lips, rather than to spend her time in preparing a fine dinner, as Martha her sister did. To choose the instruction of Christ as Mary did, is the same in meaning as when we say a person chooses or seeks religion. This is a good choice. In preaching to you children, on this text, we will simply undertake to show why those make a good choice, who choose to seek God and religion rather than this world.

1. Those who make such a choice, choose a portion for their souls. The body needs but little, nor needs that little long, but the soul will need its portion forever.

2. Such make a good choice, because they choose that which will make them good. The world in any of its forms does not make people good; but christianity, chosen and lived up to, will make us all good. Riches often make men selfish, but religion makes them benevolent; powor often makes men cruel, but religion makes them kind and tender-hearted; honor makes them proud and vain, but religion will make them humble and meek. Thus religion always makes people good.

3. Such as choose religion make a good choice, because they choose what will secure their happiness. The world cannot make us happy. The world never satisfies. Those who have none of this world, think they would be satisfied if they had but a little, but when they get that little, they always want a little more, and those who have most always want a little more. It is said that when Alexander had conquered the world, he was so unhappy that he cried because there was not another world to conquer. Give us all the world without religion, and we are unhappy; but give us religion without any of the world, and we shall be happy.

4. Those who choose religion make a good choice, because they choose what will bring with it every other good thing. If we choose the world, such as riches, honors, &c., we cannot have religion; but if we choose religion, God has promised that we shall have with it, so much of the world as can do us good. "Seek ye first the kingdom of God, and all these things shall be added unto you,"—Matt. vi. 33.

5. Those who choose religion make a good choice, because they choose what they are sure of obtaining. Nothing is sure but religion. Some choose riches, but live and die poor; some choose honor, and sink in disgrace; some choose pleasure, and live and die miserable; but no one ever sought God with all his heart, who did not find.

"Restless mortals toil for nought;
Bliss in vain from earth is sought;
Bliss, a native of the skies,
Never wanders.—Mortals, try;
There you cannot seek in vain;
For to seek her is to gain."

6. Those who choose religion make a good choice, because they choose what may be safely kept. It is not certain, if we get riches, honors or pleasures, that we shall keep them long. God may take them away; but He will never take away our religious hope and comfort. If we are faithful to keep this interest, it will never be taken away. It is a safe investment, as men of the world say. Fire cannot burn it, waters cannot drown it, moth cannot eat it, rust cannot corrupt it, time cannot waste it, sickness cannot blight it, death cannot kill it, eternity cannot outlive it!

CONCLUSION.—1. To have this great interest, you must choose it. None can ever have it but by their own voluntary choice.

2. To make sure of it, it should be chosen immediately. The best time to make the choice is in childhood. May all our young friends make the good choice without further delay.

[Juvenile Wesleyan.

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Do fancy	6 a 14
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Satinets	40 a 75
Checks 4-4	8 a 12
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Foreign, lb	12 @ 25
American, Live	30 @ 34
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Dry Cod, cwt	2 57 @ 2 62
Pickled Cod, bbl	3 00 @ 3 25
Pickled Salmon tc	17 00 @
Mackerel, No. 1 bbl	10 50 @12 25
No 2 bbl	9 50 @10 00
No 3 bbl	6 50 @ 6 75
FLAX	
Russia, lb	9 @ 11
American	7½@ 8
FLOUR AND MEAL.	
Genesee	6 75@
Michigan	6 62½a
Ohio, Hey. & Ven.	7 25@ 7 51
Pennsylvania	@
Baltimore	6 62 @ 6 75
Richm'd c mills	7 51 @ 7 75
Do county	6 62@ 6 75
Brandywine	6 87 @ 7
Georgetown	6 62 @ 6 75
Rye flour	4 37 @ 4 50
Indian Meal	4 — @ 4 12½
GRAIN.	
Wheat W.	1 30@1 40
Do South new	1 25@1 35
Rye, Northern	82@
Corn Jersey	@ 80
Southern	@ 77
Barley western	66@ 68
Oats, Northern	51@
GLASS.	
English Crown 50 feet: 6x8 to 10x13	3 50 @4 00
12x18 to 16x26	5 50@6 50
Eagle and Columbian: 6x8 to 8x10	2 10@2 30
10x14 to 16x20	2 70@3 00
HAY.	
North River, 100lbs.	75@85
IRON.	
Pig, Eng. &Sc. ton	41 a42 50
Do Amer	37 51a 40
Bar do rolled	87 51a90
Do Russ PSI	100a 102
Do Swedes	87½a90
Do Eng com	76a80
Do do refined	87a90
Sheet E & Am lb	7ca 7¼c
Hoop do cwt	5¾a 6½
LEATHER. (Sole.)	
Oak, lb	18 @ 22
Hemlock, light	14 @ 14½
Middle	13½@ 14½
Heavy	12½@ 13
LUMBER.	
Boards N R [M ft	35 00 @40 00
Do. box	11 00 @12 00
Do. east. p.	10 00 @11 00
Do Albany, piece	8 @ 18
Plank, Gal [pine, M ft	33 00@40 00
Scantling pine	14 00@16 20
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, 18in.	1 75@ 2 00
Do. cedar, 3ft.	20 00@22 00
Do. do. 2ft.	——@17 50
Staves, w o pipe M	@45 00
Do do bbl	28 00@
Do r oak hhd	27 00@28 00
Heading, w o	@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	26 @ 30
St Croix	28 @ 30
Trinidad, Cuba	26 @ 27
Cardn's & Mat'nzas	24 @ 25
NAILS.	
Cut, 4d a 40d (3d 1c and 2d 2c more)	4 @ 4¼
Wrought 6d a 20d	10 @ 12
Horseshoes No 7a9	18 @ 20
PROVISIONS.	
Beef mess bbl	7 50 @ 8 00
Do prime	3 87 @ 4 50
Pork mess bbl	13 75 @13 87
Do Ohio prime	9 68¾@11 00
Butter, west pme	15 @ 16
Do. Orange co	18 @ 22
Do order to good	12@ 14
Hog's lard	7¾ a 8¼
Cheese, Am lb	6½ a 7½
Hams smoked	8¼ a 10
Do. pickled	7 @ 7½
Shoulders, smoked	6 @ 6½
Do. pickled	5½@ 5¾
RICE.	
Ordinary 100lbs	4 37 a 4 50
Good to prime	4 87 @5 00
SEEDS.	
Clover lb. new	8 a 9
Timothy, tierce	12 00 a16 00
Flax, rough	8 50 a 9 00
Do clean	
SUGARS.	
St Croix lb	7½a 9
New Orleans	6½a 7⅛
Cuba, muscovado	a
Havana white	10a 11
Do Brown	8½a 9
SALT.	
Turks Isl bush	a 33
Bonaire,	32@ 33
Cadiz,	20@ 23
Liverpool, fine	1 35a1 45
SHEETING.	
Russia, white, p. 9	00@ 9 50
Do. brown 8	00@ 9 00
SOAP.	
N. York brown lb	3 a 6
Castile	8½a 9
SPICES.	
Cassia lb	17 a 17
Cloves	33 a 3
Ginger, race	a 6½
Nutmegs No 1,	1 30 a1 35
Pepper, Sumatra	10¾a 10¾
Pimento, Jamaica	11 a 11½
TEAS.	
Imperial lb	35 a 90
Hyson	45 a 88
Young Hyson	34 a 88
Hyson skin	20 a 60
Souchong	18 a 60
WOOL.	
Am Sax. fleece, lb	35a 38
Do merino	30a 32
Pulled superfine	31 a 1½
S.Am. washed	20 @ 24
Do. unwashed	5 @ 19
African	8 @ 31
Smyrna	10 @ 1¿
Mexi can	12½@ 1

The Sabbath Recorder.

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED;

OR,

THE CONTINUING OBLIGATION OF THE SEVENTH DAY, AND THE UNAUTHORIZED SUBSTITUTION OF THE FIRST, AS THE CHRISTIAN SABBATH.

BY JAMES A. BEGG, GLASGOW, N. B.

SECTION I.

INTRODUCTION.

Communion with God is the true blessedness of his intelligent offspring. It is the very life of all those bright angelic beings who, in their varied spheres of unfallen dignity, delight in the contemplation of his righteousness, and in the execution of his purposes. Till sin had separated between man and his Maker, it was *his* pure and unalloyed enjoyment also; and though now unappreciated by the natural heart, the regenerated soul finds anew in Christ this better life. Once brought back to allegiance, and truly tasting that the Lord is gracious, the heart of the convert goes forth in participation of the divine mind, whether yet in a present evil world, finding in a Father's love his only shelter from multiplied dangers, or already removed by death beyond the reach of their temptations—whether, on the earth as a stranger, unknown and despised, the disciple of a lowly Lord, or in a state of disembodied existence, waiting for the manifestation of the sons of God. It is the blessed privilege of the believer now, in the natural body, while conflicting with the powers of darkness, through the strength of the glorified Redeemer, as it will be his enjoyment in the spiritual and glorified body, when, in the heavenly kingdom of the coming age, the crown of victory having been obtained, he shall administer righteous government for a righteous Lord over all the works of his hands.

And, however indifferent to the value of communion with God men by nature are—or, rather, however much the natural heart is enmity against God—he who estimates things according to their real value, is, in every way, striving with us, that we should not only be reconciled unto him, but have also his image renewed in our souls. His will is our sanctification, and the glory of his character, as seen therein. It is thus, and thus alone, that the world's maladies are to be healed, that the world's disorders are to be rectified, and all its evils eradicated. God would that we should be restored to full fellowship with himself, and have his joy as our strength. That we should be made "partakers of the divine nature," is the mighty boon his fatherly heart longs to impart, grieving that any should account themselves "unworthy of eternal life."

While thus desiring good for men, He, to whom *all souls* belong, and to whom their condition and circumstances are fully known, has not left our race without adequate provision for its abundant enjoyment. He has contrived a mighty plan for the redemption of man and of man's inheritance, no part of which plan can be dispensed with without injury, each effecting an end essential to the accomplishment of the desired result, in the harmonious operation of the whole. It is not for us to question the wisdom of the divine devices, or to imagine that less than the machinery employed were requisite for fulfilling the desire of our Heavenly Father. All his precepts, his promises, his judgments, and his ordinances, will be precious when thus understood—they will have a glory in our eyes, as they have all a sanctifying tendency.

Among the many means which have been devised and put into operation, both before and since the fall, with a view to promote the all-important end that we should have communion with the high and lofty One whose name is Holy, there stands pre-eminent *the institution of* THE SABBATH—the earliest of God's appointments for our race.

The importance of the Sabbath is most clearly seen when we thus contemplate man as called to, and created for, the enjoyment of fellowship with God, and destined for immortal glory. To this higher end, the cessation from all service-work is but subordinate; and it is as ministering to this, chiefly, that the design of God in the appointment of the Sabbath is to be perceived. Made in the image of God, his Maker, for the cherishing of that which alone is worthy of a being of such capacities, and fitted for such enjoyments, even in innocency to all the more ordinary intercourse of our great progenitor with the living God, there was added a day to be devoted to that especial end.

But if called to admire the wondrous provision which was thus made for the spiritual life of unfallen man—ere sin had weaned the human heart from a God so worthy to be loved—the blessing of the Sabbath becomes doubly valuable, and is seen as a more signal display of the love of Jehovah, when viewed as a help against the evils of an unbelieving heart. In the darkness of the natural mind since the fall, there is very little understanding of our spiritual necessities—which are, however, but the greater on that account. With a heart not only deceitful above all things, but "desperately wicked," we have also to contend with the powers of darkness, ever seeking to destroy our souls; and we need both to be warned of their seductions, and fortified against their power. Man needs the living God to instruct and to counsel him, to guide and to uphold him; and the Sabbath, reminding of the Creator and the fountain of all life, comes fraught with provision for those varied wants on the right hand and on the left. It invites to the acceptance of divine aid, by promoting and strengthening faith in the love of the beneficent Creator and Sustainer—of which the soul has become so needful by that fall which so early and so awfully estranged the affections from their rightful source, For it is not merely as affording opportunity for instruction concerning the works and ways of God, or as bringing leisure for the enjoyment of communion undisturbed with him, in which the Sabbath blessing consists. It is to be viewed as a means of imparting help to every man against his own ungodliness, and as strengthening trust in God. which of itself constitutes the most important blessing. While the eye of sense discerns only the connection between means and ends, and therefore expects results only in proportion to the efforts made, the eye of faith perceives through all material creation the moving mind which actuates the whole, and contemplates results only as in accordance with the will and purpose of Jehovah. He who once discerns that the fruit of his weekly labor is not merely proportioned to his expenditure of strength or application of skill, but is in constant dependence upon the blessing of Him from whom all creation hath taken its law, will be able to rest at whatever time the God of nature and of grace is pleased to enjoin. And each and every instance in the experience of such individual, in which that faith hath been justified in the result, forms a new argument for, and is felt as an additional evidence of the safety of, his being cast again upon that God whose glory this faith promotes. Thus, the Sabbath is not only an opportunity for faith's enjoyment, but an aid to faith's enlargement; and he who, from week to week, rests on the day of God's own rest, and, in doing so, finds, both in his soul and on his substance, the blessing of the Eternal, will with greater ease be enabled to obey any farther command which he recognizes as coming from him whose presence and blessing he has already thus abundantly proved.

But when we consider man's state in the relations of life, and observe the unhallowed thirst for power, and influence, and wealth, now everywhere displayed, the Sabbath appears farther as the compassionate interposition of the Creator's authority for the purpose of shielding the weak from the tyranny of the strong. It is a day of God's own rescue from the grasp of sordid avarice, that all souls should be blessed in him—that master and servant should equally enjoy corporeal, and mental, and spiritual rest—and that the creatures subjected to man's dominion, now groaning under the bondage of corruption, and sharing in their masters' toil, may obtain, at the hand of a nobler Benefactor, that respite from ceaseless labor which the tyrants of creation grudge to give.

By a law implanted in our being, the affections are stimulated and strengthened through society. The social exercise of the duties of religion, therefore, to those who have proved its value, has a communicative power, which those who have not forsaken the assembling of themselves together, have in every age experienced.

Our social relations, also, impose duties to be performed in a social capacity. Of these it will suffice here to mention, the ascription of praise to the one living and true God; the combined acknowledgment of thanks by the members of one family, dependent upon, and expressing their love to, the same provident Father; receiving from his hands common blessings, and subjected to the same chastisements; our drawing spiritual life from the same living Redeemer, and deriving consolation from the same Comforter. Mutually thus having fellowship the with Father and with his Son Christ Jesus, unitedly is the service of this blessed God to be performed, and his glory promoted,—unitedly is his favor to be implored, and thanks to be given for his goodness unto all.

The social discharge of such duties renders necessary *the setting apart of* STATED *times*. And while the love of saints for each other, and their mutual joy in the Lord, where really known, will always lead to the desire of frequent opportunities for communion, the kindness of God in the enjoined sanctification of the Sabbath by man, has made provision to some extent for the means of its existence, and for its enlargement. The fixed and permanent appointment of this hallowed day, to be especially employed with and for himself, unites them together in a bond of holiest fellowship.

The divine appointment of the Sabbath, therefore, as it is of universal obligation, contemplates also the need of all—has regard to the circumstances of every class—and is enforced by considerations of general application. And although those in the various classes of society may not *equally* require periods of rest, since some can better bear a continuance of fatigue than others, and all are not under the same necessity of being greatly occupied either corporeally or mentally,—and although the other opportunities of men for spiritual contemplation also differ,—yet, by one general enactment, God has been pleased to make weekly provision, to some extent, for the necessities of all in the discharge of duties which are relative as well as personal, and social as well as private.

It is not, then, that in the observance of the Sabbath we give any thing to God, but that he has sanctified and blessed it for a day of good to us,—therein providing at once help against the enemy without, and against our spiritual foes within. Calling man to see his need of God, and to find his help on high, and taking him out from the bustle of worldly business, and from the undue ardor of occupations, self-imposed for worldly objects, it disentangles him from many scenes in which the corrupt heart finds more naturally the occasion of sin, while it brings him into circumstances, and places him in an attitude, and speaks in a language of truth more easily comprehensible, telling of a present God, and of his desire and power to bless, —and although it does not thus create a spirit of heavenly mindedness, it is at least fitted eminently to call up thoughts of God, and to suggest motives for prayer and reasons for praise.

"The Sabbath was made for man;" and in whatever aspect seen, is an institution bearing in its very nature the impress of divine beneficence. It makes provision for the body as well as for the soul—is a preservative of human comfort, health, and life, of which unintermitting toil proves so destructive—and it secures, by Heaven's appointment, opportunity for more undisturbed communion with the Father of our spirits It is, indeed, not only the belief of all who imagine the Sabbath to be changed from the seventh to the first day of the week, but is also the acknowledgment of an author denying the existence of any Sabbath under the Christian dispensation, and who sees the weekly holiday at present observed as only an appointment of human expediency, that "whatever difference of opinion may have hitherto prevailed respecting the theological question, it may safely be affirmed, that the expediency of intermitting public labor one day of the week is on all sides readily admitted."*

Among those professing the Christian name, there are none, indeed, who question the heavenly origin of the day of rest, whatever doubts may have been cast upon its continuance,—nor are there any who impugn the wisdom and love of its original appointment, however they may suppose the purpose changed it was designed to serve. Proposing therefore somewhat fully to investigate the subject, we specially solicit the attention of such as seek the glory of God their Saviour, with prayer to him for guidance.

If "the expediency of intermitting public labor one day in the week" is admitted by all, surely God imposes no burden upon us by declaring *which* day of the week that shall be. And if besides the purpose of bodily, and mental, and spiritual rest to us—the assumed ground of such expediency—he has conjoined another purpose, in no way inconsistent with it, and because of that other purpose has blessed the day of his own choice, a special reason for our preference of it will thus be afforded, because of that blessing belonging to no other day. And it is of importance that we seek to be conformed to the mind of God, assured that we cannot improve on that which comes from him, while our deviations from what is really of divine institution, in whatever they consist, must necessarily be for deterioration. We have therein the divine wisdom on which to rest; and to every dutiful child, what bears the impress of our Father's hand will come with acceptable testimony to its value, the perception of which will be reason sufficient for his love and acquiescence. It is, indeed, when in such a spirit alone, that God can communicate fully of his mind. Ever rejoicing, therefore, in his love, desiring his counsel, and certain that his will is best, the people of God, when rightly exercised, will testify by their ready and hearty obedience, that they have no higher aim and no greater pleasure than to do the things which please him, esteeming and proving this the channel appointed for their blessing. They will not account his will a heavy yoke imposed upon them, the desire of escape from which would lead them to devise reasons to persuade themselves and others, that some different way of their own is equally good or better than the Lord's, rendering return to the divine appointment a matter of indifference or wholly unnecessary. As in the case of the children of Israel, they will hear it as the expression of deepest interest in their welfare, when Jehovah says, "Observe and hear all these words which I command thee, *that it may be well with thee*, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God."—"What thing soever I command you, observe to do it; thou shalt not add thereto nor diminish from it."—"Keep therefore the words of this covenant, and do them, *that ye may prosper in all that ye do*." Deut. xii. 28, 32; xxix. 9. If we at all understand the purpose of our Redeemer, the disciples of Christ will recognize the voice of truest friendship in the expression of his desire concerning them. "If ye love me, keep my commandments."

God's design in requiring implicit subjection to his holy law is very different from that of the despot who takes pleasure in demanding at the hands of inferiors that which he knows he has the power to enforce. God's authority is interposed only that we may "do that which is good and right;"—and it is so interposed that it may "go well" with us. And who that has felt and witnessed the constant readiness which there is in the spirit of man to depart from the right path, does not perceive it to be the cause of deepest thankfulness for the divine kindness, that, besides his voice in man's conscience, testifying to the truth, God has in his blessed word farther and distinctly intimated his holy will, that we may yield obedience to it. It is of his grace that he has shown the path of life,—that he has set up a boundary line, that we may not pass over; or, perceiving our departures, we may be taught to return. When we do come to know our wanderings from "that which is good and right," we will rejoice in being furnished with that testimony of divine love ever pointing to the path of righteousness which is the path of peace, —and practically, as well as theoretically, we will prove that we feel our need of God, and delight in finding him in all things, at whatever expense of worldly ease or worldly pleasure.

* Modern Sabbath Examined, (London,) p. 3.

MISSIONARY INTELLIGENCE.

The following interesting items of Missionary Intelligence were communicated at the monthly Concert in Boston on the first Monday evening of December. They relate mostly to the missions of the American Board of Commissioners, but will be read with satisfaction by Christians of all denominations. We copy from the Boston Traveler.

CHINA.—There are fifteen missionary stations in China under the care of the American Board, from one only of which have letters been received since the last Concert. From *Amoy* station, under the care of Messrs. Doty and Holman, information has been received as late as July 9th. At this station the missionaries have on Sunday from 40 to 70, and a Bible class of from 10 to 20 stated Chinese attendants, among whom there are 4 or 5 serious inquirers, and one or two hopeful converts to Christianity. The missionaries say that within a few miles of Amoy there are hundreds of populous villages to which they might have easy access, and among whom 50 chapels might be immediately opened, if the men and means were furnished. Within the same limits an indefinite number of day schools might also be established, with the most encouraging prospects of success; and the trifling expense of about $100 each a year would cover all the expenses.

SIAM.—More oral religious instruction has been communicated by the missionaries during the past year than ever before. Three natives have been recently received into the church at this station. The Siamese are a community of readers, and greatly do the missionaries need an abundant supply of Bibles and Tracts.

MADRAS.—A letter from Mr. Winslow mentions the recent reception into the Mission Church, of two natives. The question of *caste* is exciting great interest at this station, and indeed throughout Southern India. The prejudice of caste is exceedingly strong, and some, even of the Christianized natives, have refused to partake with their Christian brethren of a lower caste. The missionaries are determined to break down this prejudice. A year ago they found it necessary to exclude from their church-fellowship four of their native members, for refusing to eat with their brethren of a different caste; recently, these excommunicated persons have returned and made confession of their faults, and have been received again to the Christian Church.

ADMEDNUGGER.—At this station, too, the question of caste is becoming one of deep interest. A man has recently been received to the Church of a lower caste than any previously connected with it; and it is a question of interest—How will it be regarded and treated by those of superior castes, particularly the Mohairs, the caste next above this?

CONSTANTIONPLE.—Affairs at this mission remain much as they were at previous dates; inquiry among the Armenians continues unchecked; and opposition and persecution for the Word's sake also continues.

SYRIA.—The latest dates from this mission are to September. Every thing then was encouraging for the missionary operations among the inhabitants of Mt. Lebanon.

WEST AFRICA.—The intelligence from the mission at the mouth of the Gaboon River, is of the most painful character. It will be remembered that about eighteen months since, a French ship of war arrived off King Glass town, and proposed to purchase the country—the King refused to sell. Soon after the King was visited by an agent of the French commander, (though unknown as such,) and being plied with intoxicating liquors until drunk, was then presented with what the agent said was a friendly letter to the King of the French, inviting him to send his vessels to the Gaboon River to trade; Glass was induced to sign this letter. This document, however, proved to be a deed of his country to the French, and under this deed they threatened to take immediate possession of the country. Glass remonstrated, and sent a protest to Louis Philippe and Queen Victoria. English merchants interested themselves in the affair, and it was hoped that the French Government would disown the doings of their naval agent when apprized of the circumstances of the case—but recent events have disappointed all our hopes. A French naval force arrived in the Gaboon River early in the summer, and demanded possession of the territory. A bombardment of the town followed a refusal to surrender, and the missionary premises were not exempt from this attack so long as the U. S. flag were flying over them. The general result was, that the inhabitants of the town were driven away and all missionary operations suspended. The latest accounts are from Monrovia, whither one of the missionaries had retired, and bears date Sept. 4th. A more full account of the matter is daily expected from Mr. Bushnel, the only remaining missionary at this station.

GREECE.—The latest intelligence from this mission is of the highest importance. Mention has been made on a previous occasion of Mr. King's "Defence," lately published at Athens. Having been attacked in the Smyrna papers, last Autumn, for an alledged attempt of proselytism in that city, he replied through the public papers of Smyrna and Athens. He was soon charged, however, with speaking against the Virgin Mary; and to this accusation he also replied, but not in such a way as to satisfy his enemies. He went directly to their own Fathers, to Saint Epiphanius, and quoted his language in proof of his own doctrines. The controversy continued for some time in the public papers, when Dr. King thought it advisable to publish his defence, mentioned above, a book of some 209 pages, with large quotations from the Greek Fathers, which were directly opposed to the prevalent opinions of the Greek Church in regard to the Virgin Mary, the use of images, transubstantiation, &c. This book was distributed at Athens and elsewhere, and caused no little stir among the ecclesiastics. The Holy Synod took the matter in hand, formally excommunicated Dr. King, and called upon the Government to arraign him before the civil tribunal. The Government complied with his request, and he was arraigned accordingly. Being brought before the proper officers, he was required to answer certain interrogatories, and to hear the accusation; an account of which will be found in the Missionary Herald for December. At the latest advices Dr. King's trial had not taken place.

MONEY WELL EXPENDED.

Capt. S. C. S., of Portland, was one day passing through one of the streets in Boston, when he saw a poor sailor lying on the side walk, with his feet in the gutter, in such a position as to endanger his limbs, if not his life. Capt. S. pulled him out of the gutter, aroused him, and by degrees got his history. He was from a good family, who resided in the eastern part of Maine, had been well educated, and exhibited now the wreck of a brilliant intellect and an amiable disposition. He had been sick, he said, had staid his time out in the Charlestown Hospital, and had that morning been discharged without a cent, and in so feeble a state as to disqualify him to go to sea again at present. "Then why don't you go home?" said Capt. S. "I cannot pay my passage; I have no money," answered the desponding sailor. "Have you found any body who would give you any breakfast?" said the Captain. "No;" was the reply, "but I found a man who gave me something to drink, and, as I was very weak and very hungry, the liquor overcame me; but I am not so much intoxicated as I seem to be; I have my senses perfectly well." "How much will take you home," inquired the Captain. "There is," said the tar, "a vessel lying at the wharf, which will take me within two miles of my home for one dollar, and I would go if I only had the money." "Now, shipmate," continued Capt. S., "give us your hand. Look me straight in the eye. Now promise me, upon the honor of a sailor, that you will never drink any more of the poison-stuff, and I'll give you some breakfast and pay your passage home." The sailor clasped his emaciated fingers around the rough hard hand of the Capt., and pronounced the pledge. Capt. S. handed him a bill, and saw him safe in the nearest public house, and went his way.

Some three years after, as Capt S. was passing along Exchange street, in Portland, some one behind him called out—"Cap'n; I say, Cap'n: Hallo, Cap'n." Capt. S. turned around, and a well dressed stranger grasped him by the hand, and inquired if he knew him. He confessed he did not recollect ever to have met him before. The stranger, after several ineffectual attempts to refresh his memory, finally brought to his recollection the scene narrated above, and confessed that he was the sailor to whom he had thus acted the part of the Samaritan, and insisted on restoring four-fold for the money which had been bestowed on that occasion. All remuneration was refused, and the young man was exhorted to go and do likewise. "I will with all my heart," said he, as the tears gathered to his eyes; "but I owe *you* a debt I can never discharge. I have never broken my pledge, and by the help of God I never will. I went home after you left me, and by the entreaty of my friends, I commenced trading, and am now here to purchase goods. I have been prospered in business, and have been lately united to the woman of my choice. You have saved my soul and body, for I have lately been made acquainted with the blessed Saviour of sinners. O, if my poor old father could get hold of your hand, he would almost wring it from your body for gratitude." The generous heart of the Captain was melted, for he loved the Saviour too. The flood-gates of his soul were opened, and they wept together like two children, shook hands again, exchanged a hearty "God bless you," and parted.

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LAW AND GOSPEL.

NUMBER FIVE.

We have seen that *nine* out of the ten precepts of the Decalogue are founded in the relation which men bear to God as his *creatures*, and in their relation to one another as *fellow creatures*. The *fourth* of these precepts we have reserved for a separate consideration. Concerning this a doubt might arise, whether it belongs to the same relation with all the others. But even if a doubt *should* arise, the facts that it was, like all the others, spoken by God himself;—that it was, like all the others, graven in stone with God's own finger;—that it was, like all the others, placed in the ark;—and that, in common with all the others, it thus stands out in bold relief from the rest of the laws given to the Israelites,—will go far towards neutralizing the force of such doubt. The most careless observer cannot but feel, that there must have been *some* reason for drawing the line of demarkation so strongly around the Decalogue; and he will naturally think, that the fourth commandment must therefore have some property in common with all the others, by reason of which it is entitled to the same regard.

For the sake of convenience in our reasoning, let us divide this commandment into two parts, of which the first shall contain the *mandate*, the second, the *ground*, or *reason* of the mandate. The first part then will read thus:—"Remember the Sabbath day to keep it holy; six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

The second part is as follows:—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

We have remarked concerning the precepts of moral law, that for the most part they so obviously take cognizance of the great primary relation to which they belong, that the dullest intellect at once perceives it. Now should such a person read the first, or *mandatory* part of the fourth commandment only, it is possible that he might not discover that it is founded in the natural relation we sustain to God as his creatures. What is there in his own nature, or in God's nature, that renders it necessary for him to rest after having labored six days? So far as bodily fatigue is concerned, his own nature prompts him to rest whenever he is *tired*, whether that is after an interval of six, or of three days, or even of one. A man who labors ten hours every day for six days, may need to rest all of the seventh day; but let him labor but eight hours a day under the same circumstances, and he will *not* need it. His bodily energies are just as well restored by deducting two hours from his labor each day, as if he were to rest the whole of the seventh day. In fact there is a gain by it of four hours in the course of the week.

Again, so far as the spiritual exercises of the Sabbath are concerned, what is there in our own nature that renders it necessary for one entire day in seven to be devoted to them? The Christian does indeed feel, that his soul is refreshed, and its strength renewed, by such a course. But he also experiences the same result from the consecration of other portions of time to such exercises. There is little doubt, that if two or three hours each day were abstracted from the ordinary business of life, and spent in devout spiritual exercises, the result would be a prosperity to the soul quite as great, as that which now results from the dedication of a whole day. Indeed we are not sure but religion would be the gainer by such a course.

We utterly repudiate the popular argument, which makes bodily rest and spiritual refreshment the great ends of the sabbatic institution. That they are *concurrent* ends we admit; and in this view, the God-breathed humanity of the institution, and its faith-cherishing character, are clearly manifest. But if these were the *only* ends, it would matter but little, which day of the seven were set apart for the purpose; or even whether any thing more were done than the separation of a part of *every* day. Indeed, from the reading of the mandatory part of this law, it would be difficult to discover, which day of the hebdomadal cycle is intended. For although the definite article *the* does appear to indicate some particular day, yet unless that day is infallibly ascertained from some other source, or the exact point from which we must extend our reckoning clearly fixed, we are still left in uncertainty.

But this uncertainty is entirely removed by the second part, which gives us the *ground* or *reason* of the law. We have here a fixed point, from which our reckoning shall extend; viz. *the* day in which God rested from his work of creation, which, as the merest child can see, was the *last*, or *seventh* day of the first week of time. This then was *the* rest, or Sabbath, of the Lord our God; that is, the rest which he observed. *Because* he rested on this day, *therefore* he "sanctified it." Common sense can see—indeed any degree of intellect above idiocy can see it—that the blessing was not put upon a seventh day, or seventh part of time *indefinitely*, but *definitely*, upon the last or seventh day of the first week of time. Hence our reckoning point is sure—nothing can be more certain.

Now it is clear, that the law requires us to keep holy *that* day, upon which God has put the blessing. If not that particular day, the *reason* of the law has no force at all, and the whole second part of the commandment is a useless appendage.

Let it not be objected here, that the second part of the commandment gives the reason for the *relative order*, in which labor and rest shall succeed each other, but not for the *definite period*, which shall be appropriated to each. That which we are required to keep holy, by doing no work therein, is "*the* Sabbath [rest] of the Lord thy God;" which means, if there is any meaning in language, the rest which "the Lord thy God" OBSERVED. The day of rest is fixed; and the days of work are fixed, and called by the prophet "the six working days." Ezek. 46: 1. It is a shame, and speaks little for the candor of our titled divinity doctors, that they will, in face of the perfect transparency of this law, continue to talk about "the seventh part of time"—"one day in seven"—or, as the "Permanent Sabbath Documents" has it by an evidently studied evasion, "labor six days and rest ONE." *

THE SABBATH FOR THE GENTILES.

As it is argued by many that the Sabbath was made for the Jews only, and not for the Gentiles, would it not be well to examine this subject, and see whether there is not a Sabbath intended for the Gentiles as well as for the Jews? And I argue that there *is*, for the following reasons:—

1st. In Isaiah 56: 6, 7, we find these remarkable words, "And the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, *every one that keepeth the Sabbath from polluting it*, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for my house shall be called an house of prayer *for all people*." Now if this gospel prophet, Isaiah, does not include "all people," both Jews and Gentiles, in this scripture, then I do not understand language.

2d. The "LORD of the Sabbath" himself says, "The Sabbath was made for man." Mark 2: 27. The word *man* here cannot well be applied to the Jews only, but must refer to "the human race." See Webster.

3d. The Gentiles *actually need the rest of the Sabbath*. Exod. 23: 12. "On the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and *the stranger may be refreshed*." Thus we see and know the moral necessity of the rest of the Sabbath. We learn the same also from the practice of almost all nations, in observing some day as a Sabbath or rest-day.

4th. If the Sabbath was not intended for the Gentiles, then why did the "Gentiles" ask Paul to preach for them the "next Sabbath," as in Acts 13: 42, 44? And if these Gentiles, in their keeping the Sabbath, had got hold of something that did not belong to them, why did not Paul correct them?

5th. The "first tabernacle was a *figure for the time then present*," [that is, a figure of the first dispensation,] "*in which were offered both gifts and sacrifices*, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in *meats* and *drinks*, and *divers washings*, and *carnal ordinances*, imposed on them *until the time of reformation*." And the second tabernacle was a figure of the gospel dispensation—the time now present—in which was kept the law of God, the ten commandments, written by the finger of God upon the tables of the covenant; showing us, beyond all controversy, that this law of God, the ten commandments, is intended for the gospel dispensation, and is "holy, and just, and good." Compare Heb. 9th ch. with 1 Kings 8: 9.

6th. The coming of Christ did not destroy, disannul, or "make void the law." But he rather claimed the law of the ten commandments as a law of the kingdom of heaven—Matt. 5: 17 to 19—and assures us that not one jot or tittle can pass from the law till heaven and earth pass away. No, not even the words, "The seventh day is the Sabbath of the Lord thy God." These commandments are all truth; "thy law is *truth*." "All his commandments are *sure*; they stand fast for ever and ever, and are done in truth and righteousness." Therefore "the law is spiritual," and "the righteousness of the law," [the true intent and meaning of it,] "should be *fulfilled* in us, who walk not after the flesh but after the Spirit." Rom. 8: 4.

7th. "And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isaiah 66: 23. And if this is to be the joyful state of society after the "new heavens and new earth are created," then let every individual of the human family keep the seventh day—yea, let them *all*, as the primitive Christians did, "*rest the Sabbath day according to the commandment*." Luke 23: 56.

Now if these seven reasons are not sufficient to show clearly that the seventh-day Sabbath was made for the Gentiles, as well as for the Jews, it is intended to give more reasons when called for. C.

NEW YORK HEBREW BENEVOLENT SOCIETY.—The last number of "The Occident" contains a full account of the 24th Anniversary of this Society, which was held at the Apollo Saloon on the 5th ult. From statements made by the President, it appears that when the Society was chartered there were only 500 Jews and a single synagogue in this city, whereas there are now over 10,000 Jews and nine places of worship. The objects of the Society are charitable, consisting chiefly in supplying weekly allowances to poor families during the winter, and aiding poor emigrants in finding business. The receipts of the past year amounted to $3,500, and the expenditures to about the same sum. The Society has also a permanent fund of $3,000, together with a few lots of ground, and hopes in a few years to have funds which will suffice to erect an asylum for the aged and poor of that people. Among the speakers at the meeting we notice the names of Jonas B. Phillips, Rev. Isaac P. Labagh, and Mr. George Lyon. The whole exercises were of an exceedingly interesting and enthusiastic character.

THE JEWS IN RUSSIA.—The Rev. Dr. Lilienthal, of St. Petersburgh, who has been connected with a mission among the Jews, under the auspices of the Emperor of Russia, is now on a visit to this country, and has addressed one or more meetings of Jewish Societies. He represents the condition of the Jews in Russia as being wretched beyond conception. Heretofore they have enjoyed the liberty of following the religion of their fathers, but they are not without fear that even this privilege will be denied them, so that the only alternative will be to renounce their religion. The editor of the Occident, speaking of this matter, says: "How strange that at all times, and in all ages, we meet persecution! To-day it is the Inquisition of Spain; then a Philip in France; an Edward in England; and now again, a Nicholas in Russia, aims—which God forfend—to raise his hand against a larger mass than ever the sword threatened before, since the destruction of Jerusalem. O! is this the freedom of which our men in Germany and France boast? Need we not wish for the Messiah to raise up the standard of freedom?"

MISSION AMONG THE JEWS.

We have received a Circular from the Board of Directors of the American Society for Meliorating the Condition of the Jews, which sets forth their plans and operations, with the reasons for their renewed and enlarged patronage. It seems that the Society has rented a large and commodious building in this city, part of which has been fitted up as a Jews' Chapel, and the remainder appropriated as a residence for the members of the City Mission, a Seminary for the education of candidates for missionary work among the Jews, and a Home for inquirers into the truth of Christianity when cast off by their kindred. As Superintendant for the Institution, the Society has secured the services of Rev. Mr. Lichtenstein, a Christian Israelite, who has for some years labored among the Jews in France. The Board have also employed Rev. John Neander, another Jewish convert, who has recently come from Germany to this country, by invitation, to engage in their service. This gentleman now resides in the mission-house, but intends, as soon as he has acquired greater facility in the use of the English language, to itinerate as a missionary in the other great Atlantic cities. These arrangements—which are deemed essential as preparatory measures for successful labor among the Jews—have been made at considerable expense, and can be continued only by an increase of the income of the Society. Hence the Board have ventured through this Circular to solicit aid from all evangelical Christians to carry forward and enlarge their operations. There are several stations in this country which they deem it important immediately to occupy; and there are various ways of advancing the cause, through the publication of tracts, &c., which they are anxious to adopt. Nothing seems to be wanting now but funds, and these they hope will be forthcoming as soon as the want is made known.

THE VERMONT OBSERVER.—Some weeks ago, we commented upon an article in the Vermont Observer, touching the imprisonment of Plymon Seaver, and supposed the matter would end there. But in a subsequent number of the Observer, the editor informs us of what we did not know before, that the "Recorder justifies Seaver," and thereupon proceeds to say, that before entering upon a discussion of the subject, we must answer certain questions about whether human government is of divine appointment—whether *the Bible* should be *the basis* of such government—and whether, if the Sabbath was protected by penal enactments in days of old, it ought to be so now? We have only to say, that we have thought of all these questions long ago, and presume we should answer them to the Observer's entire satisfaction. But suppose we should enter upon a long discussion about them, it is evident that we must in the end come back to the simple question, *What law*, BASED UPON THE BIBLE, *has Plymon Seaver broken by working on Sunday?* To this question, we think no satisfactory answer can be given. Now, although it might be very amusing to the editor of the Observer, to go round Robin Hood's barn in getting at this question, we should think all the while of what we were coming to, and should therefore feel an almost irresistible aversion to the discussion. If, however, the editor of the Observer is still anxious to try his steel with us, we will not refuse him a chance, but give him due notice, that we shall expect him to discuss and answer the real question at issue between us, namely, "*What law*, BASED UPON THE BIBLE, *has Plymon Seaver broken by working on Sunday?*"

AN OLD CHARGE REVIVED.—The Voice of Jacob tells of a traveler in Germany, who seized a girl about eight years old, and confined her in his vehicle. Some peasants observed him, and followed, exclaiming, "A Jew has been kidnapping!" The child was recovered, and the kidnapper given into custody. Upon examination, he was proved to be not a Jew but a Christian. Notwithstanding this, the ignorant populace still insisted that he was a Jew, and that his base act was prompted by a thirst for Christian blood!

THE PENNY MAGAZINE, republished by J. S. Redfield, has reached the 15th No. Nine more parts will complete the series—containing an immense amount of valuable matter.

SOUTHERN ABYSSINIA—NO. 2.

Travels in Southern Abyssinia, through the country of Adal to the Kingdom of Shoa, during the years 1842 and 1843. By CHARLES JOHNSTON, M. R. C. S.

SHOA NEEDS EVANGELIZATION.

In Major Harris' Highlands of Ethiopia we have detailed the creed and sacred calendar of the Alexandrian Church, as the faith and order of the present Shoan Church. Respecting this matter Mr. Johnston says:—

"Whilst in Ankobar, the capital of Shoa, I read a considerable portion of Ludolph's Ethiopic History, a work left in charge of Dr. Roth, the naturalist of the British Embassy, by Dr. Krapf, the church missionary, when he returned to Egypt. I had the opportunity of reading the whole book upon the doctrine of the church contained in Ludolph; and also the interesting Almanac appended to it; but the former is such an evident compilation of what ought to be the faith of the Abyssinian Church, rather than what it ever was, or is at the present day, that I consider any abstract, or account of the Christians of Shoa, founded upon it, would be one of the grossest impositions that could be palmed upon the reading public. I dare not, in fact, attempt any elucidation of the faith professed by the King and the monks of Shoa. They certainly have no universal creed, nor any articles to define what is orthodox belief, and what is not. The chief principle of religion with the heads of the church in that country, seems to be, to think as the King does. I confess myself, therefore, unequal to the task of giving any account of the Christian religion in Shoa.

"It must be observed, however, that in matters of church ceremony the Shoans affect the formulary of the Alexandrian Church. But even on this subject a great schism exists, by the contemptuous disregard of tabots, robes, and all outward show whatever, with which the Tabeebar sect celebrate their worship. Blacksmiths, potters, carpenters, in fact all manufacturing artisans, are called Tabeebs, and from this circumstance, when first I heard of their mysterious rites, I considered that they would be found to be a community of free-masons. Now, I give them the credit of practicing the primitive customs of the early church of Christ, as it approaches very much to that simple worship of God which, from internal evidence contained in some of the letters of St. Paul, we may suppose to have distinguished the meetings of Christians in the apostolic age.

"It is a peculiar feature of the worship in this country, that all religious buildings should surmount some earth overtopping mountain;—and all churches that I have seen, are so situated, except the meeting-houses of the Tabeebar sect; who do not pay that respect to ancient superstitions that still influences the other Christians of Abyssinia.

"I never saw the members of *any* church less bigoted than the Christians of Shoa; but I am given to understand, that more to the north, less toleration is exhibited towards Mahommedans and individuals of other faiths."

The people of Shoa are described as comely in their persons; of good natural parts; domestic in their habits; kind and hospitable to one another and to strangers; but superstitious and ignorant of letters, and all the life-giving doctrines of the holy gospel; and priests and people are shockingly addicted to debauchery and licentiousness.

But few individuals are educated except for the church; and the qualifications required for that are so meagre, that it is often the case that the ability to recite the ever-repeating formularies, is sufficient to dispense with a ready knowledge of the letter.

The English Church Missionaries, Messrs. Isenberg and Krapf, prepared some school books, and a geography, which were published by the Church Missionary Society, together with parts of the Scriptures; and both Christians and Mahommedans evinced considerable desire to obtain these publications.

Major Harris makes a great parade of a commercial treaty effected by himself between the King of Shoa and the Queen of Great Britain; but by Mr. Johnston's account, it appears that the King of Shoa was offended at the conduct of the Embassy for infringing upon his prerogative, and some difficulty occurring between them on account thereof, Mr. Scott, a member of the Embassy, admitted to Mr. Johnston, that the King did not know the purport of the paper he had signed; and had only been made aware of the new responsibilities he had incurred, by a sharply-worded expostulatory letter, written by Dr. Krapf, the missionary, at the dictation of Major Harris.

"Any idea of granting public benefit at the expense of his prerogative, was never entertained for a moment, the intentions of the King being limited to showing personal favor alone; which he is ever ready to concede *even now*, to English travelers, much as he complains of the conduct of the Mission in Shoa as regards their political misdoings; more especially of the great insult offered to him by the unfortunate letter before alluded to, and which was worded so unguardedly, that the King, on receiving it, might well, considering his great regard for Dr. Krapf previously, turn to him and say, in a tone that implied more of sorrow than of anger, 'Did you write that, my father?' * Who can help regretting the great mistake of the missionary, in calling political aid to his assistance, though he erred solely by his zeal to extend his opportunities of conferring good upon his fellow men? He grieves now for influence founded upon respect that is gone forever."

On the whole, we are more than ever interested in a mission to Eastern Africa; but feel more than ever the need of ample information upon all the policy of Shoa and other adjacent countries; and this we hope soon to obtain. S. D.

* The appellation by which the clergy of Shoa are addressed.

DESECRATION OF SUNDAY.—A custom prevails, it is said, among the country towns and villages of Canada of holding public auction regularly on Sundays, immediately after service. This has, at last, become the subject-matter for much discussion among the professors of religion in that quarter. Rev. Mr. ROWMAN, a Divine of the Episcopal persuasion, has notified his congregation that he will administer the Lord's Supper to no one who makes a bid on such occasions.

DOINGS IN CONGRESS.

We gave last week the principal doings in Congress up to Tuesday noon, Dec. 2, when the President's Message was presented.

The House of Representatives was in session on Wednesday and Thursday, when it adjourned over to Monday, for the purpose of giving the Speaker time to select the Committees. B. B. French, Esq., was elected Clerk of the House; Newton Lane was re-appointed Sergeant-at-Arms; Mr. Whitney of Illinois was appointed Doorkeeper; and Messrs. Ritchie & Heiss were chosen Public Printers. A Memorial was presented from certain citizens of the United States, residing in the Territory of Oregon, praying for the establishment of a distinct territorial government, to embrace Oregon and its adjacent seacoasts. There was a motion in the House to revive the old Rule, whereby all Petitions, &c., relating to Slavery, were formerly laid on the table, without reading, reference, or any consideration whatever. The motion was lost by a vote which gave a cheering sign of progress in public sentiment.

In the Senate nothing of general interest was done, except that the reports from the different departments were read and ordered printed. On Thursday the Senate adjourned over until Monday.

A SABBATH CONVENTION, so-called, was held in Philadelphia last week, at which were present many delegates from the city and adjacent villages. There seems to have been great difference of opinion as to the propriety of petitioning the Legislature upon the due observance of Sunday, and the debate upon that subject was quite animated. The Rev. Dr. Bethune opposed appealing to the Legislature, and several other reverend doctors advocated it. We have not learned what was the final decision of the Convention; but we are glad to notice, as an omen of good, that there were found among its members some who doubted the policy of attempting to make men religious by legislative enactments. If the Legislature has made laws which hinder the free exercise of religious preferences, let it be petitioned to unmake such laws as soon as possible. Or if any new laws are necessary to secure to all the privilege of acting according to the dictates of their consciences, let petitions be forwarded for the passage of such laws. But if a set of men, who are abundantly protected in holding their own religious views, wish also for the passage of laws which will compel others to practice like themselves, then it is time for the friends of religious freedom to refuse to sign or countenance petitions which aim to secure the passage of such laws.

THE COLORED ORPHAN ASYLUM, located in the vicinity of this city, held its ninth anniversary on Monday evening last. The exercises consisted chiefly of recitations and singing by the orphan children connected with the Asylum, and were of such a character as to evince great proficiency and respectable talent. Rev. Dr. Vermilye varied the exercises by an address, in which he alluded very feelingly to the abject and degraded condition of colored orphans, who are permitted to roam at large, instead of being gathered into some such institution as the asylum, where they can receive that instruction and training which will fit them for happiness and usefulness. He said there were many who looked upon the colored race as having no intellectual capacities, but the sight of the children present, and the advancement which they had exhibited, refuted the theory. Indeed, although he had attended many exhibitions of a similar nature, he had never been present at so good a one as this. He therefore recommended the institution to the public as worthy of their highest confidence and support. The present number of children in the Asylum is 139. The number admitted since its opening is 262.

THE CHRISTIAN PARLOR MAGAZINE for December comes to us with its usual variety of choice original matter. The principal articles are, "The Jews and their History," "Rambles about Paris," "Sketches of Life in the City," "The Domestic Revival," and "The Primeval Forest." The plate of "The Holy Family" is well executed and appropriate.

A CLERGYMAN DROWNED.—The Rev. Thomas Robinson, a local preacher of the Methodist Episcopal Church, residing in Anne Arundel county, near the head of Severn river, met an untimely death on *Saturday* morning. Our informant states that he was thrown into the water by the upsetting of a small boat, and that he managed to reach the shore by swimming, but in so exhausted a condition from the intense cold, that he shortly afterwards expired.

ACKNOWLEDGMENTS.

To the Editor of the Sabbath Recorder:—

I wish to acknowledge, through the Sabbath Recorder, the following sums received on behalf of the Seventh-day Baptist Missionary Association, they being part of a considerable subscription to be paid prior to the next Anniversary of the Society.

Plainfield, N. J., 7th 12th mo., 1845. S. D.

Shiloh, N. J.		Caleb A. Davis	25
John T. Davis	$10 00	H. Davis	12
Jane Davis	2 00	*Marlborough, N. J.*	
William T. Sheppard	3 00	David Randolph	$5 00
Eunice S. Randolph	1 00	Dea. Mark Moore	1 00
Henry Clay Randolph	05	Freewill Offering	78
Ethan B. Swinney	3 00	*Piscataway, N. J.*	
Benjamin C. West	1 00	Jacob R. Titsworth	$1 00
D. D. Sheppard	3 00	Eliza Clawson	25
Lewis Davis	2 00	Isaac S. Dunn	50
Ellis A. Davis	1 00	C. M. Dunn	25
Anna Davis	1 00	Elizabeth S. Dunn	12
Ruth F. Ewing	1 00	Harriet M. Dunn	12
Reuben Davis	3 00	Sarah Ann Dunn	12
Edith Sheppard	1 00	Elizabeth Dunn	25
Joseph A. Bowen	2 00	Asa Dunham	25
Belford E. Davis	50	Sarah Wheeler	18
Joseph West	50	*Plainfield, N. J.*	
John W. Davis	1 00	Randolph Drake	$2 00
Eli Davis	1 00	Phineas Randolph	1 00
Sarah Johnson	25	Randolph Dunham Jr.	50
For American Sabbath Tract Society.			
Asa Dunn	$1 00	Reuben F. Randolph	$0 12

General Intelligence.

FOREIGN NEWS—15 DAYS LATER.

By the Cambria, which reached Boston] on Friday last, English papers were received to the 19th ult.

The political news is of very little importance.

Cotton remains about the same as at our previous advices, and the Grain Market has been well sustained, but we do not gather that flour or grain have actually advanced.

It is understood that the British Cabinet has determined *not to open the ports of that country for the free admission of Grain at present.*

The failure of the potatoe crop in Ireland continues to create a sensation among Statesmen as well as the poor.

American Wool appears to command much attention.

Trade in the Manufacturing Districts is represented as comparatively prostrated.

Puseyism is still advancing in Great Britain. Rev. R. A. Coffin, vicar of St. Mary Magdalen, and student of Christ church, Oxford, has joined the Roman sect; also Rev. Mr. Brown, curate of Bawdsey, Suffolk; several university men at Stonyhurst are secretly apostates from the church of England; and at a church consecration in Leeds, Dr. Pusey and his friends refused to sign a declaration of loyalty to the church of England and aversion to Popery.

The youngest daughter of the Earl and Countess of Jersey, Lady Adela Villers, eloped from Brighton on the 5th ult. with Capt. Ibbertson, of the 11th Hussars. They were married at Gretna Green on the following day. The affair created considerable excitement in fashionable circles in London.

The Railroad Speculation.—The London Times has published a document relative to the railway interest of this country, which has excited much interest and a good deal of alarm. The document exhibits the astounding number of 1,263 projected companies, to carry out which will require nearly two-thirds of *the national debt of England!* Even the deposit of ten per cent, will alone absorb £53,336,300. It further appears that there are 47 railways completed, representing a capital of £70,680,887. In the course of construction there are 118 lines of railway, to complete which, even with the preliminary power of borrowing one-third on debenture, will absorb £67,359,325—so that the invested capital in rails, leaving entirely out of view the new announcements, is already the enormous sum of £113,612,018! But if the old, the new, and the announced undertakings are added together, with the ten per cent deposit, we have the incredible sum of £649,583,790 required for this branch of trade alone. [European Times.

France.

It appears from a report of the Minister of Marine that the total loss of the late conflagration at Toulon was about 3,165,000 francs.

Prince de Joinville has again become a father, the Princess having presented him with a little boy, whom the King created *instanter* Duc de Ponthievre. This little child—a mere squalling infant—has been gravely dubbed in pompous official accents at his birth, a "high and puissant prince!" High and puissant prince—what next? And yet this is royality.

Spain.

At Valencia there have lately been more troubles, and the city has been declared in a state of siege by the military authorities of the district.

The harvest of this country has been abundant, and general surprise is felt that the English Government does not send here for the supplies of which it has need, in preference to France, Germany, or Russia.

Germany.

The excitement among the German Catholics still continues. Ronge travels from town to town, addressing large numbers, and gaining new converts. He has not yet been arrested for publishing obnoxious pamphlets, and it is now said that he will not be. The General Synod of the Free Scotch Church has addressed a letter to the German Catholics of Berlin, expressing their sympathy with them. While blaming their profession of faith as too vague, it offers them its aid and succor. It is not known whether the German Catholics will accept this offer of pecuniary subsistence, as they did a similar proposal from the Anglican Church.

A violent quarrel between the Government and the new Archbishop of Cologne, similar to that which raged some time ago, appears on the eve of breaking out.

In Germany, generally, the harvest has been very fair. Potatoes have suffered cruelly from the malady.

A marriage has been resolved upon between the Archduke Stephen of Austria and the Princess Olga, daughter of the Emperor Nicholas. The lady is the most beautiful princess in Europe, according to all accounts, and is the darling child of her stern, iron-souled father. The Archduke is cousin to the Emperor of Austria, son of the Palatine of Hungary, and is himself Viceroy of Bohemia. The marriage was once before arranged, but was broken off in consequence of the young Archduke refusing to change his religion. The Emperor Nicholas has at last consented not to insist upon this point. It is the first time a similar concession has ever been made by the imperial family of Russia, and it is considered most important in a political point of view.

Greece.

Athens, 25th Oct.—It is said that twenty Greeks were recently massacred by the Turks on the frontier. The Journals state that it is important to bring this fact to the public knowledge, for if a Turk is killed an outcry is raised as if the Ottoman Empire was in danger, but the murder of a Greek is spoken of as a natural occurrence.

Turkey.

A fire took place at the Dardanelles on the 25th, which consumed all the Greek and Hebrew houses, 40 Turkish and 80 Armenian, a number of stores, a synagogue, and two mosques. It is stated that not less than 600 buildings have been destroyed.

French Africa.

The latest news from Algeria is rather unsatisfactory. It appears that Abd-el-Kader has carried away several of the disaffected tribes from the territory of Algeria, and established them in the Morocco territory, where, according to the French accounts, they are preparing to make war in favor of Abd-el-Kader against the Emperor of Morocco. There seems to be no doubt that Abd-el-Kader is endeavoring to gather together as many of his old subjects as will follow him, for the purpose of founding a sort of wandering sovereignty within the Morocco frontier.

It is said that the French government intend to send 20,000 men to Africa before the month of February.

A rumor is afloat that Abd-el Kader, having been surprised, and compelled to flee, his horse, in descending a steep hill, fell and crushed the Emir to death.

Abstract of the Postmaster General's Report.

The following facts are taken from the Report of the Postmaster General, just presented to Congress.

The number of Postmasters appointed during the year, ending June 30, 1845, was 3033; deaths and resignations 1897; removals 753; commissions expired 14; new Post Offices 352.

During the year 516 contractors were fined to the amount of $10,521 50.

The revenue during the year was $4,289,841 80
" Expenditures 4,320,731 99

Net revenue after deducting the commissions of Post Masters, contingent expenses, &c. is $2,942,-217 27.

The Postmaster General believes there will be a falling off forty-five per cent in the receipts of the current year, and that there will be a diminution of the means of the Department of $1,328,-997.

The saving from former rates in New England and New York in transportation, the current year, is $232,732.

The Railroad service is only one-tenth of the whole, while they charge one-fifth of the whole.

Should there be a similar saving in letting the contracts to other districts to that effected in the Northern, it will amount in 1847, '48 and '49, to $1,005,732.

Compensation to Postmasters and for Post Offices during the year ending 30th June, 1845, was $1,409,875 18. Over 2000 Postmasters resigned on account of the new law.

The Postmaster General mentions a case of fraud on the Post Office where in one envelope, on which $1 50 had been paid, there were counted 100 letters enclosed, which would have amounted to $10 00.

The P. M. G. thinks the single sheet system should be restored or reduced to a quarter of an ounce for a single letter.

The great weight of the mail is by carrying printed matter. It composes nine-tenths of the mail, yet pays only one-tenth of the expenses.

He proposes the following reform:

5 cents each single letter under 50 miles.
10 " " over 50 and under 300.
15 " " over 300 This to continue till 1848, when the pesent rates shall be restored.

He recommends the former rates on newspapers, periodicals &c. with right to send them out of the mail. He urges a pre-payment of letters in all cases. He advises a limit to the number of exchange papers between Editors. He recommends the restriction of franking privileges to the old ground.

The number of letters not called for, the first quarter, under the new law, was 300,000.

Morse's Telegraph to Baltimore, with Professor Morse's salary, costs $3244, and the receipts only $413 44.

The National Treasury.—It appears, by a letter from a Washington correspondent of the Journal of Commerce, that the receipts from the Customs for the fiscal year ending 30th June, 1845, will exceed $27,500,000; from Public Lands $2,000,000; miscellaneous and incidental sources $163,998,56; making in all, over $29,-700,000.

There was a balance in the Treasury 1st July, 1844, of $7,857,379 64, which added to the receipts, will make a total of over $37,500,-000. The expenditures for the same time were about $30,000,000, which leave a balance in the Treasury of above $7,500,000. In the items, the expenditures under the direction of the War Department were very large, being over $15,-000,000, or more than one-half of the whole expenses of the government. The civil list will not much exceed two and a quarter millions of dollars, and the foreign intercourse not half a million. The Navy Department has expended above $6,000,000; making upwards of $21,000,-000 for our active national defence.

"Statistics of the Woollen Manufactories in the U. States," have just been published by Wm. H. Graham, 158 Nassau st. The book purports to give the location, name of chief proprietors, No. of sets of condensing cards and strands, and kind of goods made in each Woollen Factory of the United States. Of these we learn from this book that there are 28 in Maine, (not including small wool-carding works,) 58 in New Hampshire, 141 in Massachusetts, 75 in Vermont, 40 in Rhode Island, 123 in Connecticut, 326 in New York, 10 in New Jersey, 101 in Pennsylvania, 4 in Delaware, 16 in Maryland, 18 in Virginia, 80 in Ohio, 9 in Kentucky, 6 in Indiana, 6 (small) in Michigan, 6 in Illinois, 7 in Wisconsin, 3 in Missouri, 2 in Iowa, 4 in North Carolina, 1 in South Carolina, 3 in Georgia, and 2 in Tennessee: Total in the Union, 1,042.

A Prediction Verified.—The Springs at Saratoga, N. Y., are situated in the original territory of the Mohawks, and are supposed to have been known and used by them before their discovery by the whites, (a party of surveyors,) which was about the year 1770. They were considerably resorted to, while the neighboring land was a wilderness, by our revolutionary troops, stationed at Saratoga. Dr. Tenney, of the army, 62 years since, (in September, 1783,) observed in a communication to a scientific society—"I think they only want a suitable introduction to the world, and some convenient houses for boarding and lodging of patients, to render them of important service to the country." How completely this prediction has been verified, we need not undertake to prove.

Novel Printing Machine.—A printing machine of a novel construction has lately been invented by Mr. George Schnebly, an engineer. It is called the Victoria Platten Printing Machine. The novelty of the invention consists in having but one large wheel and two cog wheels, one larger than the other. In the larger of these there is an eccentric groove, in which two shafts work, one on each side; the larger of the shafts forces up the platten, and the smaller carries the paper under the platten, and discharges and adjusts it. When the larger of these shafts is moving, the smaller one stops, and when the smaller one is moving the larger stops, and *vice versa*. There is also another contrivance attached to the smaller shaft, by which the type is better and more equally inked. It is capable at present of printing between six and eight hundred impressions an hour; a contrivance which, though not calculated to compete with steam printing presses, may be found useful in small establishments, it being a great improvement on the old press.

Why Mechanic Arts cannot flourish in Slave States.—In Slave States, the tendency of things is for land to accumulate in the hands of a few. The former occupants of the soil emigrate to new countries. Now B. is a saddler; he supplies twenty farmers with saddles; well, if no depopulation takes place, he may live on very well; but what are his children to do? Make saddles too? There is no one to buy—the father supplies the demand. Sell saddles in the great marts of commerce?—that is impossible, because Slave States do not afford roads and canals, and such facilities of transportation as the Free States. And if the roads were made, there is not division of labor and energy enough to enable the maker of saddles in Slave States to sell as cheaply as saddlers in the Free States. B.'s children are then left without employment; for all other trades are full, as well as that of saddle making. Hence, in the great mass of Slave States, free white laborers are necessarily impoverished. But suppose half of B.'s customers buy out the other half; B.'s means are reduced one half—he becomes poorer. Suppose one buys out the other nineteen of the twenty farmers, filling the twenty farms with slaves; then B. is ruined—he can't sell but one saddle—he is out of bread, and must move or die. Thus the tendency of slavery is to destroy every free white laborer, or reduce him to the physical necessities and mental subserviency of the black slave! The State loses her middle class; effeminate aristocracy ensues on one hand, and abject slavery on the other. This is barbarism! [True American.

Babies' Dolls.—We see it stated in an English paper, that 17,000 sacks of sawdust are consumed annually, in London, for stuffing dolls alone. Also, that one toy manufacturer has been known to purchase three thousand pounds worth of doll's eyes at one time—that one hundred and eleven persons are constantly employed in one manufactory, in making small sized donkeys—and, that as much timber is annually consumed in making wooden horses for children to ride upon, as would be required in a first-rate ship of war. This is certainly doing a large business, though it be for small matters.

The Farmer.—The situation of the Farmer is that in which the Almighty placed his people in their days of comparative innocence, and to that situation many of his laws refer; and when in the fullness of time the Messiah came, it was to the shepherds that his advent was announced by a chorus of angels. It was chosen by the Almighty for his people under the old dispensation, and they were the earliest recipients of his favor under the new. Agriculture conduces to health and competence, and in giving these, it gives all this life can bestow, and if rightly improved, they will open to him a glorious future.
[Quincy's Address.

Labor to Make a Watch.—Mr. Dent, in a lecture delivered before the London Royal Institute, made an allusion to the formation of a watch, and stated that a watch consists of 992 pieces, and that 43 trades, and probably 215 persons, are employed in making one of those little machines. The iron of which the balance spring is formed, is valued at something less than a farthing; this produces an ounce of steel worth 4 3-4d, which is drawn into 2,250 yards of steel wire, and represents in the market £13 4s; but still another process of hardening this originally farthing's worth of iron, renders it workable into 7,650 balance springs, which will realize, at the common price of 2s 5d each, £946 5s, the effect of labor alone. Thus it may be seen that the mere labor bestowed upon one farthing's worth of iron gives it the value of £959 5s, or $4,542, which is 75,-980 times its original value.

Poverty.—Start not at the labor doom of honest poverty; it is to poverty that we are indebted for the discovery of a new world; it made Franklin a philosopher; Hogarth a painter; and Napoleon the conqueror of Europe. The mightiest minds that ever astonished the world were nursed in the vale of poverty; that was their incentive to action, their stimulus to glory and immortality. Pine not, then, at your lot, if you be poor and virtuous; a large fortune to a giddy youth, is the most painful judgment an indulgent heaven can inflict upon man. The inordinate love of wealth, so fatally prevalent in modern times, when with a great majority, riches are a test of respectability, and cash a token of worth and virtue, a cloak to screen from crime—is worse than blear-eyed famine, more fatal than the festering folds of purple pestilence. Mourn not, then, that you are poor—push your faculties into a holier sphere, and reap abundant stores of mental gain in the extended field of an enlightened mind. [Fisk.

Family Recipes.—We are indebted for the following, to a lady of Utica, whose skill in the art of housewifery, we have reason to know, is not often excelled:—

To make Johnny Cake.—Take two large cups of meal, one cup of flour, and one cup of sour milk, one egg, one table spoonful of molasses, and a tea spoonful of saleratus, dissolved; mix thoroughly, and add sufficient sweet milk to cause the batter to spread in pans; then bake in the usual way.

Rice Puddings.—One cup of clean rice, and nine cups of new milk, a piece of butter the size of a small hen's egg, a little salt, and sweeten to suit taste—some add a few raisins and a little spice or lemon. Bake in a slow oven, but do not bake dry. It is best eaten when cold.

Cure for Scalds and Burns.—The best remedy I ever saw applied was a linament of soap, made by mixing fresh slaked lime and sweet oil; it is an excellent article and should be in every family. So says a subscriber to the Farmer and Mechanic.

Cure for Diarrhœa.—A tea cup full of rice well browned and made into a beverage, will cure the most obstinate case. Take a cup full of the beverage once in 20 or 30 minutes until the third or fourth time, then wait an hour or two and repeat.—*Ib.*

Henry Morgan of Aurora, Cayuga Co., has recovered a verdict of $32 against David C. Stewart, late County Treasurer, for damages occasioned by the refusal of Mr. S. to furnish him with a copy of the Natural History of the State for which he had subscribed.

SUMMARY.

The difficulty among the Cherokees is assuming a serious character. Two men have been killed, and several others wounded. Indignation against a gang of desperadoes, is assigned as the cause, and it is said that a decree has gone forth to slay all the relations of the Starrs from two years old and upwards.

Mr. Christopher Sewell, of Boston, died a few days since from the effects of smoking segars to an immoderate extent. He had often consumed thirty a day, which pernicious practice brought on so great a debility, that he died from the rupture of a small blood vessel.

One hundred ladies of Washington have subscribed $5 each, to be expended in the purchase of wood to be distributed amongst the poor during the winter.

The exports from Ohio, of its various productions, are expected to reach 910,000 barrels of flour, and pork; cattle, wool, &c., amounting to $11,800,000, and this is regarded as a low estimate.

From fifty to sixty thousand pounds weight of lead mineral have been raised by eight miners in one day in Illinois. The mineral sold at $22 per thousand. Taking fifty-five thousand as the amount raised, it would make the product of one days labor of eight men, one thousand two hundred and ten dollars. This is the most profitable day's work ever performed in the mines.

The Journal of Commerce states that the quantity of Onondaga salt made last year at the State Salines was 3,127,500 bushels. Mr. Spencer, the writer of the letter of which an extract was published in the Journal, was late Superintendent of the Salines. Mr. Spencer expresses the opinion that he can make salt at the Saltville, (Va.) Springs, at a cost not exceeding 5 cents per bushel, and that he can make coarse salt similar to Turk's Island, for a cost little exceeding that price.

A specimen of paper made from broom corn stalks has been shown in Philadelphia. The Philadelphia Inquirer alludes to it as an excellent article, remarkable for toughness, flexibility and body, and another important matter, offered at a very low rate.

Some enterprising citizens of Springfield, Ill., at the head of whom is Senator Semple, are forming a company to run a line of steam prairie cars between Alton and Springfield. They have been engaged for some time in experimenting upon the feasibility of the project, and entertain full confidence that they can run a car over the ground at the rate of ten miles an hour, drawing four times the weight of the engine.

The profits of the house of Rothschilds for the last year, amounted to more than one hundred and twenty millions francs, and its accounts, when last balanced, showed an active capital of 720 millions of francs, or about 145 millions of dollars. This house has made forty millions francs profit on the shares it held in the great Northern railroad.

The Brooklyn Eagle publishes the call of the 'Long Island State Convention,' who are invited to meet at the house of Samuel Vunck, Prospect Hill, to take such measures as will be necessary for immediate action for making Long Island a State independent of the State of New York—the number of inhabitants on the Island being nearly equal to that of Delaware and Rhode island together.

Within the week fifteen hundred bushels of potatoes have arrived in this city from England. It is said that at the present prices the shippers realize a very handsome profit. We are fully of the opinion that farmers should not depend too much on getting high prices for their produce next spring.

A most dangerous counterfeit of the Mexican Dollar has made its appearance, and is well calculated to deceive even good judges of coin. The counterfeit consists of two plates of silver, of the value of 12 1-2 cents each, over a piece of copper or brass. The plates are distinct from the copper; the base and pure metals are not mixed, and hence the counterfeit will stand the trial of chemical agents. The mint marks, figure, &c., are of course stamped upon the pure silver plates, which are joined on the edge of the dollar so neatly as to defy scrutiny. They are of the date of 1845.

Quite a fierce newspaper controversy is now going on in Alabama, about the bearings of Negro-Trading, economically viewed, and the propriety of the passage of a law in that State to prohibit the introduction of slaves. One of the great arguments alledged in favor of such a law is, that the "negro-trader monopolizes the whole market, and to all intents and purposes, is protected, while a suffering debtor is thrown heels over head out of the market and left to the rigid exactions of the law."

The amount of money received at the land office at Green Bay in September, was $13,307. In October, $24,718. This is something after the fashion of the memorable days of 1837.

About $25,000 had been paid in at the Dubuque Land Office for land, mostly by actual settlers, during the first twelve days of the last month. There is a continual stream of emigration to and through Dubuque, from Eastern and other States, which terminates on the fertile vacant lands of Dubuque and the adjoining counties.

In St. Louis, Mo., there are thirteen saw mills in operation, propelling eighteen saws, and which supply weekly, about 300,000 feet of boards.

A magnificent gray Eagle, measuring six feet from the tip of each wing, was captured near Van Wie's Point, a few days since. It was a noble bird, and sufficiently felt its importance, as those who ventured too near it could feelingly assert.

An India rubber factory in Providence manufactures 600 pairs of shoes daily. The India rubber being first mashed, is dissolved in camphene, and passed several times between two iron rollers. It is then run off in a very thin web, by passing it between heavy rollers upon cloth, where it is kept in place until several layers are made, so as to obtain the desired thickness. During this operation the material is kept warm by steam. One girl makes from 10 to 15 pairs of men's rubber shoes per day after the material is prepared.

PLAINFIELD FAMILY SCHOOL.

THIS Institution will commence its Winter Session on Monday the 27th of November. The course of instruction embraces all the solid branches of education, and is designed to prepare boys for college or mercantile pursuits. The French and Spanish languages, both written and spoken, are also taught on the most approved principle. References and other particulars will be given on application to J. O. MAURIAC, Principal.
Plainfield, N. J., Oct 20, 1845.

DIED,

At Bowentown, N. J., Sept. 30, 1845, Ammorilla, relict of Dea. Jedediah Davis, in the 77th year of her age. She made a public profession of the name of Christ, and united with the Seventh-day Baptist Church at Shiloh, N. J., Nov. 1804, nearly 41 years ago. She survived her husband more than 16 years. Many are living who can attest to her prompt and punctual attendance on the means of grace and the ordinances of God's house. For nearly a year before her death, she was prevented from attending by ill health and increasing infirmity; for the last two weeks of her life she was entirely helpless. She departed in an easy and tranquil manner, like one going to sleep. In her was seen an example of a remarkably meek and quiet spirit, adorning the profession she had made, and exemplifying in her life the precepts of the gospel of Jesus her Redeemer. A lasting memorial of her, and her beloved partner in life, will remain with the Church, in the form of a silver cup used at the Lord's table presented by them, with their names engraven thereon, A. D. 1820, and corresponding with one presented by Hannah Marten of Newport, R. I., A. D. 1751.

In Shiloh, N. J., Oct. 15, of congestive fever, Phebe, wife of Caleb S. Hall, in the 35th year of her age. She was a member of the Shiloh Church, and well adorned her profession.

In Shiloh, about the same time, Abigail, daughter of Lewis F. Randolph, deceased, in the 16th year of her age.

In Shiloh, on the 6th inst., Reuben, son of Abel S. Tomlinson, in the 18th year of his age.

LETTERS.

Samuel Davison, Andrew Babcock, Charles H. Stillman, Elbridge Eddy, Isaac D. Titsworth, Sanford P. Stillman, R. T. Green, John Whitford, Halsey H. Baker (Jan. 4, 1846.)

RECEIPTS.

Scott—James Hubbard, Ezra Babcock, George M. Frisbie, $2 each; Eld. Russell G. Burdick $1.
Shiloh, N. J.—Edward A Crossley, Mariah Woodruff, D. D. Sheppard, J. Bowen & D. B. Bonham, $2 each; C. S. Hall $1.
Brookfield—Welcome Babcock, Daniel Brown, $2 each.
Persia—Elbridge Eddy, D. C. Burdick, $2 each.
South Branch—J. L. Thurston $4; C. Wheeler $2.
Berlin—Jared Green $2; Thomas Davis $1.

☞ Our friends will have noticed, that our receipts for a few weeks past have been alarmingly small—too small by far to meet our current expenses. Many thanks are due to those subscribers whose remittances at an early period in the volume have enabled us to go on thus far comfortably; and we trust that those who have not made their remittances, will only need to have the subject suggested in order to secure for it their prompt and cheerful attention. We are on the eve of closing the old year and beginning the new. What better time could be selected to square up old accounts and begin new ones? Will our delinquent friends let us hear from them on this subject?

CENTRAL ASSOCIATION.

The 2d Semi-Annual Session of the Central Association will be held with the first church in Verona, on the third and fourth days of the week, Jan. 6th and 7th, 1846. Introductory discourse by Eld. G. M. Langworthy, or Eld. Elias Burdick, his alternate. There will be two Essays or Tracts presented for examination. One on Communion, the other on Baptism. All Missionaries employed by the Association will then make their reports, and farther action will be taken relative to Missionary Operations. The subject of obtaining legal protection in the enjoyment of the Sabbath, from the Legislature, will probably come before the Association. The Agent of the American and Foreign Bible Society has given notice that he will be present, and with leave will present the claims of that Society. A full attendance is very desirable.
JAMES BAILEY, Rec. Sec.
DeRuyter, Nov. 27, 1845.

NOTICE.

A Quarterly Meeting will be held with the Church in Scott, N. Y., commencing on the 6th day of the week before the fourth Sabbath in December. The churches associated, and other churches, and brethren are invited to attend.
JAMES BAILEY.

PRICE CURRENT.

ASHES,		Do. box	11 00 @12 00
Pot, first sort	3 7	Do. cast. p.	10 00 @11 00
Pearl	45	Do Albany, piece	8 @ 18
CANDLES.		Plank, Gal	33 00@40 00
Mould, tallow lb	9 a 11	[pine, M ft	
Sperm, east and city	27 a 29	Scantling pine	14 00@16 20
Do Patent	— a 38	Do oak	30 @ 35
COFFEE.		Timber, oak, cu ft	25@ 37
Java	9 a 11½	Do Ga yel pine	35@ 40
Laguira	7¾a 9	Shingles, 18in.	1 75@ 2 00
Brazil	6¾a 7¼	Do. cedar, 3ft	20 00@22 00
St. Domingo	5¾a 6¼	Do. do 2ft.	—@17 50
DOMESTICS.		Staves, w o	@45 00
Shirtings brown ¾	5 a 6½	pipe M	
Do do ⅞	6 a 7	Do do bbl	28 00@
Do bleached	7 a 9	Do r oak hhd	27 00@28 00
Sheetings b'wn 4-4	6¼a 8	Heading, w o	@45 00
Do do 5-4	10¼a 12½	Hoops	25 00@30 00
Do bleached 4-4	7 a 12	**MOLASSES.**	
Do do 5-4	12 a 15	New Orleans, gall	26 @ 30
Calicoes, blue	7 a 12	St. Croix	28 @ 30
Do fancy	6 a 14	Trinidad, Cuba	26 @ 27
Drillings, brown	— a 8¾	Cardn's & Mat'nzas	24 @ 25
Kentucky jeans	25 a 50	**NAILS.**	
Satinets	40 a 75	Cut, 4d a 40d	4 @ 4¾
Checks 4-4	8 a 12	(3d 1c and 2d 2c more)	
Cotton yarn, 5-13	15 a 16	Wrought 6d a 20d	10 @ 12
FEATHERS.		Horseshoes No 7 a 9	18 @ 20
Foreign, lb	12 @ 25	**PROVISIONS.**	
American, Live	30 @ 34	Beef mess bbl	7 75 @ 8 25
FISH.		Do prime	4 75 @5 25
Dry Cod, cwt	2 57 @ 2 62	Pork mess bbl	13 75 @13 87
Pickled Cod, bbl	3 00 @ 3 25	Do Ohio prime	10 12@10 56
Pickled Salmon tc	17 00 @	Butter, west pme	15 @ 17
Mackerel, No. 1 bbl	10 50 @12 25	Do. Orange co	18 @ 20
No 2 bbl	9 50 @10 00	Do order to good	12@ 14
No 3 bbl	6 50 @ 6 75	Hog's lard	8 a 8¾
FLAX		Cheese, Am lb	7 a 8
Russia, lb	9 @ 11	Hams smoked	8½ a 10
American	7½@ 8	Do. pickled	7 @ 7½
FLOUR AND MEAL.		Shoulders, smoked	6 @ 6½
Genesee	6 75@	Do. pickled	5½@ 5¾
Michigan	6 62½a	**RICE.**	
Ohio, Hey. & Ven.	7 25@ 7 51	Ordinary 100lbs	4 37 a 4 50
Pennsylvania	@	Good to prime	4 87 @5 00
Baltimore	6 62 @ 6 75	**SEEDS.**	
Richm'd c mills	7 51 @ 7 75	Clover lb. new	8 a 9
Do. county	6 62 @ 6 75	Timothy, tierce	12 00 a16 00
Brandywine	6 87 @ 7	Flax, rough	8 50 a 9 00
Georgetown	6 62 @ 6 75	Do clean	
Rye flour	4 37 @ 4 50	**SUGARS.**	
Indian Meal	4 — @ 4 12½	St Croix lb	7½a 9
GRAIN.		New Orleans	6½a 7⅞
Wheat W.	1 30@1 40	Cuba, muscovado	a
Do South new	1 25@1 35	Havana white	10a 11
Rye, Northern	82@	Do Brown	8½a 9
Corn Jersey	@ 80	**SALT.**	
Southern	@ 77	Turks Isl bush	a 33
Barley western	66@ 68	Bonaire,	32@ 33
Oats, Northern	51@	Rye, Northern	20@ 23
GLASS.		Cadiz,	20@ 23
English Crown 50 feet:		Liverpool, fine	1 35a1 45
6x8 to 10x13	3 50 @4 00	**SHEETING.**	
12x18 to 16x26	5 50@6 50	Russia, white, p.	9 00@ 9 50
Eagle and Columbian:		Do. brown	8 00@ 9 00
6x8 to 8x10	2 10@2 30	**SOAP.**	
10x14 to 16x20	2 70@3 00	N. York brown lb	3 a 6
HAY.		Castile	8½a 9
North River, 100lbs.	75@85	**SPICES.**	
IRON.		Cassia lb	17 a 17
Pig, Eng. & Sc. ton	41 a42 50	Cloves	33 a 3
Do Amer	37 51a 40	Ginger, race	a 6½
Bar do rolled	87 51a90	Nutmegs No 1,	1 30 a1 35
Do Russ PSI	100a 102	Pepper, Sumatra	10¾a 10⅞
Do Swedes	87½a90	Pimento, Jamaica	11 a 11¼
Do Eng com	76a80	**TEAS.**	
Do do refined	87a90	Imperial lb	35 a 90
Sheet E & Am lb	7ca 7½c	Hyson	45 a 88
Hoop do cwt	6¾a 6¾	Young Hyson	34 a 88
LEATHER (Sole.)		Hyson skin	20 a 60
Oak, lb	18 @ 22	Souchong	18 a 60
Hemlock, light	13 @ 14½	**WOOL.**	
Middle	13¼@ 14¼	Am Sax. fleece, lb	35a 33
LUMBER.		Do merino	30a 32½
Boards N R [M ft	35 00 @40 00	Pulled superfine	31 a 1
		S. Am. washed	20 @ 24
		Do. unwashed	5 @ 19
		African	8 @ 31
		Smyrna	10 @ 12
		Mexican	12½@ 1

Miscellany.

AUTUMN.

With what a glory comes and goes the year!
The buds of spring, those beautiful harbingers
Of sunny skies and cloudless times, enjoy
Life's newness, and earth's garniture spread out;
And when the silver habit of the clouds
Comes down upon the autumn sun, and with
A sober gladness the old year takes up
His bright inheritance of golden fruits,
A pomp and pageant fill the splendid scene.

There is a beautiful spirit breathing now
Its mellow richness on the clustered trees,
And, from a beaker full of richest dyes,
Pouring new glory on the autumn woods,
And dipping in warm light the pillared clouds.
Morn on the mountain, like a summer bird,
Lifts up her purple wing, and in the vales
The gentle wind, a sweet and passionate wooer,
Kisses the blushing leaf, and stirs up life
Within the solemn woods of ash deep-crimsoned,
And silver beech, and maple yellow-leaved,
Where autumn, like a faint old man, sits down
By the way side a-weary. Through the trees
The golden robin moves. The purple finch,
That on wild-cherry and red-cedar feeds,
A winter bird, comes with its plaintive whistle,
And pecks by the witch-hazel, whilst aloud
From cottage roofs the warbling bluebird sings,
And merrily, with oft-repeated stroke,
Sounds from the threshing-floor the busy flail.

O, what a glory doth this world put on
For him who, with a fervent heart, goes forth
Under the bright and glorious sky, and looks
On duties well performed, and days well spent!
For him the wind, ay, and the yellow leaves,
Shall have a voice, and give him eloquent teachings.
He shall hear the solemn hymn, that Death
Has lifted up for all, that he shall go
To his long resting-place without a tear.

LONGFELLOW.

Massilon's Sermons.

I see it announced in the Herald, that this invaluable volume of sermons has been published by Wait, Pierce, & Co., of Boston. So far as I know this is the first American edition, and I think the public owe a debt of gratitude to the publishers. The English prints are so rare and dear, that but few libraries contain these rich productions.—Massilon was one of the most eloquent preachers of any age, or country; and his published volume of sermons is among the richest, and best, viewed in every aspect, in the English language.

First, He dwells on the most solemn and practical questions in his discourses; on salvation—on the small number of the saved—on the uncertainty of righteousness in a state of lukewarmness—on evil speaking—on the delay of conversion. These are only specimens selected from a large catalogue, equally practical and important. It is with feelings of deep hnmiliation, that I turn from the mystical pulpit efforts of modern times, couched in cabalistic terms, written in classic style, redundant in figure, florid in language, dealing in dew drops and rainbows, and moonshine, rather than the practical saving truths of the gospel, to Massilon a *French* CATHOLIC BISHOP.—And this plainness is the more to be admired when we reflect that he was preaching before the dissolute court, of the most dissolute people of the world, the courts of France.

Secondly. Massilon cannot be imitated, his sermons, I ought rather to say, cannot be borrowed. He will fill you with noble thoughts, fire you with zeal, rouse your minds to an uncommon degree of energy, impress you with the awful solemnity and importance of gospel truth, and the ministerial work, but no sane man would think of attempting to play the plagiarist with him. His sermons are not made up of detached thoughts, beautiful of themselves alone; but they are a solid masonry of truth, from which no port can be dislodged, without marring the beauty, the symmetry, and proportions of the superstructure.

Thirdly. He never seems anxious to be eloquent, nor even to be conscious of the fact that he is.

In his whole volume of sermons I believe there is not one line of poetry quoted, not one merely classical allusion, no expression or sentence used solely for ornament; but words are used as the mere vehicles and garnature of his thoughts. No quotations therefore do him full justice; to be appreciated he must be read from beginning to end. I have commenced his discourse on the small number of the saved, with an interest which has increased as I have proceeded—have finished with trembling—closed the volume, and paced my study wrapped in solemn thoughts, and fearing least "after having preached to others, I myself should be cast away," and yet I could not tell what particular passages affected me. The fault of many, called good, *beautiful* speakers, is, that they betray at every step a solicitude for favor, for applause. They seem far more concerned to conform to all the fastidious notions in pronunciation, in gesture, in gracefulness of action, than to pluck men from ruin. Massilon seems like one charged with an important message from God, and with solemn earnestness he hastens to deliver it.

Bear with me if I close this hasty notice with a quotation or two from his sermon on death.

"The earth is like a vast field of battle, where we are every day engaged with the enemy. You have happily escaped to-day, but you have witnessed the fall of many who, like you, expected to survive; to-morrow you again must enter the lists, and who has told you that fortune, so capricious in regard to others, to you alone will continue favorable? And since you at last must perish there, are you prudent in building a fixed and permanent habitation on the very spot, perhaps, intended for your tomb?

Place yourselves in any possible situation, there is not a moment but may be your last, and has actually been so to some of your brethren; no brilliant action but may terminate in the eternal shades of the grave. Herod is struck amid the foolish and servile applauses of his people; no day set apart for the solemn display of worldly magnificence, but may conclude with your funeral pomp; Jezebel was precipitated the very day she had chosen to show herself in her greatest pride and ostentation, from the windows of her palace; no festival but may be the feast of death; Belshasser expired in the midst of a sumptuous banquet." Again, addressing the proud and titled, he says:—"Visit the tomb of your ancestors, in the presence of their ashes, to meditate on the vanity of all earthly things. Go ask what now, in those dark habitations of death, remains to them of all their pleasures, dignities and splendor? Open yourselves these gloomy dwellings, and, reflecting on what they had formerly been in the eyes of men, see what they now are; spectres whose presence you with difficulty can support; loathsome masses of worms and putrefaction; such are they in the eyes of men, but what are they in the sight of God? Descend, in idea, into these dwellings of honor and infection, and choose beforehand your own place; figure yourself, in the last hour, extended on the bed of anguish struggling with death—your limbs benumbed and already seized with a mortal coldness—your tongue already bound in the chains of death—your eyes fixed, covered with a cloud of confusion, and before which all things begin to disappear—your relations and friends around you, offering up ineffectual wishes for your recovery, and augmenting your fears and regrets, by the tenderness of their sighs and the abundance of their tears; reflect upon that sight, so instructive, so interesting; you then, in the dismal struggles of that last combat, proving that you are still in life only by the convulsions that announce your death, the whole life annihilated to you, despoiled forever of all your dignities and titles, accompanied solely by your works, and ready to appear in the presence of God." Such is Massilon. But I have only given a taste of his rich dainties. I hope the preachers will avail themselves of the opportunity presented, to possess this choice production of a rich mind. [Tr. Wes.

THE POWER OF KINDNESS.—Fenelon was a Roman Catholic, and Archbishop of Cambria, in France. He was a man of the finest feelings, of the greatest benevolence, and he uniformly practised the law, "overcome evil with good." He was kind and affable to the lowly, mild and courteous to the ignorant, philanthropic to the miserable, and ever gentle both to friend and foe.—The consequence was, that he won all hearts. His diocese was often the theatre of war—but the English, Germans, and Dutch even surpassed the inhabitants of Cambria in their love and veneration for him. At such times, he gathered the wretched into his residence and entertained them; for his known goodness had surrounded him with a power which even contending armies could not resist; and the consequence was, that his dwellings were safe, even when town and villages were lying in smoking ruins around him. The following is an instance of his great kindness: He observed one day, that a peasant, who had been driven from his home, and to whom Fenelon had given shelter, ate nothing. He enquired the reason. "Alas! my lord," said the poor man, "in making my escape from my cottage, I had not time to bring off my cow, which was the support of my family. The enemy will drive her away, and I shall never find another so good." Fenelon, availing himself of his privilege of safe conduct, immediately set out, accompanied by a single servant, and drove her back himself to the peasant. By thus walking according to the law of overcoming evil with good, he gained the affection of all. The peasantry loved him as their father—and, long after his death, their tears would flow when they said, "There is the chair on which our good Archbishop used to sit in the midst of us; we shall see him no more." What a crown of unfading glory the law of love gave man.

[Montgomery.

LOVE OF GOD.

The love of God is the truest key of knowledge according to that sublime aphorism of a great man. "The love of God is the light of the soul. It brightens the soul." It brightens the understanding as well as warms the affections; clears the head as well as enlarges the heart; and give to the soul an open and clear view of the greatest and noblest truths, in nature. It is the best teacher and instructor in theory, the best expositor of scriptures; the best resolver of doubts; the best distinguisher of the will of God; the best decider of cases of conscience; the best moderator and composer of disputes and controversies in religion; and in one word, as "the fear of God is the beginning," so the love of God is the perfection and accomplishment "of wisdom."

EDUCATION OF FARMERS' DAUGHTERS.

In the families of many farmers there are too many unprofitable hands. In the changes which, since the introduction of extensive manufactories of cotton and woolen among us, have taken place in our habits of domestic labor, some of the internal resources of the farmer have been dried up, and new occasions of expenditure introduced. I cannot better illustrate this matter than by a recurrence to a conversation which I had with one of the most respectable farmers in this country. "Sir," said he to me, "I am a widower, and have only one daughter at home. I have gone to the utmost extent of my limited means for her education. She is a good scholar, and has everywhere stood high in her classes, and acquitted herself to the satisfaction of her teachers. She is expert in all the common branches of education. She reads Latin and French; she understands mineralogy and botany; and I can show you with pleasure some of her fine needle work, embroidery and drawings. In the loss of her mother, she is my whole dependence; but instead of waiting upon me, I am obliged to hire a servant to wait upon her. I want her to take charge of my dairy, but she cannot think of milking; and as her mother was anxious that her child should be saved from all hardship—for she used to say the poor girl would have enough of that by and by—she never allowed her to share in her labor; and therefore she knows no more of the care of the dairy, or indeed of housekeeping, than any city milliner; so that in fact I have sold all my cows but one. This cow supplies us with what milk we want, but I buy my butter and cheese. I told her a few days since that my stockings were worn out and that I had a good deal of wool in the chamber which I wished she would card and spin. Her reply was in a tone of unaffected surprise, 'Why, father! no young lady does that; and besides, it is so much easier to send it to the mill and have it carded there.' 'Well,' I continued, 'you will knit the stockings, if I get the wool spun?' 'Why, no, father! mother never taught me how to knit, because she said it would interfere with my lessons; and then if I knew, it would take a great deal of time, and be much cheaper to buy the stockings at the store.'"

This incident illustrates perfectly the condition of many a farmer's family, and exhibits a serious drawback upon his property, and a great impediment to his success. The false notions that prevail among us in regard to labor, create a distaste for it: and the fact that, if the time required to be employed on many articles of household manufacture be reckoned at its ordinary value, the cost of making many articles of clothing would exceed that for which they could be purchased at the store, is deemed a sufficient reason for abandoning their production at home. In many cases, however, the time is turned to no account, but absolutely squandered. But the clothing, if not made, must be bought; and they who might produce it, must be sustained at an equal expense, whether they are at work or are idle.—*Fourth Annual Report American Central Board of Education.*

FALL WORK.

Cattle yards and Cattle—Haul into your yards a full supply of road scrapings, marsh mud, peat, mould and leaves from the woods, and whatever other perishable substances you can collect,—spread the whole over, taking care to have the outer edges higher than the centre. As soon as your pastures may become scant, confine your cattle in your yards of a night, taking care to feed them with some good succulent provender. It should be a main object with every farmer to have comfortable sheds or stables provided for his cattle, as by being kept dry and warm during the inclement weather of winter, much less food will answer.

Orchards.—As soon as your apples are gathered, prepare the following mixture and give your trees a painting—take in the proportion of 2 gallons of soft soap, 1 lb. of flour of suphur, and 1 lb. of Scotch snuff, mix the whole together, and apply it to the body and roots of trees above ground. This will not only destroy the eggs of inscets, but prevent injury from mice and rabbits.

Transplanting Orchards.—So soon as the leaves fall will be the time to plant out your orchard. In the selection of kinds be careful to get the best varieties and to buy from some well established responsible nursery man, in whose honesty you can confide Grounds intended for orchards should if possible, be ploughed twice, the second ploughing to be accompanied by the subsoil plough.

Working Horses, Mules and Oxen.—As the pastures no longer afford a full bite, let these valuable creatures be housed, well fed, and cared for. Animals that work should always receive generous treatment.

Ditching and Draining.—The time is favorable for these operations, and all who have lands which are too wet ordinarily for healthful culture, should go to work and have them forthwith ditched and drained. By so doing, the texture of such soils will be changed, and their capacity for production increased from 30 to 50 per cent, according to the degree of their present wetness.

Sheep.—If you have not already provided yourself with good covered folds for your sheep, do so at once. Sheep which are kept dry and warm will subsist upon one third less provender and yield much better fleeces than if suffered to endure the winter's frosts and snows unprotected.

Buckwheat.—Harvest your Buckwheat—as soon as dry thresh out the grain, and carefully put away the straw, adding a peck of salt to each ton; it will make excellent provender.

Out-houses of all kinds.—Let these be cleaned and white-washed.

Fall ploughing.—Stiff clays are always the better for fall ploughing, provided the ground is not wet when ploughed.

Corn Stalks.—Save these for provender for your cattle, if cut into short pieces and steamed, they are as good as clover hay for cattle.

Roots of all kinds.—Gather and put away these before the frost has a chance of injuring them.

Fences, Gates and Barns.—Submit these to close examination and thorough repairs.

[American Farmer.

"MORT! MORE MORT!"—Mr. ———, a mason by trade, having worked hard all the week, was disposed, while at church on Sunday, to refresh himself by a snooze. He had kept awake till the preacher had progressed some in his sermon, when he fell into a sound sleep, and dreaming in his sophorific obliviousness that he was about his work, he cried out, "*Mort! more Mort!*" The effect upon the congregation may be imagined. [Portland Argus.

THE OFFICE OF SCHOOLMASTER.

FROM THE AUTOBIOGRAPHY OF ZSCHOKKE.

It was with a real feeling of inspiration, that I entered upon the career of a school master, to me so venerable, in which I hope to become the herald of a noble era. Whoever nature herself has ordained for the instruction of youth, whoever feels himself willing to encounter, for the sake of the calling, thanklessness, contempt, and mortification, to him the dust of the schoolroom will be the noblest halo of glory. It was not, however, such considerations as these, it was the sight of my pupils themselves, which most roused in me the energy of zeal. I saw in them the repetition of my orphan childhood, for these children, transplanted into a foreign air, far from the familiar faces of home, among preceptors and tutors, instead of fathers and mothers, were almost orphans. The most perfect schools, academies and seminaries, are, after all, but necessary evils, miserable substitutes for a parental home. It is a very unnatural condition for children to be deprived of the little care and pleasures of comfort, sympathy, and confidence of domestic life. On this very account, I clung with the warmest affection to my adopted children. I pitied my own childhood in them, and easily became their playmate, their confident, the inventor of all their sports and plans, the guide of all their walks and excursions, the protecting genius of their busy and leisure hours.

MODES OF SALUTATION.—Greenlanders have none, and laugh at the idea of one person being inferior to another. Islanders near the Phillippines take a person's hand or foot and rub it over their face. Laplanders apply their nose strongly against the person they salute. In New Guinea, they place leaves upon the heads of those they salute. In the Straits of the Sound, they raise the left foot to the person they salute, passing it gently over the right leg, and thence over the face. The inhabitants of the Phillippines bend very low, placing their hands on their cheeks, and raise one foot in the air, with the knee bent. An Ethiopian takes the robe of another, and ties it about himself so as to leave his friend almost naked. The Japanese take off a slipper. Two negro kings on the coast of Africa salute by snapping the middle finger three times. The inhabitants of Carmene, when they would show a particular attachment, open a vein and present their blood to their friend as a beverage. If the Chinese meet after a long separation, they fall on their knees, bend their face to the ground two or three times, and use many other affected modes. They have also a kind of ritual, or academy of compliments, by which they regulate the number of bows, geneflexions, and words to be spoken on any occasion. Ambassadors are said to practice these ceremonies forty days before they appear at court.

TARTAR MARRIAGES.—A writer of the Cincinnati Chronicle says, in describing the peculiarities of the marriage ceremony in Tartary, that the preliminaries being settled, the nuptials are celebrated in the following manner. The bride, covered with a veil having hid herself for some time behind a screen in the room, comes forth and walks around with a grave and solemn gait, while some young girls bring her bread and honey; the bridegroom quickly enters, kisses her and exchanges rings, after which she bears the name of betrothed girl. She then returns behind the screen, when the married women put on the cap of a matron, which is much handsomer, and is supposed to be more fascinating than that which she wore before the betrothed. In the evening, when the bride and bridegroom are about retiring, the lady is obliged to pull off her husband's boots as a sign of her subjection to his will! If the husband becomes dissatisfied with his wife, he needs but to tear off her cap of a matron, and the sign is a complete divorce. The lady immediately returns to her father's house, where she is received with kindness. From this it appears that it is much easier to get rid of than catch a Tartar!

EDUCATING THE MASSES.—The idea of instructing and elevating the masses belongs to modern times; it opens up new doctrines to the world. The ancient legislators would not have comprehended it; the legislators of the middle ages would only have seen in it an impiety, as they considered that knowledge ought to belong only to the church; consequently, no people, up to the present time, has produced all that it might produce—I do not say in wisdom or in virtue, but merely in intelligence. This is a sublime spectacle which was wanting on the earth, and which is now preparing for future generations.

SENSIBLE ADVICE.—Some lady thus sensibly advises her sex:—The young married woman who would continue to exercise the same influence over the husband, that she formerly did over the lover, must make use of similar means. Too many young women imagine that they need no longer study to please when they have secured the husband; that they need no longer wear a happy smile on his approach, nor study neatness and taste in their daily apparel, but on the contrary meet him at every turn with a peevish fretfulness, and with apparel in disorder and neglect. Think on these things, young women, and by acting on them you will secure happiness to yourselves as well as to your husbands; you will never regret it.

AMERICAN WOMEN.—De Tocqueville, in his recent work, speaking of American women, says:—As for myself I do not hesitate to avow, that, although the women of the United States are confined within the narrow circle of domestic life, and their situation is, in some respects, one of extreme dependence, I have no where seen women occupying a loftier position; and if I were asked, now I am drawing to a close of this work, in which I have spoken of so many things done by the Americans, to what the singular prosperity and growing strength of that people ought to be attributed, I would reply—to the superiority of their women.

Robinson describes a fruit which grows on the shores of the Dead Sea, as resembling externally a large smooth apple or orange, fair and delicious to the eye, and soft to the touch; but on being pressed or struck, it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the rind and a few fibres. So it is with many specious theories, pompously and confidently proposed, each as the sovereign panacea of the world's ills. [Ohio Ob.

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SOUTHERN ABYSSINIA—NO. 3.

Travels in Southern Abyssinia, through the country of Adal to the Kingdom of Shoa, during the years 1842 and 1843. By CHARLES JOHNSTON, M. R. C. S.

ABYSSINIA IS AN IMPORTANT FIELD FOR CHRISTIAN MISSIONS.

All the eastern coast of Africa, and the interior nations included within the tropics, to the western coast, are known to have a numerous population, without the saving knowledge of the gospel of our Lord Jesus Christ, and now without a single evangelical missionary to open up to them the knowledge of the way of life. No other large portion of the world is at the present day so much passed by as this, no man caring for their souls. Abyssinia, at the present, has only a traditional Christianity, and is resting under a wretched weight of dark superstition. She has within herself, however, some important elements for moral renovation. Her ancient language, the Geez, or old Ethiopic, is the parent language of a number of modern tongues, spoken by a large part of that benighted population whose ancestors formed part of the ancient Empire. Of this language, Mr. Johnston says:—"The Geez character, as a syllabic alphabet, is the most correct of any with which I am acquainted, and the best suited for conveying exact sounds."

In this language the sacred Scriptures exist in parchment manuscript, a portion of which has been printed by the British and Foreign Bible Society, and the English Church Missionary Society, which would be a great assistance to the missionary scholar who should engage in the work of rendering them into modern languages. In this he would be farther assisted by the possession of Ludolp's Grammar and Lexicon of the ancient language in Latin, and a grammar and dictionary of the modern language in English, with the four gospels printed in Amharic—all to be had in London. And such is the affinity between the modern languages, that Mr. Johnston found a man from Berberaah, on the banks of the Nile, in Upper Egypt, who made himself perfectly understood in the Affuh language spoken by the Dankalli tribes around Tajoura.

South and west of Abyssinia, there are dwelling numerous distinct kingdoms, who are supposed, from their physiological characteristics, to be all of one race, which is called the Galla, and who were all originally pagans; but a portion of them are now Christians, and a part Mahommedans. Of these Mr. Johnston says:—

"One of the most remarkable traits of the Galla people is, the facility with which they appear to adopt the religious creeds of their neighbors. . . . It is very interesting, remark how readily the Galla people adapt their natural habits to the circumstances in which they are placed. . . . . This moral principle, however, whatever it may be, seems to promise an abundant harvest of converts to the zealous and intelligent missionary, who shall first appear as the apostle of Christianity among them."

We have been accustomed to regard the Mahommedan part of the world as almost hopelessly opposed to Christian efforts; but Mr. Johnston appears to think, that if Christianity were presented to them in its primitive simplicity, they would be a ready and willing people to receive it. He derives the origin of these people from countries farther in the interior; and of the pagan part of them, he says:—

"They worship a limited number of principal deities. Waak however, appears to be the supreme God, who made the world, and every inferior deity. Waak has no visible representative, but is every where, and exists in every thing. '*Waak segallo*,' (God knows,) invariably expresses ignorance of a fact, and the best definition of him I could ever get from the most informed Galla; I ever conversed with upon the subject was, that he was the unknown God. Waak is, I think, the only deity proper to the Galla people. . . . They have derived some knowledge of one or two of the principal saints worshiped by the Greek Church, (Abyssinian,) and according to their situation with respect to the Christians of Abyssinia or the pagans of Zingera, so is their religion modified by the errors or absurdities of their neighbors."

In connection with this view of the circumstances of the interior nations of Eastern Africa, Mr. Johnston gives information and conjectures of the deepest interest to ourselves in connection with our projected mission.

Major Harris supposed the river Gibbee, which rises northwest of Shoa, flowed into the Ghocab; but Mr. Johnston obtained very satisfactory information which proves it to be a branch of the Nile, and he has so laid it down on a map accompanying these volumes. The Ghocab he identifies with the Whabbee, which, as Major Harris represents, enters the Indian Ocean at Juba, under the equator; or, otherwise, he says it must be the great southern river that rises four or five degrees southwest of Shoa, and which flows into the Indian Ocean by many mouths about three degrees south of the equator; the principal of which appears to be that at Lamoor. This is called the Kalli.

"No traveler gives any account of this river, though certainly it is a most important one in connection with our future intercourse with the Highlands of Abyssinia. It is, as its name, Kalli, implies, a river of the black people, as the Assabi, or Zebbee, of the table land above, belongs exclusively to the country of a red race. The Portugese name, Kil limancy, is merely the addi ion of a word, signifying river in the Shankalli language, to the original Arian term Kalli. The sources of this river are upon the southern scarp of the Abyssinian table land, in the same manner as the tributaries of the Hawash arise upon the eastern border. . . . . A considerable degree of interest attaches itself to this river, and I could wish to see the attention of our geographers and politicians directed to its examination. All the red Abyssinian slaves, after a month's journey through the country, about the upper part of its course, are then embarked and carried down this river to Lamoor, to be carried away and disposed of in the Asiatic markets,

"There must, in fact, in this situation, be a most available road into the very centre of the continent of Africa, for I have seen Nubian slaves, who had been in the service of Zaid Zaid, Imaum of Zanzibar, that corroborated this statement respecting the transit of slaves across the table land of Abyssinia, from Sennaar to Lamoo on the Indian Ocean, and so to the market of Zanzibar.

"It is by this channel also, that Abashee colonies on the Malabar coast, of which Major Jervis has written some notices in a late volume of the 'Bombay Geographical Society's Journal,' are accredited. Those of the native Christians on the same coast whom I have seen myself, are decidedly of Abyssinian origin, and perhaps that religion may have been introduced into India by missionaries from that country. It was singular, that when an important and expensive political mission was about being sent into Abyssinia, some inquiries were not made respecting this southern route, along which a considerable intercourse at the present day exists between India and Abyssinia."

I suppose the Christians to whom Mr. Johnston here refers are the same of whom Dr. Buchanan speaks in his Christian Researches, where he says:—"It is probable that the Christian faith has been known in India since the times of the apostles; but we have authentic historical record for the following particular:—'When the Portuguese first arrived in India, they were agreeably surprised to find a hundred Christian churches on the coast of Malabar; but when they became acquainted with the purity and simplicity of their doctrine, they were offended.' They have preserved the Bible in its purity; and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship, throughout our Empire, on the seventh day; and have as many spires pointing to heaven among the Hindoos, as we ourselves."

Mr. Johnston's theory respecting their origin is that they are altogether Asiatic. We shall however keep this in mind, and hope for farther information respecting that people, whose faith and patience have been sorely tried in times past for keeping the commandments of God and the faith of Jesus.

These volumes throw before us wide and interesting fields of labor, and encourage us to expect that we shall soon find a field where our missionaries may enter upon the work of African regeneration with safety and success. If Shoa should be inaccessible by the Adal country, our own government have commercial relations with the Imaum of Muscat, whose colonial possessions extend to the very mouth of the Kalli river, which Mr. Johnston considers so important for a southern route into the interior of Africa; and at this time the United States Government has a consul resident at Zanzibar. We need only faith in God, and consecration to the work which our blessed Redeemer enjoined upon his people, and important stations will be open as fast as we are prepared to occupy them.

S. D.

GOLDSMITH IN LONDON.—Goldsmith's first residence in London, after his wanderings on the continent, was at a chemist's, Fishstreet Hill—he set up as a physician—could not live by it—accepted the ushership of a classical school at Peckenham, that he might have the means of subsistence—returned poor to London after a few months—contributed articles for the Monthly Review—rented a miserable lodging near the Old Bailey, the approach of which was by Break-Neck Stairs, where Bishop Percy visited him in a wretched room with one chair—there, as a bookseller's hack, he translated, compiled and edited, wrote prefaces and reviews, leading articles and squibs—his labors were incredible. Here he wrote the Essay on Polite Learning, and many other elegant and graceful things, which (as Bell justly remarks) have embalmed his memory forever in the grateful hearts of posterity. Years after this he became acquainted with Dr. Johnson and Sir Joshua Reynolds, and Edward Burke and Bishop Percy were his faithful friends. He soared at last into gay lodgings—gave suppers—and took some comfort. But bailiffs haunted him, small debts oppressed him, the fear of jail was ever before his eyes, his tailor's bills were as terrible as spectres to romance readers, and the innocent, gentle, playful, warm-hearted Oliver Goldsmith found a refuge in—"Death."

Were children accustomed from infancy to hear nothing but correct conversation, there would be but little need of their learning arbitrary rules of grammar—they would naturally speak and write correctly. Hence it is, that children of educated people are generally so much more easy and graceful in their conversation than the children of the uneducated. Our language, like our manners, is caught from those with whom we associate; and if we would have the young improve in this important part of education, we must be careful that they hear no vulgarism from us.

WATCHMAN! WHAT OF THE NIGHT?

"Watchman, tell us of the night,
What its signs of promise are?"

In yonder quiet dwelling, with vision bounded by the walls of a sick room, lies a Christian philanthropist. It is long since he has known active communion with the busy world. As the year is about to close, he looks out from the loop-hole of his retreat, and breathes the fervent inquiry, "Watchman, what of the night?" The murmuring of voices is heard in the distance, and a messengar approaches, saying, "Friend, of what wouldst thou gain intelligence? Dost thou inquire for the prosperity of Zion? Does thy heart linger by her fruitful fields, and abide by her desolate places?"

"Yea, thou hast judged rightly—first in my affections are the interests of Zion—dearest to my soul, loved more than all things earthly—

"If e'er my heart forget
Her welfare or her woe,
Let every joy this heart forsake,
And every grief o'erflow.
* * * * *
Mine the God whom she adores,
Her Redeemer too is mine."

Tell me of her conquests—acquaint me with her defeats and triumphs. I am nearing the celestial city. Angels beckon me hence. My *home* is on high. My friends and kindred, hopes and treasures, all are there. And ONE is there, who "saw me cast out in the open field of death," and as he looked, he healed and bade me live.—My faith apprehends him as the chiefest among ten thousand, the One altogether lovely. His love embraces a world—His offers of mercy are extended to the chief of sinners. Tell me, if thou knowest, who, during this waning year, hath believed his report? To whom has the arm of the Lord been revealed?"

Christian Pilgrim—would that I could gladden thee with a better report. But thou must know the *truth*. Far and wide 'Zion's hearths are desolate.' Her harps have been silent long. An enemy strong and mighty hath broken down her walls. Few of her sons and daughters wear untarnished, the livery of heaven. Few come to her solemn feasts. Few inquire at her altars the way of life. Dying men—those for whom Jesus groaned and bled, have turned from him in scorn, and hewn out to themselves broken cisterns that can hold no water.—There are weary and aching hearts, sad and care-worn visages, and scores with gay exterior, who rush for pleasures that continually elude pursuit, or grasp for wealth or fame, that whether attained or otherwise, plants deep the sting of disappointment; all, all reiterate the great truth that MAN IS A SINNER AND NEEDS A SAVIOUR; that nothing but to know God, and enjoy his presence, can satisfy the cravings of a deathless spirit. During the year the Death gate has been uplifted, and through it crowds have passed to endless bliss or woe. The watchman and their flocks have beheld this scene, and while some whose faith has enabled them to set a truer value upon things eternal, have grieved over mind thus lost for eternity, and exclaimed in the language of the prophet, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people," blood-guiltiness has stained the skirts of others, and marred their right and title to the tree of life, and an inheritance in the holy city.

But, in the midst of this moral darkness, God has not forsaken his disobedient and rebellious subjects. He has tried and proved, but he has not cast away his people. "Having loved his own which were in the world, he loves them unto the end." The year has been crowned with his goodness. Countless mercies from his hand have fallen like the drops of the morning, and to the eye of faith He has hung athwart the moral heavens, a bow of promise, beautiful as "the showery arch." The movements of his providence foretell a brighter day. The unchanging promises of his word indicate that retrogression among his chosen disciples, is not to be lasting—that the tide of death is to be rolled back—the prey delivered from the spoiler—the nations and kingdoms, possessions and talents of earth, are to be consecrated a willing offering to Him who shall reign till he hath put all enemies under his feet.

The moral enterprises of the day, report progress. Temperance is achieving new victories—pressing its way straight through the camp of its enemies, and though the wily foe still arrays his forces in the face of day, defeat is inevitable. The principles, the measures, and the laborers in this sacred cause, so far as they are right, command the conscience of the nation, and the co-operation of all the good—and so, although the wheels move more tardily, will it be in due time in relation to moral purity. Notwithstanding all that may be regarded as adverse, the records of the year prove conclusively that the cause is onward. The results of recent Legislative enactments in the states of Michigan, Pennsylvania, New Jersey, and Connecticut, are signs of promise. The increased list of petitions presented at the last session of the New York Legislature, the number and standing of the signers from the Metropolis, and other great centres of influence, indicate unequivocally, the rising tone of public sentiment.

The best portions of the secular and religious press are exerting a wide-spread and certain influence on this behalf. We learn by papers from Buffalo, Toronto, and elsewhere, that Grand Juries are moving in this matter. In some sections of the country the stronger sex are also coming to the rescue. A political paper from Syracuse, announces that 400 gentlemen of the place, (all voters,) have recently enrolled their names upon a moral reform pledge, requiring purity of heart and life, and united efforts to promote obedience to the laws of God. These too are signs of promise, for which the friends of reform may well thank God, and take courage.

Slavery—that direst scourge of virtue and humanity though seeking with eager haste to plant its iron hoof upon a broader territory, is nevertheless writhing amid its chains, and the public heart is beating with deeper and still deeper throes for the down-trodden and the dumb, The day of its doom is approaching. The God of the oppressed has heard their cry, and when he shall arise to judgment who shall contend with him?

The utterances of the Tract, Bible, and Missionary enterprises—the cause of education, and every kindred effort are "peace on earth, and good will to man"—and if the lever of prayer, and strong faith in God, shall guide and control them, each and all will be as ministering spirtis to the true interests of Zion, and though assailed by opposition, will continue their blessed influences until the welcome echo shall resound from land to land—

"Traveler! Lo, the Prince of Peace,
Lo, the Son of God is come."

Friend—thou mayst live, or die, with the peace of God ruling in thy soul, for Zion's King shall surely live to bring deliverance to his people. "The government is upon his shoulders." He will work and none shall hinder, until he shall have finished the superstructure that his hand is rearing, and placed upon it "the top-stone, with shoutings of grace, grace unto it."

Adv. Moral Ref.

From the Youth's Monthly Visitor.

WHEN SHALL WE PRAY?

Pray at the early dawn,
When the dew is on the flowers,
And offer to Heaven as incense pure,
The morning's rosy hours.
Pray when the heart is calm and free,
And the fetters of earth are cast from thee.

Pray at the noontide hour,
'Midst the weary toils of life—
So shalt thou gather strength and power
To succor thee in the strife.
Pray when thy burden is hardest to bear,
And thy heart is throbbing with anxious care.

Bend low in the dewy eye,
And pour out thy spirit in prayer,
And the voice that spake to the troubled sea,
Shall whisper sweet comfort there.
The tempest of passion shall sink to rest,
And the sunlight of heaven illumine thy breast.

Pray when thy cup of joy
Is sparkling to the brim;
Pray when with base alloy
The gold of life is dim.
Prayer shall win thee a treasure untold;
Better than treasures of silver or gold.

'Mid sunshine and shadow,
'Mid pleasure and gloom,
In the morning of life,
On the verge of the tomb—
Pray, ever pray, and good angels beside thee,
Shall watch o'er and shield from the ills that betide thee.

M. L. D.

AN ALLEGORY.

From Beecher's "Lectures to Young Men."

We are repeatodly warned against the strange woman's HOUSE.

There is no vice like licentiousness, to delude with the most fascinating proffers of delight, and fulfil the promise with the most loathsome experience. All vices at the beginning are silver-tongued, but none so impassioned as this. All vices in the end cheat their dupes, but none with such overwhelming disaster as licentiousness. I shall describe by an allegory, its specious seductions, its plausible promises, its apparent innocence, its delusive safety, its deceptive joys,—their change, their sting, their flight, their misery, and the victim's ruin.

Her HOUSE has been cunningly planned by an EVIL ARCHITECT to attract and please the attention. It stands in a vast garden full of enchanting objects. It shines in glowing colors, and seems full of peace and full of pleasure. All the signs are of unbounded enjoyment—safe, if not innocent. Though every beam is rotten, and the house is the house of death, and in it are all the vicissitudes of infernal misery; yet, to the young it appears a palace of delight. They will not believe that death can lurk behind so brilliant a fabric. Those who are within, look out and pine to return: and those who are without, look in and pine to enter. Such is the mastery of deluding sin.

That part of the garden which borders on the highway of innocence is carefully planted. There is not a poison-weed, nor thorn, nor thistle there. Ten thousand flowers bloom, and waft a thousand odors. A victim cautiously inspects it; but it has been too carefully patterned upon innocency to be easily detected. This outer garden *is* innocent;—innocence is the lure to wile you from the path into her grounds;—innocence is the bait of that trap by which she has secured all her victims. At the gate stands a comely porter, saying blandly: *Whoso is simple let him turn in hither.* Will the youth enter? Will he seek her house? To himself he says, "I will enter only to see the garden,—its fruits, its flowers, its birds, its arbors, its warbling flowers!" He is resolved in virtue. He seeks wisdom, not pleasure!—Dupe! you are deceived already; and this is your first lesson of wisdom. He passes, and the porter leers behind him! He is within an Enchanter's garden! Can he now return, if he wishes?—he will not wish to return, until it is too late. He ranges the outer garden near to the highway, thinking as he walks: "How foolishly have I been alarmed at pious lies about this beautiful place! I heard it was Hell: I find it is Paradise!"

Emboldened by the innocency of his first steps, he explores the garden further from the road. The flowers grow richer; their odors exhilarate; the very fruit breathes perfume like flowers; and birds seem intoxicated with delight among the fragrant shrubs and loaded trees. Soft and silvery music steals along the air. "Are angels singing?—Oh! fool that I was, to fear this place; it is all the heaven I need! Ridiculous priest, to tell me that death was here, where all is beauty, fragrance, and melody! Surely, death never lurked in so gorgeous apparel as this! Death is grim, and hideous!" He has come near to the strange woman's HOUSE. If it was beautiful from afar, it is celestial now; for his eyes are bewitched with magic. When our passions enchant us, how beautiful is the way to death! In every window are sights of pleasure; from every opening, issue sounds of joy—the lute, the harp, bounding feet, and echoing laughter. Nymphs have descried this Pilgrim of temptation;—they smile and beckon. Where are his resolutions now? This is the virtuous youth who came to *observe!* He has already seen too much! but he will see more; he will taste, feel, regret, weep, wail, die! The most beautiful nymph that eye ever rested on, approaches with decent guise and modest gestures, to give him hospitable welcome. For a moment he recalls his home, his mother, his sister-circle; but they seem far-away, dim, powerless! Into his ear the beautiful herald pours the sweetest sounds of love: "you are welcome here, and worthy! You have early wisdom, to break the grounds of superstition, and to seek these grounds where summer never ceases, and sorrow never comes! Hail! and welcome to the House of pleasure!" There seemed to be a response to these words; the house, the trees, and the very air, seemed to echo, "Hail! and welcome!" In the stillness which followed, had the victim been less intoxicated, he might have heard a clear and solemn voice which seemed to fall straight down from heaven: COME NOT NIGH THE DOOR OF HER HOUSE. HER HOUSE IS THE WAY TO HELL, GOING DOWN TO THE CHAMBERS OF DEATH!

It is too late! He has gone in,—who shall never return. *He goeth after her straitway as an ox goeth to the slaughter; or as a fool to the correction of the stocks . . . and knoweth not that it is for his life.*

Enter with me, in imagination, the strange woman's HOUSE—where, God grant you may never enter in any other way. There are five wards—Pleasure, Satiety, Discovery, Disease, and Death.

Ward of Pleasure.—The eye is dazzled with the magnificence of its apparel,—elastic velvet, glossy silks, burnished satin, crimson drapery, plushy carpets. Exquisite pictures glow upon the walls, carved marble adorns every niche. The inmates are deceived by these lying shows; they dance, they sing; with beaming eyes they utter softest strains of flattery and graceful compliment. They partake the amorous wine, and the repast which loads the table. They eat, they drink, they are blithe and merry. Surely, they should be; for after this brief hour, they shall never know purity nor joy again! For this moment's revelry, they are selling heaven! The strange woman walks among her guests in all her charms; fans the flame of joy, scatters grateful odors, and urges on the fatal revelry. As her poisoned wine is quaffed, and the gay creatures begin to reel, the torches wane and cast but a twilight. One by one, the guests grow somnolent; and at length, they all repose. Their cup is exhausted, their pleasure is forever over, life has exhaled to an essence, and that is consumed! While they sleep, servitors, practised to the work, remove them all to another Ward.

Ward of Satiety.—Here reigns a bewildering twilight through which can hardly be discerned the wearied inmates, yet sluggish upon their couches. Overflushed with dance, sated with wine and fruit, a fitful drowsiness vexes them. They wake, to crave; they taste, to loathe; they sleep, to dream; they wake again from unquiet visions. They long for the sharp taste of pleasure, so grateful yesterday. Again they sink, repining, to sleep; by starts, they rouse at an ominous dream; by starts, they hear strange cries! The fruit burns and torments; the wine shoots sharp pains through their pulse. Strange wonder fills them. They remember the recent joy, as a reveller in the morning thinks of his midnight madness. The glowing garden and the banquet now seem all stripped and gloomy. They meditate return; pensively they long for their native spot! At sleepless moments, mighty resolutions form,—substantial as a dream. Memory grows dark. Hope will not shine. The past is not pleasant; the present is wearisome; and the future gloomy.

The Ward of Discovery.—In the third ward no deception remains. The floors are bare; the naked walls drip filth; the air is poisonous with sickly fumes, and echoes with mirth concealing hideous misery. None supposes that he has been happy. The past seems like the dream of the miser, who gathers gold spilled like rain upon the road, and wakes, clutching his bed, and crying "where is it?" On your right hand, as you enter, close by the door, is a group of fierce felons in deep drink with drugged liquor. With red and swoln faces, or white and thin; or scarred with ghastly corruption; with scowling brows, baleful eyes, bloated lips and demoniac grins;—in person all uncleanly, in morals all debauched, in peace, bankrupt—the desperate wretches wrangle one with the other, swearing bitter oaths, and heaping reproaches each upon each! Around the room you see miserable creatures unappareled, or dressed in rags, sobbing and moaning. That one who gazes out at the window, calling for her mother and weeping, was right tenderly and purely bred. She has been baptized twice,—once to God, and once to the Devil. She sought this place in the very vestments of God's house. "Call not on thy mother! she is a saint in Heaven, and cannot hear thee!" Yet, all night long she dreams of home, and childhood, and wakes to sigh and weep; and between her sobs, she cries "mother! mother!"

Yonder is a youth, once a servant at God's altar. His hair hangs tangled and torn; his eyes are bloodshot; his face is livid; his fist is clenched. All the day, he wanders up and down, cursing sometimes himself, and sometimes the wretch that brought him hither; and when he sleeps, he dreams of Hell; and then he wakes to feel all he dreamed. This is the Ward of reality. All know why the first rooms looked so gay—they were enchanted! It was enchanted wine they drank; and enchanted fruit they ate; now they know the pain of fatal food in every limb!

Ward of Disease.—Ye that look wistfully at the pleasant front of this terrific house, come with me now, and look long into the interior of this Ward; for here are the seeds of sin in their full harvest form! We are in a lazar-room; its air oppresses every sense; its sights confound our thoughts; its sounds pierce our ear; its stench repels us: it is full of diseases. Here a shuddering wretch is clawing at his breast, to tear away that worm which gnaws his heart. By him is another, whose limbs are dropping from his ghastly trunk. Next, swelters another in reeking filth; his eyes rolling in bony sockets, every breath a pang, and every pang a groan. But yonder, on a pile of rags, lies one whose yells of frantic agony appall every ear. Clutching his rags with spasmodic grasp, his swoln tongue lolling from a blackened mouth, his bloodshot eyes glaring and rolling, he shrieks oaths: now blaspheming God, and now imploring him. He hoots and shouts, and shakes his grisly head from side to side, cursing or praying; now calling death, and then, as if driving away fiends, yelling, avaunt! avaunt!

Another has been ridden by pain, until he can no longer shriek; but lies foaming and grinding his teeth, and clenches his bony hands, until the nails pierce the palm—though there is no blood there to issue out—trembling all the time with the shudders and chills of utter agony. The happiest wretch in all this Ward, is an Idiot;—dropsical, distorted, and moping; all day he wags his head, and chatters, and laughs, and bites his nails; then he will sit for hours motionless, with open jaw, and glassy eye fixed on vacancy. In this Ward are huddled all the diseases of PLEASURE. This is the torture-room of the strange woman's House, and it excels the inquisition. The wheel, the rack, the bed of knives, the roasting fire, the brazen room slowly heated, the slivers driven under the nails, the hot pincers,—what are these to the agonies of the last days of licentious vice? Hundreds of rotting wretches would change their couch of torment in the strange woman's House, for the gloomiest terror of the inquisition, and profit by the change. *Nature* herself becomes the tormentor. Nature, long trespassed on and abused, at length casts down the wretch; searches every vein, makes a road of every nerve for the scorching feet of pain to travel on, pulls at every muscle, breaks in the breast, builds fires in the brain, eats out the skin, and casts living coals of torment on the heart. What are hot pincers to the envenomed claws of *disease?* What is it to be put into a pit of snakes and slimy toads, and feel their cold coil or piercing fang, to the creeping of a whole body of vipers!—where every nerve is a viper, and every vein a viper, and every muscle a serpent; and the whole body, in all its parts, coils and twists upon itself in unimaginable anguish? I tell you, there is no inquisition so bad as that which the Doctor looks upon! Young man! I can show you in this Ward worse pangs than ever a savage produced at the stake!—than ever a tyrant wrung out by engines of torment!—than ever an Inquisitor devised! Every year, in every town, die wretches scalded and scorched with agony. Were the sum of all the pain that comes with the last stages of vice collected, it would rend the very heavens with its outcry; would shake the earth; would even blanch the cheek of Infatuation! Ye that are listening in the garden of this strange woman, among her cheating flowers; ye that are dancing in her halls in the first Ward, come hither; look upon her fourth Ward—its vomited blood, its sores and fiery blotches, its purient sweat, its dissolving ichor, and rotten bones! Stop, young man! You turn your head from this ghastly room; and yet, stop!—and stop soon, or thou shalt lie here! Mark the solemn signals of thy passage! Thou hast had already enough of warnings in thy cheek, in thy bosom, in thy pangs of premonition!

But ah! every one of you who are dancing with the covered paces of death, in the strange woman's first hall, let me break your spell; for now I shall open the doors of the last Ward. Look!—Listen!—Witness your own end, unless you take quickly a warning!

Ward of Death.—No longer does the incarnate wretch pretend to conceal her cruelty. She thrusts—aye! as if they were dirt—she shovels out the wretches. Some fall headlong through the rotten floor,—a long fall to a fiery bottom. The floor trembles to deep thunders which roll below. Here and there, jets of flame spout up, and give a lurid light to the murky hall. Some would fain escape; and flying across the treacherous floor, which man never safely passed, they go, through pitfalls and treacherous traps, with hideous outcries and astounding yells, to perdition! Fiends laugh! The infernal laugh, the cry of agony, the thunders of damnation, shake the very roof and echo from wall to wall.

Oh! that the young might see the *end* of vice before they see the beginning! I know that you shrink from this picture; but your safety requires that you should look long into the Ward of Death, that fear may supply strength to your virtue. See the blood oozing from the wall, the fiery hands which pluck the wretches down, the light of hell gleaming through, and hear its roar as of a distant ocean chafed with storms. Will you sprinkle the wall with your blood?—will you feed those flames with your flesh?—will you add your voice to those thundering wails?—will you go down a prey through the fiery floor of the chamber of death? Believe then the word of God: *Her house is the way to Hell, going down to the chambers of death, . . . avoid it, pass not by it, turn from it, and pass away!*

I have described the strange woman's House in strong language, and it needed it. If your taste shrinks from the description, so does mine. Hell, and all the ways to Hell, when we pierce the cheating disguises and see the truth, are terrible and trying to behold; and if men would not walk there, neither would we pursue their steps, to sound the alarm, and gather back whom we can.

The Sabbath Recorder.

New York, December 18, 1845.

LAW AND GOSPEL.

NUMBER SIX.

Since the fourth commandment specifies, in language perfectly free from ambiguity, a particular day as *the* one, which God would have us to keep holy; there must be some other end of the sabbatic institution besides bodily rest and spiritual refreshment. For, for these purposes, one day would answer as well as another. It would be desirable, however, that some authority should fix the day, in order to prevent that confusion in society, which would be sure to obtain, if it were submitted to conventional arrangement. The endless variety of opinions among men; the different casts of their minds, by reason of which one day would appear more illustrious to one class on account of some event that had happened on it, and another day more illustrious to another class, on account of some other event;—would, considering the obstinacy with which human nature adheres to a favorite dogma, forever prevent uniformity. Hence, if there were no other reason, why the law should specify the day, this would be sufficient; for God is not the author of confusion, but of peace.

But in giving the Sabbath God had a more important end in view, than simply the prevention of confusion; for even this may sometimes be necessary. Matt. 10: 34. He had an end similar to that which he had in enjoining Baptism, the Lord's Supper, the Passover, the Feast of Tabernacles, or any other commemorative institution. *It was to establish a perpetual* MEMORIAL *of his wisdom, power, and goodness, as displayed in the work of* CREATION. Such being the end of the Sabbath, it could not be fixed on any other day than the seventh day of the week. But before proceeding to prove this, it may be well to show the importance of observing such a memorial.

Its importance is evinced by the argument it yields in favor of the reality and truth of Natural Religion. By Natural Religion we mean that system of religion, of which the Moral Law is an exact transcript; which, as we have already seen, lies in a recognition of God as our *Creator*, and grows out of the relation, which we bear to him as his *creatures*.

But how does the Sabbath afford an argument for Natural Religion? It is like a monument, upon which is inscribed the *fact*, that Jehovah made the world in six days, and rested on the seventh. Hence it bears witness to the great fact, which lies at the bottom of all religion. But as the force of the argument from monumental or commemorative institutions is not obvious to every one, we will enlarge upon it a little.

Suppose a foreigner, landing on our shores at Boston, should, on making his excursions to survey the country, come into the vicinity of Bunker's Hill. He beholds a lofty column, and wonders what it is. He approaches, and begins to read the inscription; from which he learns, that a memorable conflict took place there between the soldiers of Great Britain and the citizens of this land, with which commenced the rupture, that finally led to the entire separation of these colonies from the mother country. Does that man doubt, for a moment, the truth of the fact thus brought before him? Let it be supposed that he never read the fact before in books, and that no living witness is at hand to corroborate it; so that he has no opportunity to obtain any other proof of it, than what is there before his eyes. Nevertheless he does not doubt. He reasons in this way; that had not the event really taken place as there recorded, the monument could not have been erected. A whole community could never be brought to unite in erecting such a lasting testimony to a downright falsehood. Or, should an individual erect it, they would not suffer it to stand. The very boys of the streets would demolish it. He is therefore firmly convinced, that the event did actually transpire. He wants no better evidence.

Commemorative institutions are of a like nature with monuments; they afford the same kind of evidence. The yearly celebration of the fourth of July is, in itself, an evidence of the truth of the fact which gave rise to it. It speaks out the great fact, that the United Colonies of this country did, on the fourth of July, 1776, declare themselves free and independent states. Should some one, a hundred or a thousand years hence, start a doubt whether such an event ever occurred, all that would be necessary by way of removing the doubt, would be to show, that every year this celebration had been kept up. It could not have originated from nothing. There must have been some event at the bottom of it; and that event must have been of a nature congenial with the ceremonies, which have ever since distinguished it.

Now observe the wisdom of God in the appointment of commemorative institutions. They are not given, as some think, merely to assist the mind in the comprehension of spiritual things, nor as mere forms by which to express our allegiance to God; but to serve as so many strong and invulnerable arguments for the authenticity of revelation. In this view it appears to us, that those who reject the ordinances, are doing much to impair the evidence, by which the Book of God is authenticated.

Take the ordinances of the Lord's Supper and Baptism by way of illustrating our idea. The former commemorates the death of Christ; the latter his burial and resurrection. These are the great *facts*, on which the whole scheme of Christianity is built. We know, that these ordinances are now celebrated by Christians; we know, that they have been so celebrated from our earliest recollection. The testimony of our fathers proves, that they were celebrated by the generation immediately preceding us. If we continue to trace it back, history shows that they have been continually observed by each generation of Christians from the resurrection of their Master downward. Now as these ordinances could not have originated from nothing, and must have originated in some circumstances congenial with the formalities, which have always distinguished them, we hence arrive at the conclusion, that Jesus Christ *did* give his flesh for the life of the world—that he *did* pour out his blood for his people—that he *was* actually buried—and that he *did* rise again from the grave. Thus these ordinances confirm the truth of *Christianity*. They are not intended to assist the mind to understand, that by the death and resurrection of Christ the soul is saved; for that is made abundantly clear in other ways. Nor are they intended as mere forms by which we shall confess allegiance to our God; otherwise it were of little importance what particular form were used; and, as the cant expression is with regard to baptism, "a drop is as good as a fountain." But they are intended to hold up to view before the world the evidence for Christianity, by constantly bearing witness to the great facts on which it is built.

In like manner the Passover, together with the other commemorative institutions of the Old Testament, attests the authenticity of *Judaism*. Not a period in the whole history of the Hebrews can be found, that this institution was not regarded. In every generation their children were asking, "What mean ye by this service?" Even children knew that it meant something, and their inquiries always led to a recital of the history of their great deliverance, and their separation as a holy nation to the Lord.

But where is the ordinance, that attests the truth of *Natural Religion?* Where is that monumental institution, upon which is inscribed the great fact, that Jehovah created the world in six days and rested on the seventh?—that ordinance which bears witness against Atheism, by declaring that the world and they that are therein sprang not into existence by chance?—which testifies against Idolatry, by declaring that Jehovah made all things himself, and called not to his aid any of the false gods of the heathen—where is it? Judaism had its ceremonies;—Christianity has its ordinances; but Natural Religion—that religion which is developed in the Moral Law—has it nothing to attest its authenticity? Infidelity abounds; Paganism covers more than four-fifths of the earth; and yet, according to fashionable theology, Christians must not keep up the institution which speaks out against these desolating errors! Nay, they must even give vantage ground to infidelity by nicknaming the institution, and with a sanctimonious scowl denouncing those who keep it as *Judaizers*. "Let us have nothing in common with that most odious brood of the Jews," said Constantine; and truly Christians of the present day bear witness that they are his children.

The great importance, then, of the Sabbath—the principal end of its institution—is this; that it is an ordinance, which proclaims to an infidel and heathen world, that there is but one God, who made the earth and created man upon it, whose hands have stretched out the heavens, and commanded all their hosts; who created not the earth in vain, but formed it to be inhabited. It thus proclaims that, which is a necessary item, not only of the Jew's, but also of the Christian's faith. Heb. 11: 3.

BAPTISM A JEWISH RITE.

Some time ago, Major M. M. Noah published in the New York Tribune a series of articles illustrative of certain laws and usages of the Hebrew nation, in the course of which he stated that Baptism was a Hebrew rite. He has since been publicly requested to give his evidences of the truth of the statement, and his opinion of the origin of the rite of Baptism. This he has done through a late number of the Tribune, from which we gather the following.

Circumcision and Baptism, according to Mr. Noah, were the initiatory rites for the admission of Hebrew children into the established religion; and these two rites were from the earliest periods inseparable, although not both of the same divine authority. The Baptism of John in the Jordan, which many have regarded as the original of baptism, was not a new practice, but the induction into a new faith. In proof of these statements, he quotes Maimenides, who is regarded as high authority both among Jews and Christians, and who says, "Israel was admitted into the covenant by three things; by Circumcision, by Baptism, and by Sacrifice. Circumcision was in Egypt; baptism and sacrifice were in the wilderness before the giving of the law."

The *origin* of Baptism, Mr. Noah dates from the time of Jacob, when he received into the church the young women of Sichem, and other heathens who lived with him. The command to them to "put away strange gods, be ye clean, and change your garments," is referred by Eben Ezra to that purification which was connected with baptism. This view, Mr. N. thinks, is corroborated by the fact that the heathen who became converts to the religion of the Jews, were admitted by circumcision and baptism, which were regarded as inseparable.

In regard to the *manner* of administering the rite of baptism, Mr. Noah says, the candidate was placed in the water, in company with a man duly appointed to the office, who first instructed him in some of the weightier obligations of the law, and then "plunged him in, so that every part of the body was immersed, not the tip of a finger being left exposed; hence the difference between sprinkling and immersion in baptism."

—Such are the opinions of Mr. Noah, who will be regarded by most persons as a candid witness, and one not likely to be influenced by the various theories which the baptismal controversy has developed. In reading these opinions, several questions very naturally arise, which the unlearned and ignorant may be puzzled to answer. In the first place, they will be troubled to answer the question, If baptism and circumcision were *both* necessary for admission into the ancient church, how comes baptism now to be represented as having *taken the place* of circumcision? In the second place, they will not know what reply to make to the question, If in the old economy all who were circumcised and baptized became thereby members of the church, why do modern teachers baptize persons whom they refuse to admit as members of the church? In the third place, they will be puzzled to dispose of the question, If baptism originally consisted in plunging the candidate, so that every part of the body was immersed, why do modern administrators of the ordinance substitute for such plunging the mere sprinkling of a few drops of water upon the candidate? On behalf of such simple-minded Christians as may have occasion to answer these questions, we would thank some of the doctors of divinity whose practice has given rise to them, for a satisfactory solution of the difficulties.

CURIOUS CUSTOM.—In looking over the proceedings at the anniversary dinner of the New York Hebrew Benevolent Society, we were struck by the mention of a custom which was new to us, and will be new, we presume, to many of our readers. It is described as follows:—"On the conclusion of the dinner and dessert, the President announced that it was customary to sell the honor and privilege of saying the blessing, to the highest bidder, for the benefit of the poor, which was purchased by Abraham J. Jackson, Esq., for thirty-five dollars, and by him given to Lyon Levy, Esq., who said the grace, after the manner of the German and Polish Jews, with impressive effect."

PUSEYISM IN BOSTON.—They have a Puseyite controversy progressing, it seems, in the city of Boston. A new church, known as the "Church of the Advent," has introduced certain innovations in the form of the communion table, the decorations of golden candlesticks, a large wooden cross by which the table is surmounted, and the posture observed by the officiating clergy of facing the altar. Against these innovations, the Rt. Rev. Bishop Eastburn, prelate of the diocese of Massachusetts, has issued a public declaration, expressive of his disapprobation of these Romish ceremonies and outward signs.

LEGISLATION IN FAVOR OF SUNDAY.

We have already given some account of the discussion upon this subject, which took place at the recent "Sabbath Convention" in Philadelphia. We are glad to notice, as one of the results of this discussion, that some of the religious papers have been led to speak out plainly their sentiments in regard to the matter. The following paragraphs are copied from a long editorial article in the last number of the Christian Observer, a Presbyterian paper published in Philadelphia:—

"The subject of CIVIL ENACTMENTS, to prevent the desecration of the Sabbath, or to promote its observance, involves two important questions: 1st. Is it *consistent* or *right*, under the constitution of our country, which secures to every citizen perfect freedom of conscience and opinion and practice, in religion, for the State to enact a law, imposing a penalty for profaning or desecrating the Sabbath, as a divine institution? If the fundamental law of the land says to the people, "you may believe and practice whatever religion you choose, or no religion at all," and promises to protect their worship, or their neglect of worship, can the legislator, under this law, which he is sworn to obey, rightfully say to the people, "you shall not pursue your ordinary labors on the Sabbath—it is a divine institution, and if you profane it, you must bear the penalty due to evil doers?" Believing, as we do, that the Constitution is right in protecting religious freedom, in its wide sense—notwithstanding the gross abuse of it by unprincipled and reckless men—we do not think it consistent to ask the State to inflict any penalty on the Sabbath-breaker, or to attempt to restrain him from worldliness on the Sabbath, by its enactments. We would leave him and his offences, after doing all in our power to persuade him to regard the authority of the divine law—to be judged by its Great Author, who will render to every man according to his works. * * * *

"There is another, and in some respects a more important question, connected with this subject. Is it *wise* or *expedient* to EMPLOY THE PENAL STATUTES OF THE STATE to persuade men to observe the Sabbath? Is it expedient to have recourse to *this kind of power*, to reclaim men from sin and error in religion, or to promote their reception of the truth? On this question, we concur in the views expressed by Dr. Bethune, Mr. Atwood, and others of the minority of the Convention. We deprecate the interference of State legislation on any question touching the religious faith or practices of the people, as injurious to the interests of true religion. In our youth we witnessed a practical illustration of the virtue of penal statutes to enforce the observance of the Sabbath, in favorable circumstances. The officer charged with this duty was a near relative, who performed the service required by his oath, as kindly perhaps as fidelity would permit. The developments of the experiment were exhibited in cunningly devised falsehoods, to deceive the representative of law, and schemes to evade it, or subvert its authority. After a thorough trial in that part of New England, among a people of Puritan origin, trained from their cradles to reverence the law, the experiment was given up as hopeless. The old Adam of our fallen nature was found to be too strong, to be corrected in its religious faith by penal statutes. If the State law had not virtually died, it might have killed the Sabbath."

EXTRACT FROM A PRIVATE LETTER.

The following extract from a private letter of a friend in Western New York, contains a suggestion so general in its application that we venture to copy it.

"Elder A. has just been holding a debate upon the Sabbath question with the Rev. Mr. C., a Presbyterian clergyman. Elder A. defended the true doctrine of the Sabbath with ability and energy, and showed himself to be master of the question. As for Mr. C., I thought he managed the subject very well. But I always pity a Protestant in his defence of Sunday, because he has so little to do with the *Bible*, and so much to do with *the Fathers*—so little to do with *proof*, and so much to do with *assertion*. . . . . Blessed be God, the glory of Sunday is departing, and the honor of the true Sabbath is appearing."

AN INTERESTING RELIC.

Among the curious manuscripts deposited in the British Museum at London, is one entitled, "A copie of a Bull, given by the hollie Father the the Pope, whereby men are permitted to have two wyves, for the multiplienge of the Romysh Church, or hollie Catholiques." It is addressed to the king of France, and dated October 8, 1582—a time when the Huguenots, by their successful wars, had greatly thinned the armies of the Pope. It would not much surprise one to find such a proclamation issuing from a political leader in a time of great emergency; but to meet with an instrument of this kind from the head of the holy Catholic Church, the vicegerent of Christ on earth, is truly surprising and noteworthy. Here is an extract, containing the most interesting portion of the bull, given literatim et verbatim, as translated from the Latin into English in 1582:—

"The goode peopell of the Catholicke's belief are almost ruined, destroyed, and dryven awaye, by an infinite number of hell-hounds, called Protestants, that swarme in these daies like beese, who, by their murthers and cruelties have brought our goode children and christians into an almost utter desolation—which is the cause that we, by the ripe and good deliberation of our councell, by our absolute power and special grace, and in consideration of the evils aforesaid, and to the end that the worlde may be replenished with catholickes, that may hereafter oppose and make resistence against these Turkishe infidells, Hugonots, and therefore have ordeyned, and due ordeyne by these presents, that all men, of what condicion soever they be, *except priests of the Church only*, shall, upon pain of excommunication, take and marry two honest women, and those such as may be apt to conceve and beare children, for and to the ende to multiplie the worlde againe with Catholickes, which are sore decayed,—and, moreover, we do ordeyne that this dispensacion shall continue for the space of one hundred yeres. Furthermore, we will ordeyne and command, that if anie of these wyves cannot agree together, the husband shall put her away that is most troublesome, only giving her her apparel, and nothing els: and we do permit, by the authoritie aforesaid, that the same man may take another, such as he shall lyke.

"Geven in our great Church of St. Peter at Rome, the 8th of October, and of our Popedom the 8th year."

GREAT RESULTS FROM SMALL BEGINNINGS.—The Prosestant Half-Orphan Asylum of this city held an exceedingly interesting Annual Exhibition on Wednesday of last week. Among the speakers on the occasion we notice the names of Dr. Reese and Dr. Alexander, both of whom spoke of the exercises and of the institution in terms of strong commendation. The following is said to be a true account of the origin of this charity. It ought to warn us against despising the day of small things, and encourage us to hope much from any effort prompted by Christian benevolence:

"A worthy woman was left a widow with two small children. Her only resource was to obtain a servant's place, which she did; but the mere board of her children absorbed all her earnings. Beside, there was no fit place where they could be boarded, even at so ruinous an expense to their mother. The matter so interested the lady with whom she lived, that after conversing with some of her acquaintances, it was determined to make an effort to provide for *half*-orphans. The beginning was very small. It was a matron in a basement, with three children. The institution has grown rapidly and interested intensely all who have become familiar with it; so that now an hundred and fifty or two hundred children are accommodated in the house belonging to the Association, with some half-dozen well-educated and energetic ladies to superintend and instruct them. The order, neatness and maternal kindness which pervade the whole establishment would almost make one wish that half the children in town were there. Since the commencement of the Asylum, more than six hundred children have enjoyed its benefits. Many have been returned to their parents; about two hundred have been put out to trades and other employments. There has not been a death in this house for a year and three-quarters, and the joyous countenances of the children indicated perfect health at present.

HAMILTON LITERARY AND THEOLOGICAL INSTITUTION.—We have received a Catalogue of the officers and students of this institution for 1845–6, from which we learn that the whole number of students is 221. Of these, 28 are in the Theological Department; 146 in the Collegiate Department, and 46 in the Academic Department. The advantages of the institution are not now restricted, as they formerly were, to candidates for the ministry, but may be enjoyed by any person of good moral character. We notice, however, that a large majority of the students have the sacred office in view.

CASSIUS M. CLAY.—A correspondent of the Evening Journal, writing from Danville, Ky., under date of Nov. 24, says he has just had an interview with Cassius M. Clay, who has been suffering lately from the effects of a cold, on which account he was about starting for a warmer climate, and would probably spend the winter in Cuba.

REVIVAL IN ADAMS.—We rejoice to learn, by a letter from Bro. Charles Potter, that the labors of Bro. Giles M. Langworthy, in Adams, Jefferson Co., N. Y., have been greatly blessed during the past fall. A gracious outpouring of the Holy Spirit has been enjoyed, as the result of which backsliders have been reclaimed, sinners converted, and some twenty persons added to the church by baptism.

BAPTIST MISSIONS.—The Baptist Board of Foreign Missions have officially announced, that the subscriptions necessary to extinguish the $40,000 debt have been secured. This announcement will be most gratifying to the friends of the Board. We trust it will be the means of giving new energy to their operations.

"A NUT FOR THEOLOGIANS."—Under this heading, we find in an exchange paper the following paragraphs, which we copy as an another illustration of what we said last week about the tendency of arguing from accidents:—

"I perceive by the newspapers, that the Rev. Dr. Beecher, of Cincinnati, met with serious injuries to his person on a Sunday evening recently, by his carriage running away, whereby it was dashed to pieces, and the Dr. pitched on his back with great violence and laid senseless for forty-five minutes; and for several hours more breathed with difficulty, &c.

"Now, as the Reverend Divine, was riding on *Sunday*, (the Christian Sabbath, as he and his Christian brethren call it,) contrary to the prohibitions of Moses, I ask whether it was merely an accident, a calamity, a judgment, a punishment, or a wise Providence?

"Had it been an *Infidel*, or a *No-del*, we would have been favored with homilies on the violation of the Sabbath without stint. But as it is the Rev. Dr. Beecher, one of the great guns or cannons of the church, I am anxious to know in *what light* his brethren view this catastrophe."

PROTESTANTISM IN FRANCE.—The news from France in regard to religious movements is exceedingly interesting. A reformation is said to be progressing in some places, much like that of the sixteenth century. Rev. Dr. Baird writes:

"In the single Department of Haute Vienne, through the labors of a single missionary, six churches have been gathered, and have received pastors, on whose ministrations 6,000 persons, more or less, attend. Near the town of Sens, five parishes, through their Mayors, have called for Protestant pastors, and *thirty-nine* more are longing for an evangelical ministry. An agent of the British and Foreign Bible Society in France, writes from another place, that Protestant worship might be established in forty communes in his neighborhood. A French paper says that there are an hundred places where evangelical ministers are now called for, and the number will rapidly increase."

UNEQUIVOCAL.—The venerable Dr. Lyman Beecher, speaking of Slavery and of those who hold that it is not a sin, says:—

"Enslaving men, in the first instance, is by their doctrine sinful; but he that takes up and perpetuates the wrong thus begun, is guilty of no wrong, though the curse of slavery is thus sent down through all the slave's posterity to the judgment day! Will some of them tell us at which link in this horrid chain, the wrong loses its nature and becomes right? I tell you that at whatever link the slaveholder lays hold for the purposes of slaveholding, it will attract the electricity of God's wrath, that shall burn to the lowest Hell!"

JOHN B. GOUGH.

This eloquent champion of the temperance cause is again in the field, giving battle to the enemy at whose hands he has suffered so much. He spoke on Wednesday evening, the 10th *inst.*, before a crowded meeting, at the Tremont Temple in Boston. The papers represent him as rather feeble in bodily health, and considerably exhausted by his effort at speaking. The following sketch of his speech, which we copy from the Boston Traveler, will sufficiently exhibit his present feelings, and satisfy every candid mind, that the circumstances of his recent fall should not be made an insuperable barrier to his personal efforts on behalf of the temperance cause:—

"Mr. Gough occupied but a few *minutes*. He said he did not stand there to explain *his position*, or the circumstances of his recent misfortune; *he* had already done that in his written communications to the public, and to his brethren in the church. He stood there in the dignity of an honest man. He knew that he had not betrayed the temperance cause, but had himself been betrayed by wicked men. He felt a full conviction that his character would yet be cleared up. But what was he? The cause of temperance was the cause of God, and he was no more than a bubble on the breaker. If a workman fell from the staging of a building which he was engaged in erecting, did that destroy the building? No more would his fall, the cause in the building up of which he was engaged. * * *

"He appeared, he said, before the public a more determined and uncompromising enemy to strong drink, than he ever before was. What he had experienced during the past few months of bodily and mental suffering, had but made him a more determined foe to intemperance.

He then went on to argue against the traffic in ardent spirits, on the ground, which the dealers asserted, was the truth to him, viz: that he had voluntarily and deliberately sacrificed all his prospects, and all his hopes, his standing in society, and everything that he held dear in life, for the paltry gatification of drinking at the intoxicating cup. Now, said Mr. G., if this be true, as the dealers in strong drink say it is, what a picture does this very case show of the nefarious nature of their business? What is their business, but to form this all-powerful appetite, and to pander it when formed?—an appetite which is sufficiently powerful to make a man sacrifice everything of value for the sake of indulging it? Such is the rum-seller's business. Can honest men, and benevolent men, deliberately and understandingly follow this business?"

General Intelligence.

DOINGS IN CONGRESS.

But little was done in Congress last week, and we shall therefore occupy but little room with an account of the proceedings

In the SENATE, several memorials were presented against the admission of Texas into the Union as a Slave State. The subject of appointing a printer for the Senate was under discussion, but seems to be difficult to dispose of, because the party printers are opposed by J. E. Dow & Co., who have proposed to execute the printing for 20 per cent. less than the prices paid during the last Congress. The following officers of the Senate were duly elected, viz: Mr. Dickens, Secretary; Robert Beale, Doorkeeper; Mr. Holland, Assistant Doorkeeper. A Message was received from the President, communicating from the government of the State of Texas, duplicate copies of the Constitution formed by the people of Texas. The Committee on Foreign Relations was filled up, consisting of Allen, Cass, Archer, Sevier, and Atherton. On Thursday the Senate adjourned over to Monday.

In the HOUSE OF REPRESENTATIVES, a large number of petitions were presented by John Quincy Adams and others, protesting against the Annexation of Texas as a Slave State. A joint resolution for the admission of the State of Texas into the Union, was introduced, twice read, and made the special order of the day for Tuesday, Dec. 16th. The appointment of Chaplains was brought up, whereupon Mr. Pettit, of Indiana, commenced his old opposition to the appointment, and the subject was not disposed of. Mr. Rockwell presented the Resolutions of the General Assembly of Connecticut on Rhode Island affairs, in condemnation of the Texas proceeding, and censuring John M. Niles for voting for Annexation, contrary to the voice of the people. The various standing committees were appointed; that on Foreign Affairs consisting of C. J. Ingersoll, Pa.; Rhett. S. C.; Payne, Ala.; G. Davis, Ky.; Cobb, Geo.; Smith, Ct.; Cullum, Tenn.; Smith, Ia.; Perry, Md. On Thursday the House adjourned till Monday.

SPLENDID IRON BRIDGE OVER THE NEVA.—Messrs. Bury, Curtis, and Kennedy, the celebrated engineers of Liverpool, have received instructions from the Emperor of Russia to construct an iron bridge of powerful dimensions to be erected over the river Neva at St. Petersburg. This river is at present crossed by three bridges of boats only, and in the winter season the damage done to them by the ice is so considerable that it has been determined to erect the bridge in question; and it is probable at a future time the other two will be replaced by bridges of iron. The length of this bridge is 1078 feet, and will consist of seven arches—the centre one being 156 feet span; and the three on each side 143 feet, 125 feet, and 107 feet, respectively. A separate arch at one end will be devoted to a swivel-bridge, 70 feet wide, by which vessels can be admitted to the custom house. Total weight of iron in this enormous structure will be nearly 10,000 tons, or about five times the quantity which was employed in the Menai bridge; the cost of the iron alone will exceed £100,000.

GREAT WESTERN RAILWAY, C. W.—We learn from the best authority, that the entire stock of this company has been taken in England by a few of the leading capitalists, and that 15 per cent. on the entire amount, $6,000,000, has been paid up. That fact alone, shows that it is not, and will not be, in the hands of speculators. The stock commands a high premium in London, and is at 6 per cent. advance at Hamilton.

Arrangements are now making to commence operations by the 1st of December, and the road is to be in full operation in the autumn of 1848! This is nearly equal to the present English mode of making and furnishing an entire line of 92 miles in 12 months and a few days, by one contracting firm.

This road is to commence at Windsor, opposite Detroit, and pass through London to Hamilton, 190 miles, and then probably be continued to Fort Erie, opposite Buffalo, or to Niagara Falls direct, and pass over on a suspension bridge, just below the cataract—thus uniting the interest of both Buffalo and Rochester. This is a magnificent project, and it will be a fine opportunity to make a first rate investment of capital, and a beautiful display of engineering skill, and of mechanic arts.

[R. R. Journal.

THE FACTORY GIRLS OF LOWELL.—There are 6,320 female operatives at Lowell. Of these, Massachusetts furnishes one-eighth, Maine one-fourth, New Hampshire one-third, Vermont one-fifth, Ireland one-fourteenth, and all other places, principally Canada, one-seventeenth. 2,714 are connected with some Sunday school, either as teachers or scholars; 2,276 are church members; 527 have been teachers in common schools. The average wages of the operatives is about $2 per week, besides board; the sums earned range from 75 cts. to $4 85. They have $1,000,000 in the Savings Bank, at Lowell.

A HARD CASE.—The following case of real misery inflicted by our still extant imprisonment for debt law is related in the True Sun:—

"A poor tailor named Domini Caris, a German, who knows scarcely sufficient English to answer 'yes' and 'no,' with six children, three of whom are too young to support themselves, (their mother died five years ago,) was taken from home and locked up for costs of court. Three of his children were left at home with food for one day only, without fuel, or the means of obtaining it. Two of these children, under twelve years of age, came to see their father at the prison the other day. The old man (he is about sixty years of age) burst into a flood of tears, brought them to the stove to warm their shivering limbs, and divided with them his scanty meal. The other prisoners soon learned their story, and two men divided their rations with the children, and collected a small sum of money to procure them fuel and meat. It is to be hoped that before these articles are exhausted, the Prison Association, or some other benevolent aid, will rescue them from cold and hunger.

The vote in favor of a State Convention in N. Y. was very large, the majority being more than 180,000.

GREAT PIGEON ROOST.—The Miner's Express, published at Dubuque, Iowa, notices a wonderful pigeon roost in the forks of the Maquokity, Jackson county. It is three miles long, and half a mile in width. There can be no estimate made of their numbers. Their roosting places are about a mile distant from their nests and feeding places, being three in number, and each one covering a section of land; and, in passing to or from, they darken the air with their numbers, break down young trees with their weight, and hundreds are killed by getting entangled in the falling limbs and branches. The people kill them with clubs, and their noise is so loud that when a gun is fired among them, the report cannot be heard, and a person can stand in one place and shoot all day, the birds returning as soon as you can load.

LIBERALITY TO SLAVES.—A wealthy gentleman named Nicholas Worthington, died a short time since in Howard District, Maryland. He was the owner of a large number of slaves, all of whom were manumitted by his will, with the exception of five superannuated negroes who are to live upon either of two estates mentioned, as they may choose, and who are to be supported without labor the remainder of their lives. The slaves of sixteen years of age are to be free in six months; the younger ones are to be free when they attain that age, and until then they are the property of their mothers. Two of his slaves receive their freedom immediately, to one of whom is given $2000, and to the other $500. Sixteen others receive 150 acres of land, and others receive various sums of money.

GIRARD COLLEGE.—At length, says the Daily Keystone, the Orphans who were to be benefitted by the munificient bounty of Mr. Girard, may exclaim, "We see land!" The college is nearly finished. Badly managed as the legacy has been, still the building is almost ready for the reception of students. Crowds daily promenade upon the roof, which affords them a fine panoramic view of the environs of Philadelphia. The roof is marble. It is composed of square tiles of marble, about forty inches square, and is so nearly flat, that you walk upon it without difficulty. The roof is about one hundred feet from the ground. The building is surrounded by a Corinthian colonade that surpasses most of the achievements of modern art.

DR. HOUGHTON.—A St. Clair (Michigan) paper states, on the authority of J. Houghton, jun., that all hopes of ever recovering the body of his lamented brother have ceased. A steady search was made for some fourteen days, but to no purpose, notwithstanding the water where the boat upset was scarcely four feet deep in calm weather. An undercurrent that exists at that spot has undoubtedly carried the body to the depth of the lake, over which the rude tempest will forever chant the wild requiem of his melancholy fate. We may be permitted to mention an interesting fact in relation to this melancholy calamity, which we learn from the same source. At the time of the adventure which closed Dr. Houghton's eventful career in the waters of Lake Superior, he had with him in his canoe his faithful little dog so often described in the papers by the letter-writers of that region. About an hour after the upsetting of the boat, the dog came into Eagle River, much bruised by being dashed against the rocks, and his strength nearly exhausted, in which condition he remained for several days, and yet would frequently hobble along the bank of the lake to the scene of the fatal catasthrope, and there howl for hours, as though he would call forth his master from the depth below.

STATISTICS OF CRIME IN LONDON.—There are 12000 children training in crime and graduating in vice; 3000 receivers of stolen property; 4000 annually committed to prison for crime; 10,000 living by gambling; 20,000 by beggary; 30,000 practising theft and fraud. To feed all this depravity, three millions' worth of spirituous liquors are employed, producing in one year 23,000 drunkards reeling through the streets; 150,000 drinkers of spirits; 5000 temples of debauchery; 150,000 Sabbath-breakers; and the statistics of evil are ever on the increase.

[Christian Citizen.

WORLD'S TEMPERANCE CONVENTION.—The committee of the National Temperance Society, have appointed a sub-committee to consider and report on the propriety of holding a World's Temperance Convention, at London, in June, 1846. That time was selected on account of a resolution having been adopted by a meeting of ministers and laymen of Liverpool, to have a general conference of the various sections of the Christian church assemble in London at the same time.

THE GREAT CITY.—London, upon an average, the last ten years, has paid annually $48,840,000 in custom duties, or nearly half the whole amount of revenue raised from that department. There are 2,000 merchants and brokers within half a mile of the Exchange. The water companies supply 237,000,000 hogsheads every year, and the gas companies 10,000,000 cubic feet of gas, every twenty-four hours. In 1839, there were sold in Smithfield market 180,780 head of cattle, and 1,500,000 of sheep. The London newspapers consume 10,000,000 stamps annually. The steamboats carry 10,000 passengers every day. There are 10,000 miles of railroad, stretching from London into every part of the kingdom, completed at the expense of $222,000,000. There are 58 canals, which cost about $20,000,000. The business of the London bankers alone, averages $333,000,000 a month! The wealth of mind possessed by that wonderful city is not put down by McCulloch, nor the weight of human degradation.

AN ODDITY.—The following colloquy took place a few mornings since between a justice and an unmitigated loafer. "What's your name?" "Thomas I. Cann." "Where do you live?" "Where I can." "How do you live?" "How I can." "Very well," said the Justice, "I can send you to Blackwell's Island, do you think *you can* live there, Thomas?" "I can, for I've tried it," said the fellow, and he was led off.

[Mirror.

GOOSEBERRY AND CURRANT.—The Gooseberry and Currant require a rich, friable soil, which should be well cultivated and manured. The Gooseberry will grow vigorously and produce very fine fruit if planted at the north side of a paling or open fence and about two feet distant from it, or if planted beneath the partial shelter of a peach or plum orchard, as the full rays of the sun burn the fruit and arrest its growth. Both Gooseberries and Currants should be pruned in Autumn and thd weak shoots cut away and this is the proper period for digging around them, and for enriching them where the soil requires it. [Wm. R. Prince.

SUMMARY.

The average price of flour in the month of January, for forty-two years, from 1796 to 1837 inclusive, was $7,50 per bbl. In 1796 it rose to $12,50, in 1801 to $11,50, in 1805 and 1811 to $11,00, in 1812 to $12,50, in 1813 to $13,50, and in 1837 to $11,00. The lowest price in these 42 years, was $4,00, in 1821.

A trial of considerable interest took place at Fredrick, Md, last week, in which Miss Bobit, a respectable young girl, residing near that place, was the plaintiff, and a young man named Toms, the defendant. The charge was an aggravated case of seduction. On Friday the jury rendered a verdict in favor of the young lady, giving her $2800.

There is a man in Londonderry, Ireland, hale and hearty, though his age is upwards of a century. He is living happily with his eighth wife.

By rubbing red hot iron with the horn of a sheep, it will be coated with a durable and shining black varnish. Mechanics will try this.

Hon. John Cotton Smith, President of the American Bible Society, died on the 7th inst., at Sharon, Ct., aged 81 years.

The Chief of the New York Police, has reported to the Mayor 302 houses of ill-fame, with the names of the occupants.

The widow of Joe Smith writes from Nauvoo to the N. Y. Sun that she is left with a family of small children, without any means of giving them an education, for there is not a school in the city. She adds:

"I must now say, that I never for a moment believed in what my husband called his apparitions and revelations, as I thought him laboring under a diseased mind; yet they may all be true, as a Prophet is seldom without credence or honor, excepting in his own family or country; but as my conviction is to the contrary, I shall educate my children in a different faith, and teach them to obey and reverence the laws and institutions of their country."

Mr. Richardson, known as having undertaken an Anti-Slavery Mission to Morocco, has, on a similar errand, penetrated the Great Desert as far as Ghadames, the grand commercial depot of Northern and Central Africa. His principal object is to collect statistics in relation to the slave trade. In the face of many dangers he has arrived safely at Ghadames.

At an auction sale of Chinese Fancy Goods on Tuesday, a large number of our fashionable ladies and gentlemen were present, and the bidding was sharp and eager The assortment of shawls was particularly large and fine, and they went off, the best of them, at prices averaging from $150 to $425. The tables, Chess boards, Vases, &c. &c. all sold high. One pair of very splendid vases went for $310.

In old times, when slavery was sanctioned in Massachusetts, a wealthy lady residing in Gloucester was in the habit of giving away the infants of her female slaves, a few days after they were born, as people are accustomed to dispose of a litter of kittens. One of the neighbors begged an infant, which, in those days of comparative simplicity, she nourished with her own milk, and reared among her own children. This woman had an earnest desire for a brocade gown; and her husband not feeling able to purchase one, she sent her little nursling to Virginia and sold her, when she was about 7 years old. [Mrs. Child

Wm. Morris has been sentenced to the Alabama Penitentiary for thirty years, for enticing slaves away to a free State.

The Yew trees of Surry, England, stood in the days of Julius Cæsar. There is an apple tree in Hartford, Conn., 200 years old. A fig tree in Palestine 780 years old. An olive tree in Asia Minor, 850 years old. A live oak in Louisiana 1000 years old. A pine tree in Asia Minor 1890 years old. A cedar on Mount Labanon 2120 years old. A chesnut on Mt. Etna, (Sicily,) 2600 years old. A sycamore in the Bosphorus 4000 years old.

The gold mines of Russia produced from 1815 to 1835, the enormous sum of £25,000,000 sterling. The platina mines have yielded since 1819, £55,120,000.

About 600 tons of railroad iron, and several packages of merchandise, which were sunk in Delaware Bay, twelve years ago, have been raised by the means of a diving bell.

☞ From the N. Y. Schnellpost we learn that there are 800 Temperance Societies in Germany.

A Cathedral is in progress of building in Montreal which contains 1,362 pews; will accommodate 15,000 persons, and will cost $600,000.

The Wheat Crop of the United States for this year is estimated at 125,000,000 bushels.

J. W. Colburn, of Springfield, Vt., has this season harvested from seven acres of land on the Connecticut River intervale, ten hundred and ninety-six bushels of sound corn in the ear. Allowing one half for the cob, making five hundred and forty-eight bushels of shelled corn, and seventy-eight bushels nine quarts to the acre. That's the way the farmers on the Vermont side of the Connecticut "turn out the stuff."

Of the 60,000 deaths which annually occur in England and Wales from slow and lingering disease, upwards of 35,000 are due to pulmonary consumption; and as the duration of the disease, taking one with another, is about two years, it follows that more than 70,000 persons are constantly suffering from consumption.

A bill has been introduced into the Georgia Legislature to incorporate the Gregg Manufacturing company of the city of Augusta, with a capital of $300,000.

An editor in Columbia, South Carolina, Col. Sumner, has declined a challenge to a duel from a brother editor, on the ground that dueling is prohibited both by the laws of God and man.

An orchard in Westchester County, Pa., contains 20,000 apple trees, which have yielded the present year about 4,000 barrels of apples, which are readily sold for six dollars a barrel in Philadelphia, for exportation to England, where they are expected to command $12 to $20 per barrel. They are the Newton Pippins.

A new engine on the Bristol and Liverpool railway, is said to be capable of drawing 1000 tons, with ordinary speed. It has six wheels connected.

A free negro in Maryland has lately had 36 indictments found against him, for aiding the escape of slaves. The penalty is, six years confinement on each, so that he is liable to a sentence of 216 years.

The steamer Confidence arrived at Hannibal, Mo. a few days since, with about two hundred Pennsylvania Germans on board. They were from Westmoreland and Beaver counties, and from five to six hundred more are expected from the same counties during the present season. They are going to Shelby county, Missouri, where the united colony will make about 3000 souls.

Mr. Conner, a constable of Lowell, had both his legs cut off by the wheels of the railroad car passing over them on Saturday.

On Saturday last, as some persons were raising the lower Kalamazoo Bridge, a bent fell, and caught Mr. Samuel L. Wright, as he lay across a log, (on which he fell in attempting to get out of the reach of the bent,) which caused his death, at about ten o'clock that night.

In the Legislature of Vermont, a bill has passed providing for body executions against *attornies* who refuse to account for monies collected.

Com. Jesse D. Elliot, commandant of the Philadelphia Naval Station, died on the 10th inst., at his residence in Philadelphia, after an illness of five months from dropsy, aged 62 years.

The papers say that in Quebec there has been a great fall of snow some fifteen feet deep, and exceedingly severe winter weather.

Review of New York Market.

MONDAY, Dec. 15.

FLOUR AND MEAL—There continues to be a good demand for flour for shipment at $6 31¼, but holders generally decline selling at that rate. We hear only for shipment of sales 500 bbls. for London at $6 37½. The market for common descriptions is nominally 6 25@6 37½. Rye flour is in demand; sales at 4 37½@4 50. Corn meal is very scarce. Jersey and Brandywine bbls are worth 4 12½ @4 50; hhds Brandywine 18 00. We notice further sales Yellow Meal at 1 37½; White is more firm, and worth 1 62½@1 75; Buckwheat is 4 00@4 50 per bbl, and more plenty; bags 2 00 per cwt.

GRAIN—Wheat continues dull, and we notice a sale of 400 bushels at 1 25. For a parcel of Long Island 1 32 was asked. Corn is in demand for shipment, and about 10,000 bushels Southern have been bought, to arrive, at 80@81c weight. Sales 500 bushels Jersey at 80c. In Barley there is but little doing. Sales 1200 bushels at 65c. Rye is 80 @81c. delivered, with moderate sales. Canal Oats are dull at 46@50, and Southern at 44@45c.

HAY—There is but little afloat, and in store good parcels are held at 1 00 per cwt. The demand is not large. There is no shipping demand at present rates.

PROVISIONS—There is still a fair demand for Old Prime Pork, and sales 400 bbls were made supposed at $10 50. Mess is nominally $13 50. Sales 100 bbls sour Prime at $9 75. Beef continues in demand, and Country brands are quoted at 5 25@5 50, and 3 25@8 50. Beef Hams are worth about $10 00, and in demand. Lard is quiet. City 8¾@9c. For Cheese there is more inquiry, and prices have rather an improving tendency. Sales 500 to 800 boxes at 7¼c. for shipment. Sales 400 packages Butter for the East at 14@19c. Western Dairy; Ohio is 12@12½c. for good lots. Pickled Meats are not very plenty, and dull. We quote Smoked Hams 10@11c.; Shoulders 7@7½c.; Smoked Beef 7c.

☞ Eld. LUCIUS CRANDALL, being located for the present at Alfred, Allegany Co., N. Y., requests his correspondents to address him accordingly.

☞ We are happy to learn from good authority, that the report which has been extensively circulated of the sickness and death of Eld. JAMES H. COCHRAN, at Detroit, Mich., is without foundation.

MARRIED,

In Charlestown, R. I., on the 8th inst., by Eld. Henry Clarke, Mr. DAVID C. WOODMANCY, of Richmond, to Miss MARTHA ELDRIDGE, of Hopkinton.

DIED,

In Alfred, N. Y., Nov. 5, 1845, of the croup, MARY ALSENA, daughter of Maxson Stillman, Jr., aged eleven months and five days.

In Alfred, Dec. 3, 1845, after a short illness, of tympanites, GEORGE SAUNDERS, aged 54 years. He had for a long time been a member of the Seventh-day Baptist Church in Alfred. Though he endured much bodily suffering in his last illness, yet his mind was fixed on heaven and happiness, and he died in hope of a glorious immortality beyond the grave. He chose 2d Cor. 5: 8, as the text from which he wished a discourse preached when his friends should be called to pay their last respects to his earthly remains.

LETTERS.

Nathan V. Hull, Henry Clarke, Samuel Davison, Chas Potter, Gideon Hoxsey, Lewis G. Baldwin, John Green, M. W. Potter, H. P. Burdick, C. Card, Ephraim Maxson, Lucius Crandall (thanks.)

RECEIPTS.

West Edmeston—Samuel B. Crandall, Enoch K. Crandall, Richard Stillman, Alonzo D Crandall, $2 each.
Milton, W. T.—Lewis G. Baldwin, Benj. F. Bond, I. F. Burdick, $2 each.
Alfred—Erastus A. Green, Alfred Lewis, $ each; Samuel Lanphear $1; Perry Potter 87 cents.
St. Augustine, East Florida—Caroline Bliss $2.
Pendleton Hill, Ct.—John Green $2.
North Scituate, R. I.—Gideon Hoxsey $2.
Andover—Wm. Maxson $2.
Rochester—Wm. E. Arnold $2.
Williamsville—James Young $2.
Alden—Ethan Saunders $2.
Clarence—Orrin Jones $1 50.
New York—John Powers $2.
Troupsburgh—Charles Card $1.

NEW SUBSCRIBERS.

Alfred,
Charles W. Cornwell,
Phineas Stillman,
Ambrose C. Spicer,
Samuel Webb.
Rushford,
G. W. Porter.
Persia,
Elbridge Eddy.
St. Augustine, E. Florida,
Caroline Bliss.
New York,
John Powers.
Rushville,
Joshua Green.
Almond,
Albert Cottrell.
Westerly, R. I.,
Daniel K. Larkham.
Alfred,
Samuel Lanphear,
Wm. Green.
Berlin,
Thomas Davis,
Silas Davis.

CENTRAL ASSOCIATION.

The 2d Semi-Annual Session of the Central Association will be held with the first church in Verona, on the third and fourth days of the week, Jan. 6th and 7th, 1846. Introductory discourse by Eld. G. M. Langworthy, or Eld. Elias Burdick, his alternate. There will be two Essays or Tracts presented for examination. One on Communion, the other on Baptism. All Missionaries employed by the Association will then make their reports, and farther action will be taken relative to Missionary Operations. The subject of obtaining legal protection in the enjoyment of the Sabbath, from the Legislature, will probably come before the Association. The Agent of the American and Foreign Bible Society has given notice that he will be present, and with leave will present the claims of that Society. A full attendance is very desirable.

JAMES BAILEY, Rec. Sec.

DeRuyter, Nov. 27, 1845.

NOTICE.

A Quarterly Meeting will be held with the Church in Scott, N. Y., commencing on the 6th day of the week before the fourth Sabbath in December. The churches associated, and other churches, and brethren are invited to attend.

JAMES BAILEY.

ALFRED ACADEMY AND TEACHERS' SEMINARY

Board of Instruction.

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From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences The apparatus will be farther increased at the commence ment of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also, to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition. per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

SAMUEL RUSSELL,
President of the Board of Trustees

BANK NOTE LIST.

	disc.
New England:	¼
Calais, Me.	10
Lafayette, Me.	–
Portland City, Me.	—
Mercantile, Bangor, Me.	5
St. Croix, Me.	—
Westbrook, Me.	3
Concord, N. H.	5
Grafton, N. H.	—
St. Albans, Vt.	1
Bennington, Vt.	—
Windsor, Vt.	—
Commonwealth, Mass.	—
Middlesex, Mass.	5
Newburyport, Mass.	—
Housatonic R. R. Ct.	par
Pascoag, R I	10
Agricultural, R I	10
Providence Co., R I	5
Freeman's, Bristol, R I	–
New York:	
City & most River bks	par
Clinton Bank, city	50
Washington Bank, city	1
Other Safety Fund	⅝
Do. Red Backs	⅝
Alleghany County	52a30
America, Buffalo	26
Binghamton	23a28
Brockport	25
Cattaraugus County	17a25
Commerce, Buffalo	26
Commercial, Buffalo	25
Commercial, Oswego	35
Clinton County	35
Erie County	30a42
Farmers, Sencca Co	28
Hamilton	25
Lodi	19a5
Lyons	35
Merchants' Ex Buffalo	21a37
Mechanics, Buffalo	39
Millers, Clyde	8
Olean	15a28
Oswego	20
Phenix, Buffalo	29
State Bank N. Y. Buffalo	75
St Lawrence	70a52
Tonawanda	40
U. S. Bank, Buffalo	25
Union, Buffalo	21
Watervliet	36
Western New York	27
New Jersey:	⅜
Small notes West N.J.	½
N. Hope Del. Bridge	1
Pennsylvania:	¼ to 1½
Relief notes	4
Berks County	
Carlisle	1½
Chambersburg	1½
Far. & Drov. Waynesb'g	2½
Franklin, Washington	2
Gettysburg	1½
Girard	2
Harrisburg	1½
Lewiston	2
Lebanon	1½
Lumberman's	90
Miners'	2
Middletown	1½
Monongahela	2½
Susquehanna	50
U. S. Bank	38
Wyoming	2½
West Branch	2
York	1½
Delaware:	½ to 1
Maryland:	to 1½
Baltim. & Ohio R. R. Co.	10
Cumberland	2
Franklin	5
Mineral	2
Salisbury	3
Dist. Columbia:	¾ to 1
Virginia:	1 to 1⅛
N. W. Bank of Virginia	2½
North Carolina:	1¾
South Carolina:	1½
Georgia:	1½
Ohio:	3
Com. Bank Lake Erie	10
Farmers, Canton	20
Hamilton	20
Lancaster	20
Miami Exporting Co.	40
Urbana Banking Co.	60
Indiana:	
State Bk & branches	2
Kentucky:	3
Tennessee:	3
Michigan:	3
Michigan & Branch	88
Canada:	3½ to 4

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Miscellany.

From the Sheet Anchor.

BROKEN VOWS.

Men vow to Him who rules on high,
And to him for protection cry;
When tempest howls, and thunder rolls,
Then fear alarms their deathless souls.

Vows truly solemn they will make,
When dashing billows o'er them break,
Their lives they ask the Lord to spare,
And then they vow they will him fear.

But when he calms the raging sea,
They do not bow to him the knee;
They break the solemn vows they made
When lightning flashed, and tempests raged.

Those vows men make in trouble, will
One day their hearts with sorrow fill;
It will be then too late to say,
I now my broken vows will pay.

God does remember every vow,—
And though you scoff and trifle now
With judgment and an awful hell,
There, those who break these vows must dwell.

Now is the time to pay your vows,
His bow of mercy round you throws
Its golden rays, O, heed this bow,
And God will grace on you bestow. P. S.

SUFFERINGS OF A SHIPWRECKED CREW.

From an English Paper.

Many will, no doubt, recollect that the slave schooner *Felicidale*, of unhappy and infamous celebrity, after being the scene of the treacherous murder of the British officers and crew who had charge of her as a prize, a crime for which the perpetrators are now under sentence of death, was recaptured by her majesty's ship Star, and after being again manned by a small party of sailors under command of Lieut. Wilson, was despatched to Sierra Leone for adjudication. Fatality, however, dogged this vessel, which seems to have been the instrument and the scene of such an amount of crime and suffering.

She was suddenly upset in a squall, while on her voyage; but the vessel still floated, and the gallant crew, with wonderful skill and courage, rigged a raft from the spars and yards of the vessel as she lay submerged, and made sail for the coast of Africa, 200 miles distant. The sea broke over their frail raft, ferocious sharks glided around them as if expectant of their certain prey; but the gallant, fellows so far from being dismayed, very effectually turned the tables upon the monsters of the deep, and became the devourers instead of the devoured. They actually caught four of these horrible prowlers with no other resource but a bowling line and their own good arms, and by a singular combination of gallantry, hardihood and good fortune, by this means preserved their own lives. A brief summary of this extraordinary escape has been handed us from an authentic source, which is as follows:

On the 9th of March last, the Felicidale, a Brazilian two-topsail schooner fitted for the slave trade, was detained by her majesty's ship Star, and Lieut. Wilson was sent on board with four seamen of the Star, three Kroomen and two Brazilians to navigate her to Sierre Leone, for abjudication. On the 16th of March, in latitude 1° 18 N., and longitude 3° 20 W., at noon, Cape Three Points the nearest land, bearing N. N. E., distant 238, about 3 o'clock P. M., when under all sail, steering W. N. W., with a breeze from the south, a squall was observed coming up astern, and sail was immediately shortened; but the man at the helm instead of keeping her on the course she was steering, as he was ordered by Lieut Wilson to do, put the helm aport, and then brought her by the lee: the squall took her at the same time, and she turned over on her beam ends, and filled. The squall passed over in half an hour. No lives were lost. The whole number were huddled together on the gunwale. Having no boat, and fearing that she might not float long, the only expedient that occurred to them for saving their lives, was the construction of a raft, which was immediately set about; three of the seamen had knives, with which they began at once to cut away all the spars, canvass, and cordage that could be got at; the main boom was not obtained without great difficulty, and then only by the Kroomen diving and cutting the gear under water. Before dark they had succeeded in lashing the main yard, fore and fore topsail, topgallent and sail yards, studding sail booms, and gaffs, for a raft; it was shifted to leeward of the vessel, and all hands, ten in number, got upon it, apprehensive that the vessel might sink during the night. In the morning, finding the raft was hardly able to carry them all, the fore yard was added as outside spar, the main boom being on the other side, and the smaller spars amidships. The only provisions they could procure was a little putrid pork, no water, and a gallon and a half of spirit, which had been lashed on deck. Nothing else could be procured, for the Kroomen, though expert divers, were prevented by the slave deck from getting into the vessel. Having nothing but their light clothing, some canvass was taken from the sails to serve as protection against the weather, and all the small rope that could be procured was also placed upon the raft for the purpose of replacing the lashings, should they be long upon it. As much of the plank of the bulwarks as could be torn off was preserved for paddles to steer with, and for seats.

About 9, A. M.. of the 10th, finding the schooner had settled down considerably, and that nothing more was to be got from her, a mast and sail were rigged, and they cast off from the wreck with good spirits, in the hope of reaching the land. Having no compass, the sun by day and the stars by night were their only guide. For four days there was no appearance of rain, and all suffered much from thirst; and so few clothes had been saved, that in the day time they were scorched by the sun, and at night the cold was intense. From the weight upon the raft, and the circumstance of all the spars having their fitting upon them, it swam very deep, which kept them constantly immersed in water, and if they laid down, the sea washed over their heads; in fact the fore part of the raft was from two to three feet under water.

On the 5th day they caught a little rain-water, which served to revive every one; and on the 7th they obtained another, though more scanty supply. On the 9th day, two of the Kroomen were delirious from drinking salt water; and in the evening the quarter-master, from the same cause, notwitstanding they had been earnestly cautioned against it, and the inevitable consequences pointed out. The sharks which had followed them from the third day, began now to swarm around the raft, an attempt was successfully made to catch one; a bait was held out, and when a shark was in the act of turning to it, one of the Kroomen seized him by the tail, a rope was immediately made fast, and the men cut him across the back with their knives, which rendered him comparatively powerless, and by their united efforts it was dragged upon the raft. The blood and flesh revived them; and that day, the tenth from their leaving the wreck, it rained heavily, which enabled them to assuage their thirst, and fill the empty spirit cask half full of water. Nothing, however, could restore the Kroomen and the quarter-master, who were previously delirious. The next morning one of the Kroomen was found dead on the raft, the other two died during the day, and the quarter-master in the evening, giving them a fearful warning of the effects of drinking salt water.

The greatest care was taken of the water, a mouthful being served out three times a day in the heel of a shoe. They caught three more sharks, in the same manner as before, and some flying fish; the latter however, they could scarcely swallow, so parched were their throats; they found the sharks much more nourishing, and easier to eat. It rained once or twice afterwards, but the sea ran over their heads in such a manner, that they found it impossible to catch water. Their utmost efforts were now required, to keep the raft together; it often got adrift, and little rope was left to secure it. Their limbs were so swollen and ulcerated, and so little strength was left them, that they could scarcely move; the mast-head had fallen down, and they were unable to raise it, so that all hope of reaching the land began to fail them. Nevertheless, they were resigned and obedient.

On the third of April, one of the Brazilians died. In the evening of the 4th, after having been 19 days on the raft, they saw the land; the next morning it was out of sight again. Soon after day-light they saw a sail to leeward; she appeared to approach the raft, and the hope of being saved gave them strength to stand up and make signals, but in vain, for she shortly bore up and left them. They were then so weak, that had the raft reached the land, they were well aware that they must have perished in the serf. Another vessel now appeared in sight, and communicated with the one they had first seen. She then stood toward them, and their hopes once more revived; a boat was set out, and they found that they had been saved by her majesty's brig Cygnet, being then about thirty miles to leeward of St. Paul's. Four hours after they had been picked up, the other Brazilian died; he also had drank salt water. The conduct of the men was most exemplary throughout: and, under the providence of God, was mainly instrumental in saving their lives.

THE BEGGAR AND BANKER.

"Stand out of my way," said a rough voice under my window, one day, as I sat musing over the bustling scenes below me, at my lodgings.

"Your honor will please recollect," repied a sharp but somewhat indignant voice, "your honor will please recollect that I am a beggar, and have as much right to the road as yourself."

"And I am a banker," was retorted still more angrily.

Amused at this strange dialogue, I leaned over the case, and beheld two citizens in a position which a pugilist would denominate squared, their countenances somewhat menacing, and their persons presenting a contrast at once ludicrous and instructive. The one was a purse-proud, lordly-mannered man, apparently in silk, and protecting a carcass of nearly the circumference of a hogshead; the other ragged and dirty, but equally impudent and self-important a personage; and from a comparison of their countenances, it would have puzzled the most profound M. D., which of their rotundities were stored actually with good victuals and drink. Upon a closer examination. however, of the countenance of the banker, I discovered almost as soon as my eye fell upon it, a line bespeaking something of humor, and awakened curiosity, as he stood fixed and eyed his antagonist; and this became more clear and conspicuous when he lowered his tone, and said, "How will you make *right* appear?"

Said the beggar, "Why, listen a moment, and I will teach you. In the first place do you take notice, God has given to me a soul and a body just as good for all the purposes of eating, thinking, and drinking, and taking my pleasure, as he has you—and then you may remember Dives and Lazarus, as we pass. Then again, it is a free country, and here, too, we are on an equality; for you must know that here even a beggar's dog may look a gentleman in the face with as much indifference as he would a brother. I and you have the same common Master, are equally free, and live equally easy, are both traveling the same journey, bound to the same place, and have both to die and be buried in the end."

"But," interrupted the banker, "do you pretend there is no difference between the beggar and a banker?"

"Not in the least as to essentials. You swagger and drink wine in company of your own choosing—I swagger and drink beer, which I like better than your wine, in company which I like better than your company. You make thousands a day, perhaps —I make shillings, perhaps—if you are contented, I am; we are equally happy at night. You dress in new clothes—I am just as comfortable in my old ones, and have no trouble in keeping them from soiling: if I have less property than you, I have less to care about; if fewer friends, I have less friendship to lose; and if I don't make as great a figure in the world, I make as great a shadow on the pavement; I am as great as you. Besides, my word for it, I have fewer enemies, meet with fewer losses, carry as light a heart, and sing as many songs as the best of you."

"And then," said the banker, who had all along tried to slip in a word edgeways, "is the contempt of the world nothing?"

"The envy of the world is as bad as the contempt. You have, perhaps, the one, and I share the other. We are matched there, too. And besides, the world deals in this matter equally unjust with us both. You and I live by our wits, instead of living by our industry; and the only difference between us in this particular worth naming is, that it costs society more to maintain you than it does me. I am content with a little, you want a great deal. Neither of us raise grain or potatoes, or weave cloth, or manufacture any thing useful: we therefore add nothing to the common stock: we are only consumers; and if the world judged with strict impartiality, therefore it seems to me I would be pronounced the cleverest fellow."

Some passer-by here interrupted the conversation. The disputants separated apparently good friends, and I drew in my head, ejaculating, somewhat in the manner of Alexander in the play, "Is there no difference between the beggar and the banker?"

But several years have since passed away, and now both these persons have paid the last debt of nature. They died as they lived, the one a beggar and the other a banker. I examined both their graves when I next visited the city. They were a similar length and breadth, the grass grew on both alike, and nothing appeared to distinguish the difference between the "Beggar and the Banker."

A Tiger Hunt.

A young man had been killed and devoured the day before the hunt here described and his brother and sister engaged in the hunt to seek revenge The writer says,

'On the morrow, before it was yet daylight, we commenced our march, reinforced by the brother and sister of the murdered Malay, who vowed in person they would be revenged on the offending panther or tiger. The dogs in our front we kept close together, penetrating a thick forest, which our guides told us we should not be long before we passed through. Arrived at a spacious open plain, we sat down to breakfast; but the tiger did not allow us much leisure. At the first frightful growling the dogs, which we had been told were courageous, slunk behind us, their tails between their legs, and with looks imprinted with the most stupid fright. Neither the whip nor stick, neither menaces nor caresses—nothing could move them on, and we resolved to pass before them. A second frightful growl, shorter and more loud, told us that the tiger was approaching; we looked to our primings, and put ourselves in order of battle, the Malay three paces in advance, his sister by his side, each armed with a pistol and an iron spear or harpoon; the point of steel being barbed. At length the creature appeared. It was a beautiful full grown tiger, his glossy coat striped like a zebra. He appeared with half open and foaming month, more surprised than frightened at our presence; stood stock still at first, issuing forth deep and deafening growls, his eye-balls flashing fire, and licking his lips with a rough red tongue. He was a magnificent sight.

We made some steps towards him, he made some few towards us; and all at once, as if ashamed of their pusillanimity, the dogs, without being excited to it, ran and placed themselves in our front, eager and silent. At the sight of them the tiger drew back, and elongated himself like a serpent, whipping his flank with his tail, and shaking the foam from his mouth. He took no notice of us, no more than if we had not been present—the dogs were to be his first victims, who dared to bay him. They advanced together at first, then separated to attack the ferocious beast before, behind, and on the flanks. The tiger kept his eye on the most daring of the dogs, and in a moment he had one enemy the less—the dog was crushed at a single bite. We wished to help the others, who had drawn back a few steps, but the Malay made a sign of the hand to reserve our fire; he wished to *lasso* the animal himself. His sister showed great intrepidity and *sang froid*; with her vigorous hand she held her spear before her, and I remarked that the yellow color of her face became gradually of a red tint, nearly of copper.

The field of battle was not above fifty paces at most in extent. At the call of Malay, and the impetuous look of the sister, the dogs renewed the attack on all sides with great courage—the redoubtable quadruped crushed his opponents one after the other with his claws. The conflict was bloody; he, too, was bleeding from numerous wounds, became more furious from his smarting wounds. All the dogs were *hors de combat*, three alone survived and seemed to implore our aid; the Malay advanced, we followed and fired; the tiger roared, made an attempt to leap, but fell to the ground like an *aerolyte*. The young girl discharged her spear, which left rankling in the wound; another general volley gave the animal his *coup de grace*.

A Lucky Boy.—A poor boy in Nashville, Tenn., lately found a small but beautiful stone among some muscle shells, on the banks of the river, and put it in his pocket, not knowing or thinking of its value. Soon after, he chanced to expose it to view, when a gentleman proposed to send it to Philadelphia to ascertain its value. It proved to be a genuine pearl, weighing 18 grains, and worth from $500 to $1000.

Rowland Hill.

The above is a picture of Rowland Hill, a minister of London, England. He was a man of great talents and of great benevolence, but was ecentric; that is, what childen call odd. The picture looks rather odd, but it is no more so than was the man it represents. We cannot tell half the stories we have heard about this pious, yet strange divine.

It is said that his cook and his coachman quarreled about going after some milk, which she needed to prepare the breakfast. She wished the coachman to go after the milk, and he refused because he was hired to take care of the horses and drive the coach. Mr. Hill ordered the coachman to bring up the coach, which was done; then he ordered the cook to take her pitcher and get into the coach; then he compelled the coachman to drive her to the place where the milk was obtained and back again. This ended the dispute.

Mr. Hill once obtained the services of Dr. Chalmers on an important occasion, in which he felt a very great interest. He was very anxious that Chalmers should make a great effort. The Doctor began very moderately, and Hill felt very uneasy, thinking he would make out nothing. Chalmers gradually rose and fired up with his subject, carrying Hill along with him, until he gave a mighty stroke of his eloquence, when Hill, losing his self possession, cried out at the top of his voice, "Well done Chalmers!"

He was on his way to his church one Sunday evening, and overheard two young men talking. One said to the other. "come let us go and hear Old Hill to-night, he will make real fun for us." Hill passed on and went into his pulpit, and the young men came in and took their seats directly opposite in the front of the gallery. Mr. Hill took for his text, "the wicked shall be turned into hell and all the nations that forget God;" and fixing his eyes on the young men he exclaimed, "there will be fun for you, young men." So through the whole sermon, every little while he repeated the same words. Once he quoted the words, "And in hell he lifted up his eyes being in torment," and then fixing his eyes upon the young men, he exclaimed, "there was fun for you, young men."

Mr. Hill died in 1833, aged 89 years.

Little Mary.

BY MRS. C. B. P. WITHERELL.

'O, mother,' said little Mary Doane, one morning as she ran into the house, after having been out to feed her chickens; 'O, mother, I have just thought what I shall do with my chickens next fall.'

'Why, my dear, I thought you had settled that matter long ago,' replied the mother.

'Yes—no, I thought once I should buy a nice muff for next winter, but I do not care anything about that now.'

'Why not, my love?'

'O, because the one I have now is good enough, till I shall be two or three years older.'

'So it is, my dear; but what has altered your mind so suddenly?'

'I will tell you, mother, if you will promise to let me do as I wish with my chickens.'

'Why, you know, my child, that I told you that you might do what you pleased with them.'

'Yes, but you did not think that I should give them away.'

'Give them away! and do you wish to give them away, Mary?'

'Yes, mother, if you are willing.'

'Well, that is certainly a new idea. To whom do you wish to give them, my love?

'But will you promise me, mother?'

'I do not like to promise you unconditionally. But if it is right and proper, I shall have no objections.'

'Well, you know that you sent me down to Mrs. Grove's yesterday, to carry her some tea.'

'Yes.'

'When I went in she was trying to read in the Bible. But she said she had only a small Bible, and the print was so small and her eye-sight was so poor now, that she could hardly read it at all.'

'Poor woman.'

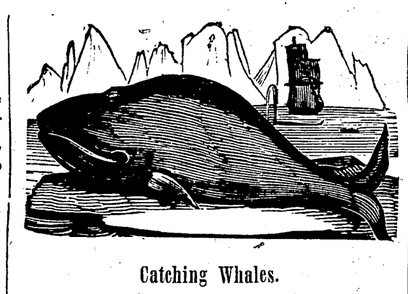
'Well, when I was coming home, I could not help thinking of her, and how much comfort she would take if she had a Bible with good large print, like ours, for you know, mother, that reading the Bible appears to be her greatest source of comfort, now that Mr. Grove is dead. Well, when I was feeding my chickens this morning, I thought of her again, and something seemed to whisper to me that I might buy her a nice large Bible with my chickens, if I would do without the muff, and so I thought if you was willing I would do so.'

Mrs. Doane pressed her little daughter to her bosom, and tenderly kissing her, assured her that she was perfectly willing that she should purchase the Bible as she had proposed.

Little Mary was delighted, and seemed almost impatient for the time to come when her chickens would be ready for the market. But the time came at last, and Mary's father took the chickens to market, and returned with a beautiful large Bible.

Mary immediately carried it down to Mrs. Grove, who was so much pleased that she wept for joy. She thanked Mary over and over again, and assured her that as long as she lived she would pray that the richest of heaven's blessings might be showered upon her. Mary returned home happier than ever before, and on entering her chamber, found a beautiful muff, on which was fastened a little billet containing these words—

'To give to the poor is to lend to the Lord.'



Catching Whales.

The above picture represents the whale fishery. The whale is brought up to full view, while the ship is seen at a distance. A little to the right of the ship may be seen the boat, very small. In the vicinity of the ship may be seen a great number of icebergs, that is, mountains of ice floating in the ocean. The process of taking whales is, to send a man to the mast head to look out for whales. When he sees one, he cries out, giving the direction at which he is from the ship; when near enough they start in a boat, and when they get near they harpoon the whale, that is, they throw a barbed iron which sticks into the whale. To this harpoon, is fastened a long rope, and when the whale feels the harpoon, he darts off, or dives down, and the rope is spun out with great speed. Sometimes the whale continues after he has got the whole rope out, when, to prevent having the boat drawn under, they cut the rope. The rope is coiled in a tub to prevent its getting fast to the boat, or being tangled as it is drawn out by the whale. Once the rope got looped round a man's body, and he was drawn under water. While being dragged down, he got out his knife and cut the rope, but cut it above him, and still he went down till he cut the rope again, and then he came up and was saved. Sometimes the boat is dashed to pieces by the whale, when another boat picks up the men, but sometimes some are lost. We suppose the children all know that the oil we burn in our lamps is taken from the whale.

An Incident.—My sympathies were awakened, awhile ago, by the touching appeals of a little girl, who besought some friends to buy her paper-boxes. They responded to her call, and soon every box was sold. With an instinctive delicacy, which should ever be observed with tiny children, as well as with those of "larger growth," they manifested no *curiosity* as to her object. Taking her little store of money, she repaired to a confectioner's, and purchased a glass of jelly, for her sick mother. The transparent yellow nutriment had attracted her attention, and she longed to buy some. Having no means, she devised the plan of making boxes. Many an eye moistened at this delicate attention, and the discovery of this generous trait in the daughter, was to the mother ample compensation for a long and dangerous illness.

[Orphan's Advocate.

A Retort.—Masson, Regent of Trinity College, had asked one of his friends to lend him a book, which he wished to consult, and received for answer, "that he never allowed his books to go out of his room, but that, if he chose to come there, he was welcome to read as long as he pleased." Some days afterwards this pedant applied to Masson for the loan of his bellows, who replied, "that he never allowed his bellows to go out of his room, but that, if he chose to come there, he was welcome to blow as long as he pleased."

PRICE CURRENT

ASHES,
Pot, first sort 37
Pearl 45

CANDLES.
Mould, tallow lb 9 a 11
Sperm, east and city 27 a 29
Do Patent — a 38

COFFEE.
Java 9 a 11½
Laguira 7¾a 9
Brazil 6¾a 7¼
St. Domingo 5¾a 6¼

DOMESTICS.
Shirtings brown ¾ 5 a 6½
Do do ⅞ 6 a 7
Do bleached 7 a 9
Sheetings b'wn 4-4 6¼a 8
Do do 5-4 10¼a 12½
Do bleached 4-4 7 a 12
Do do 5-4 12 a 15
Calicoes, blue 7 a 12
Do fancy 6 a 14
Drillings, brown — a 8¾
Kentucky jeans 25 a 50
Satinets 40 a 75
Checks 4-4 8 a 12
Cotton yarn, 5-13 15 a 16

FEATHERS.
Foreign, lb 12 @ 25
American, Live 30 @ 34

FISH
Dry Cod, cwt 2 57 @ 2 62
Pickled Cod, bbl 3 00 @ 3 25
Pickled Salmon tc 17 00 @
Mackerel, No. 1 bbl 10 50 @12 25
No 2 bbl 9 50 @10 00
No 3 bbl 6 50 @ 6 75

FLAX
Russia, lb 9 @ 11
American 7½@ 8

FLOUR AND MEAL.
Genesee 6 37@
Michigan 6 26½a
Ohio, Hey. & Ven. 7 25@ 7 00
Pennsylvania @
Baltimore 6 62 @ 6 75
Richm'd c mills 7 51 @7 75
Do. county 6 62@ 6 75
Brandywine 6 87 @ 7
Georgetown 6 62 @ 6 75
Rye flour 4 37 @ 4 50
Indian Meal 4 — @ 4 12½

GRAIN.
Wheat W. 1 30@1 40
Do South new 1 25@1 35
Rye, Northern 80@
Corn Jersey @ 80
Southern @ 77
Barley western 66@ 68
Oats, Northern 51@

GLASS.
English Crown 50 feet:
6x8 to 10x13 3 50 @4 00
12x18 to 16x26 5 50@6 50
Eagle and Columbian:
6x8 to 8x10 2 10@2 30
10x14 to 16x20 2 70@3 00

HAY.
North River, 100lbs. 75@85

IRON.
Pig, Eng.&Sc. ton 41 a42 50
Do Amer 37 51a 40
Bar do rolled 87 51a90
Do RussPSI 100a 102
Do Swedes 87½a90
Do Eng com 76a80
Do do refined 87a90
Sheet E & Am lb 7ca 7½c
Hoop do cwt 5¾a 6½

LEATHER (Sole.)
Oak, lb 18 @ 22
Hemlock, light 14 @ 14½
Middle 13½@ 14½

LUMBER.
Boards N R [M ft } 35 00 @40 00
Do. box 11 00 @12 00
Do. east. p. 10 00 @11 00
Do Albany, piece 8 @ 18
Plank, Gal [pine, M ft } 33 00@40 00
Scantling pine 14 00@16 20
Do oak 30 @ 35
Timber, oak, cu ft 25@ 37
Do Ga yel pine 35@ 40
Shingles, 18in. 1 75@ 2 00
Do. cedar, 3ft. 20 00@22 00
Do. do. 2ft. ——@17 50
Staves, w o pipe M } @45 00
Do do bbl 28 00@
Do r oak hhd 27 00@28 00
Heading, w o @45 00
Hoops 25 00@30 00

MOLASSES.
New Orleans, gall 26 @ 30
St Croix 28 @ 30
Trinidad, Cuba 26 @ 27
Cardn's & Mat'nzas 24 @ 25

NAILS.
Cut, 4d a 40d 4 @ 4½
(3d-1c and 2d 2c more)
Wrought 6d a 20d 10 @ 12
Horseshoes No 7a9 18 @ 20

PROVISIONS.
Beef mess bbl 7 75 @ 8 25
Do prime 4 75 @5 25
Pork mess bbl 13 75 @13 87
Do Ohio prime 10 12@10 50
Butter, west pme 15 @ 17
Do. Orange co. 18 @ 20
Do order to good 12@ 14
Hog's lard 8 a 8½
Cheese, Am lb 7 a 8
Hams smoked 8½ a 10
Do. pickled 7 @ 7½
Shoulders, smoked 6 @ 6½
Do. pickled 5½@ 6¾

RICE.
Ordinary 100lbs 4 37 a 4 50
Good to prime 4 87 @5 00

SEEDS.
Clover lb. new 8 a 9
Timothy, tierce 12 00 a16 00
Flax, rough 8 50 a 9 00
Do clean

SUGARS.
St Croix lb 7½a 9
New Orleans 6¾a 7½
Cuba, muscovado a
Havana white 10a 11
Do Brown 8½a 9

SALT.
Turks Isl bush a 33
Bonaire, 32@ 33
Cadiz, 20@ 23
Liverpool, fine 1 35a1 45

SHEETING.
Russia, white, p. 9 00@ 9 50
Do. brown 8 00@ 9 00

SOAP.
N. York brown lb 3 a 6
Castile 8¼a 9

SPICES.
Cassia lb 17 a 17
Cloves 33 a 3
Ginger, race a 6½
Nutmegs No 1, 1 30 a1 35
Pepper, Sumatra 10¾a 10¾
Pimento, Jamaica 11 a 11½

TEAS.
Imperial lb 35 a 90
Hysou 45 a 88
Young Hyson 34 a 88
Hyson skin 20 a 60
Souchong 18 a 60

WOOL.
Am Sax. fleece, lb 35a 40
Do merino 30a 38½
Pulled superfine 31 a 31
S.Am. washed 20 @ 21
Do. unwashed 5 @ 19
African 8 @ 34
Smyrna 10 @ 11
Mexican 12 @14½
Heavy 12½@13

The Sabbath Recorder.

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED;

OR,

THE CONTINUING OBLIGATION OF THE SEVENTH DAY, AND THE UNAUTHORIZED SUBSTITUTION OF THE FIRST, AS THE CHRISTIAN SABBATH.

BY JAMES A. BEGG, GLASGOW, N. B.

SECTION II.

Signification of the word *Sabbath*, and the various senses in which it is used.

Having exhibited the value and importance of the divine institution of the Sabbath, and the Lord's purpose of blessing by it, before proceeding farther, it may be proper to notice the meaning of the word *Sabbath*, used as the name or title of the day which is to form the subject of our inquiry. In its strict primary signification, it is universally admitted, that the Hebrew word of itself simply means "*rest*," as succeeding previous work. It is, therefore, in scripture, applied, directly or by implication—

1. *In a special manner, to the seventh day of the week*, as the day of God's rest from creation work. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; *wherefore* the Lord blessed the *Sabbath day* and hollowed it." Exod. 20: 2.

2. In a sense more general, the name of *Sabbaths* is given to several of the other stated assemblies and festivals appointed for observance by the Israelites. These are enumerated by the Lord to Moses, and recorded in Lev. 23: 25, where the weekly Sabbath is first named. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them concerning the feasts* of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. *Six days shall work be done; but* THE SEVENTH DAY *is the Sabbath of rest, an holy convocation;* ye shall do no work therein; it is the *Sabbath of the Lord* in all your dwellings." Lev. 23: 1—3. "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month, *at even*, is the Lord's passover; and on the fifteenth of the same month is the *feast* of unleavened bread unto the Lord; seven days ye must eat unleavened bread. *In the first day* ye shall have an *holy convocation;* ye shall *do no servile work* therein. But ye shall offer an offering made by fire unto the Lord seven days; *in the seventh day is an holy convocation;* ye shall do *no servile work* therein." Ver. 4—8. Although the name *Sabbath* is not here expressly used, it is distinctly implied in the injunction to "do no servile work therein." This sanctifying of the first and seventh days of the passover is more fully stated in a parallel text. "No manner of work shall be done in them, save that which every man must eat, that only may be done of you." Exod. 12: 16. As God's creation has had appointed for all a more frequent memorial in the weekly Sabbath, so has his mighty interposition in Israel's behalf, when he delivered them from Egypt, the annual memorial of the passover, with its two sabbatic rests. It is farther commanded, "And none shall appear before me empty." Exod. 22: 15. The injunction of their giving was absolute; but each man's appreciation of the divine goodness was to dictate the value of the gift.

3. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord to be accepted for you; on the morrow after the Sabbath the priest shall wave it, and ye shall offer that day when ye wave the sheaf, an he-lamb without blemish, of the first year, for a burnt-offering unto the Lord. And the meat-offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord, for a sweet savor; and the drink-offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God; it shall be a statute for ever throughout your generations, in all your dwellings. And ye shall count unto you, from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering, seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath, shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord; ye shall bring out of your habitations two wave loaves, of two tenth deals; they shall be of fine flour; they shall be baken with leaven; they are the first-fruits unto the Lord. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams; they shall be for a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, even an offering made by fire, of sweet savor unto the Lord. Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the first-fruits, for a wave-offering before the Lord, with the two lambs; they shall be holy to the Lord for the priest. And ye shall proclaim on the self-same day, that it may be *an holy convocation unto you, ye shall do no servile work therein;* it shall be a statute for ever in all your dwellings, throughout your generations." Verses 9—21. There were thus two distinct feasts for the harvest, each having an important typical signification. They did, however, also possess a value in themselves as pressing upon the people of Israel, and as the evidence of their recognition of Jehovah as the giver of the harvest. Days of holy convocation, in which no servile work was done, afforded opportunity for social and public spiritual improvement of such seasons of holy festivity.

4. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have *a Sabbath*, a memorial of blowing of trumpets, *an holy convocation.* Ye shall do *no servile work* therein; but ye shall offer an offering made by fire unto the Lord." Verses 24, 25.

5. "Also, on the tenth day of the seventh month, there shall be a day of Atonement; it shall be an *holy convocation* unto you, and ye shall afflict your souls and offer an offering made by fire unto the Lord. And ye shall do no *work* in that same day; for it is a day of Atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do *no manner of work;* it shall be a statute for ever throughout your generations, in all yonr dwellings. It shall be unto you a *Sabbath of rest*, and ye shall afflict your souls; in the ninth day of the month, at even; *from even unto even* shall ye celebrate your Sabbath." Verses 27—32.

6. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of the seventh month shall be the feast of tabernacles, for seven days, unto the Lord. On the first day shall be an *holy convocation*; ye shall do *no servile work* therein. Seven days ye shall offer an offering made by fire unto the Lord; on the *eighth day* shall be *an holy convocation* unto you; and ye shall offer an offering made by fire unto the Lord; it is a *solemn assembly;* and ye shall do *no servile work* therein."

"These are the Feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering and a meat-offering, a sacrifice and drink-offering, every thing upon his day; beside the *Sabbaths of the Lord*, and beside your gifts, and beside all your vows, and beside all your free-will offerings, which ye give unto the Lord." Verses 33—38.

"Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a Feast unto the Lord, seven days; on the *first day* shall be *a Sabbath*, and on the *eighth day* shall be *a Sabbath*. And ye shall take you on the first day, the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever, in your generations; ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; *all that are Israelites born* shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt; I am the Lord your God. And Moses declared unto the children of Israel, the Feasts of the Lord." Verses 39—44.

In all these cases, holy convocations were enjoined, and servile work forbidden. As so many days and times to be sanctified by the Israelites, "beside the Sabbaths of the Lord," these appointed Feasts were in their seasons, at once the pledge of the Divine care, and the means employed by God for promoting and strengthening that faith in Him, which their observance demanded and implied. But the term Sabbath was also used in a more extensive sense, being applied to *the land's lying at rest*. Thus,

8. "The Lord spake unto Moses in Mount Sinai, saying, Speak unto the children of Israel, and say unto them, When we come into the land which I give unto you, *then shall the land keep a Sabbath* unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof, but in the *seventh year* shall be a *Sabbath of rest unto the land*, a Sabbath for the Lord; thou shalt neither sow thy field nor prune thy vineyard. That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes of thy vine undressed; for it is a *year of rest unto the land*. And the *Sabbath of the land* shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be meat." [Lev. 25: 1—7.

9. "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month; in the day of the atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family; a jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; *it shall be holy* unto God; ye shall eat the increase thereof out of the field. In the year of the jubilee ye shall return every man unto his possession."* Verse 8—13.

In all these cases, it is to be observed, that on the Sabbaths so appointed by God, cessation from servile labor was enjoined or implied; and that, when specific days, they were observed by holy convocations—that both of these seem essential to their due observance, and that from this circumstance they derive their name. And in accordance with what we have said of the weekly Sabbath, even the secondary Sabbaths, in the light of Heaven, take a form of *blessing* to the Israelites, rather than of bondage—relieving them frequently and statedly from ordinary occupations, and giving opportunity of nationally engaging in the worship of Jehovah—rejoicing in the reception of the Divine goodness, and giving to their joy a hallowed air and character. [To be continued

* I might here have added "the Sabbatism which remaineth for the people of God," but as the meaning of the only text in which this expression occurs is disputed, I refer it to a more advanced part of the argument, for more enlarged consideration.

* "*Moadim* properly means assemblies convened at an appointed time and place."—*Bagster*.

THE CAVE OF ADULLAM.

You will remember that it was in the cave of Adullam that David encamped, when he fled from Saul, and where a number of persons to the amount of four hundred, of such as were of broken fortunes and discontented minds, joined David, who became the captain over them, 1 Samuel 22. From the same cave, on a later occasion, we read of three mighty men of David, who were probably ambued with the same spirit of confidence in God as their captain, sallied forth, broke through the host of the Philistines, who were then encamped in the valley of Rephaim, and drew water out of the well of Bethlehem, that was by the gate, and took it and brought it to David, 2 Samuel, 23: 13—18. The approach to the cave is so dangerous and perilous, and when once in it, so safe and secure, that it at once explains why David selected it as one of his places of refuge, though the cave was in the face of his enemies, both of Saul and the Philistines. The path leading to the cave runs for some distance over a narrow slanting ledge of rock, that projects from the middle of a precipice of some thousands of feet deep, and where only one can pass at a time; so that the one who happens to be at the cave's mouth, if he chooses, may set at defiance an enemy, let his strength and numbers be ever so great, for the least resistance of him who is in the possession of the cave would send down his enemies one by one into the great gulf below. The extent of the cave has never yet, nor could be ascertained, in which not only four hundred, but a thousand times that number might hide themselves unperceived and unsuspected. Numberless passages are branching off in every direction, and those passages again ramify to the right and to the left without any kind of order and regularity, and so on. To venture any distance into the interior of the cave, without having a clue to take you back—which is generally a string, one end of which is secured at the mouth of the cave—is to surrender one's self to a sure and premature death. We provided ourselves with *three thousand four hundred yards* of strong twine, and after fastening one end of it at the entrance of the cave, and leaving two armed servants to watch against the probability of its being cut asunder by some straggling Arabs, which would be literally cutting the strings of our existence, we set out on our expedition, with lighted candles, allowing the twine to drag along as we went onward. We alighted in many chambers of various sizes, shapes, and appearances, and which fancy might picture magnificient cathedrals, palaces, amphitheatres, &c., the same being intervened by long, narrow, and low passages, which we had to crawl through, and on many occasions we had to be let down and drawn up again by Arabs, by the aid of ropes. I regret that the lateness of the day obliged us to return after having expended less than one fourth of our twine, and right glad were we to find ourselves safely back at the mouth of the cave; for should the string have been broken by some accident, we might probably have been buried alive. It would require days, and not hours, to explore the cave, which tradition extends to Hebron, four hours distant. The cave, evidently, has been formed by the action of water, either previous to or during the Deluge; ripples like that made by water, are observable throughout the cave. Probably the apostle, Heb. 11, refers to David, amongst others of the Old Testament saints who wandered in deserts, dens, and caves of the earth, nor is it improbable that David in this cave composed Psalms 57 and 142, as the headings imply. What support must David have derived, when driven to look for safety in flight and concealment, from the assurance of God's mercy and faithfulness, which he so touchingly celebrates in the close of the former Psalm; "For thy mercy is great unto the heavens, and thy truth unto the clouds." Psalm 57: 10. [Voice of Israel.

THE POET COWPER.

The most Christian of our poets is COWPER—the most evangelical in his theology, the most scriptural in his standard of right and wrong, and, abating the frequent satire, the most Christian in his tone. It would be difficult to find in prose, clearer or more simple statements of the great saving truths, than some which he embodied in his pleasant verse, whilst, with a forbearance the more admirable in a poet, he never overleaps the landmark of sacred truth for the sake of gathering bright flowers of fancy. His lofty morality is the legitimate result of his orthodoxy, and it is impossible to name another bard who keeps at a greater distance from all appearance of evil, or who eyes events and characters from so serene a pinnicle of personal virtue. His denunciations of fraud and falsehood, and avarice and cruelty, you see at once are the language of a man who himself is truthful, gentle, open-handed, whilst in the very style and manner of his composition there is something ethical. The limpid, happy course of its numbers, the playful benevolence that sparkles all over them, and the verdure which skirts them wherever they flow, have a benignant influence on the reader's mind, and are fitted to propitiate him into personal improvement. And this is, after all, Cowper's excellence as a Christian moralist, as it is the fairest province of didactic Christian poetry. He did what it is not easy in sermons to do. He pointed out the every day faults and infirmities of character with such precision and fidelity, that each might see as in a glass his own natural face; and with equal minuteness of detail, he specified those duties and graces which are not to be despised because they are little. Himself a lovely example of Christian amenity, his longer poems embody the maxims and the rules which might reproduce characters akin to his own wherever the spirit of the gospel reigns.

FAITH.

An individual well known to us, while standing in Fulton street the other day, was asked by a poor famishing ill-clad man, for relief. He said he had applied to the poor authorities in vain, and unless he got relief from some source very soon, he knew not what must become of him. The appeal reached the heart of the individual addressed, and would have reached his pocket, but, alas! it happened that it was just then empty. He bid the poor fellow wait a few minutes, and he would try to raise a small sum from individuals he was acquainted with in the neighborhood. He went, and after obtaining a few shillings, was returning, when he met a noble hearted fellow, to whom he said,—"Mr. S., I want a shilling or two from you for a poor fellow dying, almost, from want." Mr. S. searched his pockets for some time, and at length said—"Upon my word, I have not a cent about me. I am sorry." The other turned to go away, but was called back by S. saying—"Hold; I have found something—if it will be of any use to you, take it."

"But," replied the other, "this is a $2 bill. I cannot take it. I only wanted a quarter from you, at most."

"Take it along," was the reply, "and don't keep the poor fellow standing there famishing. It will get him something comfortable."

The individual departed with the money, but before he had got twenty yards returned, and said:—"Mr. S., I cannot take it. I know you have many calls, and turn none away, and this seems like robbery. I cannot take it."

"There you stand," replied Mr. S., "and perhaps the poor fellow has had neither bit nor sup to-day. You and I have had plenty; take it along. I shall be repaid fivefold for what I have given."

"But," said the individual, as he stood with the bill in his outstretched hand—"I would rather—"

"Pshaw! don't I tell you I shall receive fivefold for that; you know what the good book says—go and make the poor fellow happy, for a short time at least."

The individual was about to express his doubts, and urge him to receive back the money, when a third person stepped up and said, "Mr. S., I have owed you $10 for a long time, but until within one hour have not been able to pay you. I have unexpectedly received the amount of an old bill, and the first thing afterwards was to find and pay you." Mr. S. took the money, and he who paid it departed. The individual who still held the $2 in his hand, looked on in astonishment as he saw Mr. S. receive just fivefold, as he had predicted—as though it was a matter of course.

"What are you looking so astonished for?" said Mr. S., pleasantly. "Didn't I tell you I should receive fivefold! I knew it. If I had not stopped to talk with you, the man would not have found me, and the money would have been spent, doubtless, before to-morrow. Now go; don't keep the poor fellow out of his money any longer; and mind, always rely on what the good book says."

[Brooklyn Daily Adv.

A HINT TO MINISTERS.—The New England Puritan remarks:—'It is a good custom of some ministers, on some Sabbath near the commencement of a new year, to preach a sermon with reference to the circulation among their people of religious newspapers—showing the importance of the right kind of religious reading, and commending to their notice such papers as they approve. In this way ministers may do an essential service to their people, and by a little effort accomplish much to the furtherance of their own work.'

BEAUTIFUL ILLUSTRATION.

FLIGHT OF THE EAGLE AND HER YOUNG.

In the book of Deuteronomy we have a beautiful and animated allusion to the eagle, and her method of exciting her eaglets to attempt their first flights, in that sublime and highly mystic composition called Moses' Song; in which Jehovah's care of his people, and method of instructing them how to aim at and attain heavenly objects, are compared to her proceedings upon that occasion. "An eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, so the Lord alone did lead him." (Deut. 22: 12.) The Hebrew lawgiver is speaking of their leaving their eyrie. Sir H. Davy had an opportunity of witnessing the proceedings of an eagle after they had left it. "I once saw a very interesting sight above the crags of Ben Nesis, as I was going on the 20th of August in the pursuit of black game. Two parent eagles were teaching their offspring, two young birds, the manœuvres of flight. They began by rising from the mountain in the eye of the sun; it was about midday and bright for this climate. They first made small circles, and the young birds imitated them; they paused on their wings, waiting till they had made their first flight, and then took a second and larger gyration, always rising towards the sun, and enlarging their circle of flight, so as to make a gradually extended spiral. The young ones still slowly followed, apparently flying better as they mounted; and they continued this sublime kind of exercise till they became mere points in the air, and were both parents and children lost to our aching sight."

What an instructive lesson to Christian parents does this history read! How powerfully does it excite them to teach their children betimes to look towards Heaven and the Sun of Righteousness, and to elevate their thoughts thither, more and more, on the wings of faith and love; themselves all the while going before them, and encouraging them by their own example. [Kirby.

THE JEWS IN POLAND.

The Jewish population in Poland is estimated a *three* millions—probably a low estimate. They seem to swarm in every place visited by the traveler, through two or three hundred miles of the country. Though in modern times their increase has been somewhat checked by the measures of different governments, yet from the Black Sea to the Baltic, from Odessa to Riga, Konigsburg and Dantzic, the Jews possess an influence and importance which they show nowhere else, and form a larger proportion of the population than in any other country.

In all the towns of these districts, the Jews are the only agents and brokers; and all the mercantile trades, except those of the carpenter and smith, are in their hands. No business is transacted without the aid of the descendants of Israel. Does a noble sell his corn to a merchant? A Jew is the agent. Is a family in want of a housekeeper, or cook, or even a tutor or governess? the vacancy is filled by means of a Jew. A Jewish broker is "part and parcel" of the establishment of every Polish nobleman, following his steps incessantly, in the towns his master is accustomed to visit, and without whom nothing can be done. So completely is this the case, that no purchaser can find a seller, and no seller a purchaser, without the help of a Jew. In short, the Jews must be employed, if the people would eat, drink, lodge, clothe themselves, or travel abroad; and they are equally needed for the sale of estates, or for obtaining loans in any form. Without them no one can borrow a single ducat, but with them a hundred thousand ducats may be as easily obtained as one. * * * *

The condition of the Jews is a perfect anomaly in the history of mankind. Wherever they appear, they are a "peculiar people." Marvelous indeed is the oneness they discover, clinging as they do, most tenaciously to their race. "I am a Jew," said one of them to Kinneir, "and never can be any thing but a Jew. We never have lost, and never can lose, our national character, by mingling with all nations among whom we have been scattered, and we ought never to lose it. We shall always be a distinct people. We may become Christians, but we can never become Gentiles."

THE BLIND BASKET-MAKER.

A blind girl once carried a considerable sum of money to the clergyman of the place in which she lived, and told him that it was her contribution to missions. The clergyman surprised by the amount, said to her, "you are a poor blind girl, and it is impossible that you can afford to give so much."

"True" replied she, "I am blind, as you see, but perhaps I am not so poor as you suppose. And I think I can show you that I can spare this sum and give it to missions, better than those who see."

The clergyman was surprised at this answer, and said he would be glad to hear how she could prove this.

"I am a kasket-maker," replied the girl, "and I am blind, I can make baskets in the dark just as well as in the light. I am confident that those girls who are not blind, must have spent more than this sum for light during the long evenings of last winter, in order that they might see their work. I am not subjected to this expense, and hence I can give what I have brought for the poor heathen and the missionaries."

DEATH-BED ADVICE OF WALTER SCOTT.—When Walter Scott was dying, he called his son-in-law, Mr. Lockhart, to him, and said:—"Lockhart, I may have but a minute to speak to you. My dear, be a *good* man—be virtuous—be religious—be a good man. Nothing else will give you any comfort when you come to lie here." The death-bed is a revealer of the heart. No man gives unwise advice or bad counsel here.

The Sabbath Recorder.

New York, December 25, 1845.

LAW AND GOSPEL.

NUMBER SEVEN.

Having shown what is the true end of the sabbatic institution, and having also shown its importance, we now undertake to prove, *that it could not be fixed on any other day than the seventh day of the week.*

The Sabbath is a memorial of creation. But is it a memorial of creation *begun*, or of creation *finished?*—of *chaotic* matter; or of that matter *quickened*, and rendered *prolific* by the Spirit of God?—of matter in *shapeless confusion;* or of that matter reduced to *order*, adapted to *useful ends, beautified*, and *moulded* into such forms, that all the work could be pronounced "very good?" If it were a memorial merely of the fact, that God brought chaotic matter into existence, the *first* day of the week would undoubtedly be the day appropriate to its celebration. But it commemorates more than this. It speaks out the fact, that Jehovah not only *begun* his work, but *finished* it;—that he not only heaped up *chaos*, but gave it *life* and *shape*, and *garnished* the whole work, so that it should utter forth his own glory. Hence the Sabbath could not be established on the first day of the week. It could not be established, until the whole work was finished. It must, consequently, come after the formation of man, which occupied the sixth day.

But the Sabbath is a memorial not only of the *work*, which Jehovah performed during six days, but also of the *rest* which succeeded it. As rest implies previous labor, so God's rest could not take place until his work was done; and as he chose to spend *six* days in work, it was therefore impossible for his rest to take place before the *seventh* day. The *seventh* or *last* day of the first week of time was the day that God rested. How *is* it possible for us to commemorate this rest on any other than the seventh day? Would the celebration of the Declaration of Independence in mid-winter be accounted a commemoration of that event? Even a tyro knows better. Will any one therefore undertake to tell us, that the rest of God—that rest which he observed after he had finished his works—may be commemorated on the *first* day of the week! It cannot be commemorated on any other than the *seventh* day. The moment you get upon any other day, you are celebrating something else than the rest or Sabbath of "the Lord thy God."

In celebrating the *rest* of Jehovah, we celebrate his *work* also; because rest implies previous work. Therefore Jehovah sanctified and set apart for man the *rest-day*, so that in its observance there might be an open and decided acknowledgement of him as the wise, powerful, and good Creator and Maker of all things. How clear, how evident it is, that God has sanctified—not a seventh part of time—but the seventh day of the week!

In face of the perfect transparency of the fourth commandment, which so unequivocally requires the observance of the *last* day of the week, there are men who pretend, that it may be obeyed by keeping the *first* day! Nay, with an infatuation that makes even our children stare, they claim that what they call the memorial of Christ's resurrection, is the same institution which God sanctified as the Sabbath at the beginning!! We are amazed at such effrontery; and when we see it practiced over and over again by titled doctors, who profess to have made this law their study, our soul is distressed. "We seek to know this, but it is too painful for us; until we go into the sanctuary of God." There we understand, that times and laws are given into the hand of the little horn, "until a time and times and the dividing of time." Dan. 7: 25.

In view of what we have offered upon the fourth commandment, is it not evident, that it recognizes the very same *relation*, which all the other commandments recognize? Wherefore, if the nature of Moral Law be, that it is founded in the relation of *creatures* to *Creator*, it necessarily includes the law of the Sabbath.

But some think, that they discover a marked difference between this law and the other precepts of the Decalogue. From scholastic theology they have learned something about *positive* institutions, which they suppose to be quite distinct in their nature from *moral* precepts. The Sabbath is, in their opinion, one of these positive institutions; and on this account they feel bold to set it aside, as not necessarily belonging to the moral law.

But what is the difference between a positive and a moral duty? If "*the notion of a moral precept is, an obligation dictated by reason, and discoverable by the light of nature,*" as some maintain, we deny that the notion is correct. For, as we have shown in a former number, (No. 3,) human reason not being able by searching to find out God's nature, must therefore be altogether unable to determine what duties are fit and suitable to that nature. Reason CANNOT excogitate the duties of the Moral Law; for this law necessarily takes cognizance of God's nature;—a nature which no finite mind can comprehend. Hence the duties that are suitable to it, can be known only from revelation. It is only to some small and partial extent, that the moral code is ascertainable by reason;—to an extent just sufficient to leave men without excuse.

Let it be proved ever so satisfactorily, therefore, that the Sabbath is not discoverable by reason, still the marked difference between it and other duties of the Moral Law, is not thereby established.

If we take another distinction that is sometimes made, viz: that "*moral duties are those, the reasons of which we see, while positive duties are those, the reasons of which we do not see,*"—our inquiry will prove somewhat more satisfactory. The other duties of the Decalogue are enjoined, and though no particular reason be offered why we should obey them, we discover from the light of nature, and from our own innate constitution, that there are good reasons for doing so. But the Sabbath being enjoined, we see no reason from these sources why we should keep it; and we wait to *know* the reason; which is found in the fact, that God rested on the seventh day from all his works, and therefore blessed it, and sanctified it;—a reason, which we could not have excogitated ourselves.

Let it be granted, then, that there is a difference between the fourth commandment and the other precepts of the Decalogue—a difference marked in the manner now indicated—does it therefore follow, that this commandment is no longer obligatory? We deny that this conclusion follows: for,

1. It is a conclusion which is not taught in the Bible.

2. It is a legal maxim, that "as long as the reason of a law remains, the law itself remains." The reason of the sabbatic law now remains, and has all the force that it had when the law was first given.

3. The evident design of all positive institutions forbids the conclusion. Their design is to promote a more perfect conformity to the *systems*, to which they respectively belong. For example, *Christianity* is a system, to which it is desirable there should be as perfect a conformity as possible. In order to this, certain positive institutions—Baptism and the Lord's Supper—are connected with it, which remind one of the great facts, upon which the system is based; and by thus strengthening his faith in the reality and authenticity of the system, his conformity to it is rendered more perfect. The like remark might be made concerning the influence of the positive institutions connected with *Judaism.*

Now *Natural Religion*, or the Moral Law, has also its positive institution, which is just as necessary to the system, in order to promote a more perfect conformity to it, as Baptism and the Supper are to the system of christianity; or, as the Passover is to the system of Judaism. For it is an institution, which, by reminding us of the great fact, on which the system of Natural Religion is based, viz. the work of creation—strengthens our faith in it.

Hence it appears, that if the system, to which this positive institution belongs, is binding, the institution itself is binding. The positive institutions of Judaism are abrogated—not because they are positive, but—because the system itself is abrogated. But the system of Natural Religion is as binding as Christianity;—nay, binding antecedently to Christianity;—and if it had not been, and were not still binding, Christianity would be without meaning. *

WHO ARE THE ANABAPTISTS?—A statement is going the rounds of the papers, that the somewhat celebrated Mr. Newman, when he went from the English to the Romish Church, was *re-baptized.* The Romanists, it is said, do not deny the validity of the "Anglican rite," but advise re-baptism on the ground that the English clergy are so careless in administering the rite, that there is no knowing whether it is duly performed. Now it is well known, that the old Baptists denied that *sprinkling* was *baptism*, and therefore when a person who had been sprinkled wished to join them, they required him to be baptized; hence they were called by the Romanists *Ana*-baptists. The Romanists, on the other hand, admit that the rite of baptism as administered in the English church is valid, and yet they re-baptize those who come over to them from that church. In such circumstances, it is no longer a question, Who are the Anabaptists?

RELIGIOUS INSTRUCTION OF SLAVES.—Some months ago, this subject attracted considerable attention in South Carolina, and circulars were forwarded to planters and others in different parts of the slave States, for the purpose of collecting information respecting the actual state of things. The answers to these circulars have been published in a neat pamphlet form, and present some interesting facts. The Episcopal Methodists, it seems, have a larger number of colored communicants than any other denomination in the slave-holding States, the number belonging to that body being computed at 160,000. The Baptist denomination has the next largest number, and even the largest number in proportion to the white members. The Baptists have more colored churches, and more colored preachers, than all the other denominations put together. The Sunbury Association, on the sea-board of Georgia, has 4,444 colored members, and only 495 white members. It has seven colored churches, four ordained colored ministers, and employs two white missionaries to the negroes. Of the 60,000 members of Baptist churches in the State of Georgia, 45,000 are negroes. In view of such facts, surely Baptists *ought* to be free from prejudice against color.

A GOOD SUGGESTION.—A friend in Western New York, who sends us the names of several new subscribers, says:—"I have not gone out of my way to look up this business; but I am convinced, that there are not more than two-thirds as many of your papers taken by our people here as there ought to be, considering their numbers, their ability, and their need of such a paper in their families. If the interests of the paper did not require it for its support, the disadvantages which the people suffer from their own insensibility on the subject, would be a sufficient argument for a thorough agency to extend the circulation of the Recorder for the good it would do."

THE RT. REV. BISHOP POTTER, of Pennsylvania, met with a fall on Sunday last, by which one of his legs was broken, and some other bruises inflicted.

THE N. Y. CITY TRACT SOCIETY held its Nineteenth Anniversary at the Tabernacle in this city on Wednesday evening of last week. The reports of the different officers were read, and addresses were delivered by several clergymen. The report of the Society states that it sustains fourteen missionaries—one of whom attends to the shipping department; another to the German population, and twelve to the City, some having one ward under their care, and others two. The average number of visiters has been 1042; 848,571 Tracts have been distributed; 948 Bibles and 405 Testements supplied to the destitute; 1963 children gathered into Sunday and 309 into public schools; 168 persons gathered into Bible classes and 1862 induced to attend church; 1012 temperance pledges obtained; 1530 district prayer-meetings held; 35 backsliders reclaimed; 197 converted, and 135 converts united with evangelical churches.

SUNDAY LEGISLATION—NO. 1.

On the third and fourth instant, a Convention of the friends of the observance of Sunday for a Sabbath, called by a Committee of nine from the "Philadelphia Sabbath Association," assembled in the Musical Fund Hall—the number of delegates being 1159. The object of the movers in this Convention was to influence the State Legislature to pass other laws than those which already exist, to enforce the observance of the first day of the week, as is declared in the following preamble and resolutions, prepared and reported by the Commitee on Business, of which Judge Parsons was Chairman:—

"Believing that a proper observance of the Christian Sabbath is eminently calculated to promote the comfort and happiness of mankind in all their relations in life, and tends to the general tranquility of society, which with the blessing of God is also instrumental in fitting and preparing immortal beings for a more glorious inheritance hereafter, we deem it the duty of all whose benevolence prompts them to endeavor to ameliorate the condition of their fellow men, to exert the most effective means in their power for the accomplishment of objects so desirable. We likewise entertain the opinion, that every class of our fellow-citizens should be placed in circumstances, by the operation of general laws in the Commonwealth, so that all may enjoy those benign influences which flow from a sacred observance of the Lord's day. An object like this we think can never be obtained, while one portion of our citizens are permitted (perhaps under the sanction of legislative enactments) to prosecute their business extensively upon the Sabbath, thereby requiring those in their employ to perform servile labor on this sacred day, or be deprived of their place of employment if prompted by an intelligent conscience to refuse to work on the same; and this too, when others, known to have business equally extensive and pressing, are required by statutory laws now in force to abstain from a prosecution of any business on the Sabbath, and can make no such requisition on laborers in their employ.

We also believe, that while one class of citizens in the community are permitted to hold offices of honor and profit, and abstain from the performance of any duty on the Lord's day, (as they should, in obedience to Divine command,) it is unjust that another class of men holding other official stations equally responsible and important to the public, should be compelled, either by custom, or in obedience to law, to perform their official duties upon the Sabbath, or else, in cases where the incumbent, from convictions of conscience, declines acting on that holy day, he is compelled to resign the station which he fills with credit to himself and satisfaction to the public.

In the opinion of this Convention, all rules of society which operate with such manifest injustice among men, advancing the interest of some, oppressing the laborer, whose life is one of unceasing toil, and often driving from highly responsible stations the virtuous and the good, can never be long entertained when deliberately reflected upon by an enlightened community.

1. Therefore, Resolved, That we believe a faithful observance of the Lord's day, is not only in obedience to the commands of God, but is highly beneficial to the moral, social, and physical condition of man, and ensures the general tranquility of society.

2. Resolved, That we believe our railroads and canals ought not to be used upon the Sabbath, nor should officers under the State government, or in the employ of incorporated companies, be required to do any official act on that day.

3. Resolved, That our members of the Senate and House of Representatives, from the city and county of Philadelphia, be requested to use their influence at the next session of the Legislature, to procure the passage of a law for the discontinuance of the use of railroads and canals in the State on the Lord's day.

4. Resolved, That a committee of — be appointed to prepare a memorial to the Legislature, on the subject embraced in the foregoing resolutions, and also to correspond with the friends of the Christian Sabbath in other counties of the State, on the same subject.

5. Resolved, That this Convention cordially approve of the regard paid to the observance of the Sabbath by the House of Representatives of our State, at its last session, in closing their Hall on the Lord's day.

6. Resolved, That the industrious in the State who are dependent upon their daily labors for the support of themselves and families, and from the unreasonable demands of their employers are required to labor upon the Lord's day, have our deepest sympathy, and the assurance that we will use all proper means to relieve them from their unfortunate condition.

7. Resolved, That while the command of God is a sufficient, and should be the controlling motive for the universal cessation of secular affairs on the Sabbath, yet we rejoice to find that evidence of the most convincing character can be adduced to show that business supposed to require labor on the Sabbath, can be conducted with equal if not greater success, by resting on that day, and the attention of those engaged in the business of transportation is particularly invited to the official statements before this Convention."

These resolutions were taken up in order for consideration. After a slight debate, the first and second were adopted, and pending a debate which arose about the third, a motion to adjourn till 3 o'clock, P. M., prevailed.

The whole afternoon was taken up in the discussion of the third resolution, many of the members of the Convention affirming, that the law of the State, passed in 1794, is sufficient to cover all the objects sought by the friends of Sunday-keeping, if properly enforced, and others deprecating an appeal to legislative authority to promote a *moral* reform; the subject was therefore laid over to the next day.

An evening session being held, the fourth resolution was called up, when Judge Parsons moved to amend, by striking out all after the word "Resolved," and inserting as follows:—

"That a committee of nine be appointed to prepare a memorial to our Legislature, asking for the passage of a law, absolving all individuals in the employment of the State, on our railroads and canals, from the performance of any official acts, work, or labor, on the Lord's day—endeavor to procure the signatures of persons friendly to the object, and also to correspond with the friends of the Christian Sabbath, throughout the State, upon the subject."

The amendment was adopted, and after a lengthy discussion of the resolution as amended, the subject was postponed until to-morrow morning.

The Convention having assembled at 10 o'clock A. M., after the preliminary business was gone through, considerable discussion followed upon the fourth resolution, that being the order of the day, when, the Convention not being agreed upon the measure it contemplated, it was laid upon the table, and the third resolution again called up, which, after much debate and a variety of propositions for amendments and substitutes, was also laid upon the table.

The fifth, sixth and seventh resolutions, were then taken up and unanimously adopted.

Rev. Dr. Durbin, with a view to harmonize the conflicting views of members of the Convention, in reference to the third and fourth resolutions, proposed the following as an amendment to the Report of the Committee—being, in fact, a substitution for the third and fourth resolutions, just laid upon the table.

"*Resolved*, That in the opinion of this Convention, the provisions of the act to relieve canal and railroad companies from penalties for not performing certain acts on the Sabbath day, passed 11th of April, 1845, should be extended to the officers and agents on the lines of the public canals and railroads of the Commonwealth, and that we recommend to the citizens of the County to prepare memorials for this purpose to the Legislature, praying that the said law way be so extended."

Rev. Dr. Bethune opposed any such appeal to the Legislature from a Convention of this character. He was opposed, as a Christian man, to calling in the aid of law for the enforcement of religious duties. As a minister of the Gospel, he never could use any other instrument than truth for the accomplishment of Christian purposes. He would resist any attempt at interference with his religious privileges by the Legislature; and nothing was more to be deprecated than any such interference with the view to promote the objects contemplated by this Convention. There is also danger that in grasping at the shadow of something in this matter, we may lose the substance already in our possession—that in bringing the subject in this way before the Legislature, we may destroy the effect of the law of 1794. For the sake of the Sabbath itself—for the sake of the influence which the proceedings of this Convention may have upon the world—he hoped that farther progress on this question might be here arrested.

Rev. Mr. McCalla was opposed to excommunicating the Legislature—he was opposed to saying to them, that we will have nothing to do with them. He cited precedents to show that applications from ecclesiastical to legislative bodies, were no new things; and contended that this Convention had a perfect right to petition the Legislature, and sustained his position by sundry happy allusions to scripture history.

Rev. Mr. Brainerd replied to the arguments of Dr. Bethune, and forcibly and eloquently advocated the passage of the resolution.

At this state of the proceedings, a motion prevailed to adjourn till 3 o'clock P. M.

Met pursuant to adjournment, and on motion of Judge Parsons, the Convention agreed to proceed to the consideration of the amendment of Rev. Dr. Durbin to the Report of the Committee on the Arrangement of Business, but it was soon after postponed, to enable Mr. Ashmead to submit the following preamble and resolutions:—

"Whereas, it is generally known, that most of the daily papers in this city, are in the habit of violating the Sabbath, by the devotion of a large portion of the day to labor, and believing that the citizens of Philadelphia in no wise require of the proprietors of newspapers, and those connected with their establishments, to forego any of the sacred privileges of rest from labor on that day, which they themselves enjoy—therefore

Resolved, That a Committee of three be appointed to confer with the proprietors of the daily press, and ascertain how many, if any of them, are willing to abandon Sabbath labor.

Resolved, That in the judgment of this Convention, it is the duty of every individual who believes that the Sabbath ought to be observed by an entire abstinence from worldly labor, to refuse to subscribe for, or advertize in any newspapers which are published by proprietors who refuse to dispense with labor in their offices on the Sabbath." [Postponed indefinitely.] * * * * *

The consideration of Dr. Dubin's amendment to the Report of the Business Committee, was then resumed. A lengthy and very animated debate ensued, in which Rev. Messrs. Bingham, Durbin, Longmore, Chambers, Dennis, Bethune, McCalla, Cooper, Brainerd, Boardman, Kennard, Hodgson, Judge Parsons, Messrs. Cummings, Bradford, J. A. Brown, Ashmead, Chur, Walborn, Patterson, Stuart, Abbott, Cornman, Dock, Livensetter, and Sloanaker participated.

The first clause of the amendment was adopted by a nearly unanimous vote. The second clause was opposed by several, with great earnestness; and Rev. Mr. Cooper, with a view to test the feeling of the Convention, moved to lay it on the table. The motion was negatived—105 to 31.

Rev. Dr. Bethune then moved the following substitute for this clause:—

"Resolved, That this Convention, grateful for the good which has so far and so emphatically crowned the efforts of the friends of the Sabbath, will continue to trust to the Divine blessing for such an enlightenment of public sentiment, as will carry forward the great cause of sanctifying the holy Sabbath to all classes within the bounds of this Commonwealth, and throughout the land."

A lengthy debate ensued on this motion, and Dr. Boardman finally moved to lay both the amendment of Dr. Bethune and the second clause of the resolution of Dr. Durbin, to which it was intended as a substitute, on the table. The motion was negatived, 72 to 37.

The previous question was here called for, and ordered by the Convention, and the resolution of Dr. Durbin, in its original form, was adopted by a vote of 93 to 27.

The following, offered by Dr. Bethune, was ordered to be entered on the Minutes, as expressing the views of the minority:—

"The resolution offered by Dr. Bethune, was distinctly understood to express the views of gentlemen voting against the latter part of Dr. Durbin's resolution, as to the means which they are conscientiously justified in using as members of this Convention, they considering themselves to be assembled as delegates from Christian Churches, yet at the same time heartily desiring that no person be required to perform secular service during the Sabbath day, on the public works, or in any other way."

The following was also ordered, by a vote of the Convention, to be entered on the Minutes:—

"The Convention deem no other reply to the foregoing paper necessary, than the simple declaration that they consider themselves only as a civil, and not as an ecclesiastical body."

Rev. Joseph T. Cooper offered the following resolution, which was adopted:—

"Resolved, That in the opinion of this Convention, the friends of the Sabbath should encourage editors and proprietors of newspapers in their laudable efforts to conduct their establishments without an infringement upon the sacred hours of the Sabbath."

The following resolution was also adopted:—

"Resolved, That this Convention has heard with deep regret the fact that the Sabbath is so extensively desecrated in our city and suburbs; that those who suffer directly from this desecration have our deepest sympathy; and that we recommend to the ministers of the several churches of our city and districts, and the citizens generally, that they will use their efforts and influence to promote a more strict observance of the Sabbath."

Resolutions of thanks to the officers of the Convention, and trustees of the church, were adopted, and at about 11 o'clock P. M., the Convention adjourned *sine die.* Prayer by Rev. Dr. Bethune.

—Thus has ended another strong effort to secure for Sunday-keeping, what its advocates have neither truth nor moral power to accomplish without it, in a nation of men who think for themselves. As Sabbath-keepers, we have no sympathy with any efforts to enforce the observance of Sunday by legislative enactments. We would, however, chronicle all passing events which have an important bearing for or against the observance of GOD'S holy Sabbath; believing that we are called to bear testimony against so gross a perversion of divine truth, as is involved in the substitution of this "human institution," for that holy institution which Jehovah himself observed and enjoined upon mankind. Like all other human substitutes for divine appointments, Sunday-keeping is subversive of the original design of the Sabbath, and injurious to the cause of truth; and, as we shall attempt to show in a subsequent number, the efforts that are now being made to enforce its observance are religiously and politically wrong. S. D.

THE YOUTH'S CABINET.—This popular *periodical* for the young has recently passed into new hands, and been changed from a semi-monthly quarto into a beautiful monthly magazine. The number for January, being the first of the new series, comes to us with 32 large octavo pages, printed on fine paper, with entire new type, and embellished with numerous elegant engravings. It has also a beautiful cover, and a steel vignette title-page which is really one of the prettiest things of the kind we have seen. Its present Editor is Rev. FRANCIS C. WOODWORTH, who has already shown himself admirably qualified for the office. Its publisher, D. Austin Woodworth, we are certain, from this specimen of his workmanship, is a man of ingenuity and taste. We do not know of a better Christmas Gift for a youth, than a year's subscription to the Youth's Cabinet. Terms $1 per annum, or 10 cents a single number. Address Rev. Francis C. Woodworth, Clinton Hall, 135 Nassau st., N. Y.

Mr. JUDSON, the Baptist missionary, has recently received intelligence of the death of a son whom he left in the care of friends in Burmah. He is also himself suffering from sickness, which has prevented his fulfilling several of his appointments.

The receipts of the American Colonization Society for the month of November amounted to the sum of seventeen thousand eight hundred and sixty-seven dollars.

General Intelligence.

DOINGS IN CONGRESS.

In the SENATE, considerable time was spent last week in a debate on Oregon, California, etc. Resolutions were under discussion and passed unanimously, to inquire into the state of our national defences, upon which several very warlike speeches were made. Notice was given of a bill to organize a United States government over Oregon. The Senate elected Messrs. Ritchie & Heiss their printers. On Thursday, a joint resolution was introduced, and read for the first time, advising the President of the United States, forthwith to give notice to the Government of Great Britain, that the Government of the United States will, in virtue of the second article of the Convention of the 6th August, 1827, relative to the joint occupancy of Oregon Territory, and after the expiration of twelve months from the day on which such notice shall have been received by the Government of Great Britain, annul and abrogate that Convention. The Senate adjourned over from Thursday until Monday.

—In the HOUSE OF REPRESENTATIVES, great numbers of petitions, numerously signed, were presented from a majority of the States against the annexation of Texas as a Slave State. A memorial was presented from ex-Governor Ellsworth, and 208 other citizens of Hartford, Ct., praying Congress to submit propositions to other Governments for a Congress of Nations.

The special order of the day for Tuesday was the Resolutions on the admission of Texas. After considerable debate upon points of order, and consequent confusion, the final vote was taken, and the joint resolution *passed* by the House, "That the State of Texas shall be one of the United States of America, and admitted into the Union on an equal footing with the original States in all respects whatever." Yeas 141; Nays 56.

The Naturalization Laws were under consideration in the House, and there was plenty of debate, but no action on the subject. A Bill was also introduced to protect American citizens residing in the Oregon Territory.

Mr. Winthrop, of Massachusetts, introduced a series of resolutions, which were laid over for debate, to the effect that the differences between the United States and Great Britain on the subject of Oregon, are still a subject of negociation and compromise; that it would be dishonorable to this age and both nations if a war should grow out of the question; and that if no other mode of adjustment remains, a resort to arbitration should be had.

The House adjourned on Friday till Monday.

FOREIGN NEWS—15 DAYS LATER.

The steamship Acadia, which reached Boston on Friday last, brought advices from Liverpool to the 4th inst.

The news is important in many respects, and more particularly as it exhibits the general feeling in England with respect to the settlement of the Oregon question. The desire seems to be for peace, and it is hoped that no serious consequences will be realized. Notwithstanding this hope, it cannot be disguised that the warlike tone of American journals respecting the claims of the United States to the *whole* of the Oregon Territory had aroused the British press and Government. The former had come out boldly, declared that Great Britain could not and must not under any circumstances, relinquish her rights in this territory, while the latter, in the shape of Cabinet Councils, had, instead of opening the ports, as was expected, for the admission of foreign grain, been very active, according to report, in preparing for war. The greatest activity prevailed at all the dockyards, and immense warlike preparations were being made—such as had not been known for many years.

The President's Message was looked for with the greatest anxiety. It was argued that upon the sentiments contained in this document depended the chances of war or peace between Great Britain and the United States.

Lord John Russel has come out in favor of a repeal of the Corn Laws, and Lord Morpeth has joined the League.

The failure of the potatoe crop in Ireland, the rapid decay of potatoes in that country, and the threatened famine there, were subjects which alarmed not only Ireland, but England.

Ireland.

The potatoe disease, the threatened famine, and Repeal, are the three great topics which occupy attention in Ireland.

The Irish farmers are, in many districts, withholding their grain in the markets, in the hopes of a considerable advance in its price. Many of them are raising money on usurious terms to meet their engagements, while not a few plead the potatoe disease and the low prices to their creditors, as sufficient excuses for time.

The accounts are conflicting respecting the potatoe crop. Some journals say that the crop is an average one—other journals admit this statement to be correct, but assert that nearly the whole crop will be destroyed, before Christmas, by the rot, or disease that has attacked the potatoes.

At the weekly meeting of the Repeal Association, on the 24th ult., nothing of particular importance transpired. The weekly rent was £158. At the Repeal meeting on the 1st inst., Mr. Fitsgerald, M. P., took the Chair. The rent, including large sums from New Brunswick, was £262. Mr. Smith O'Brien's speech was a warlike harangue about England and the United States.

France.

The French Journals are discussing the present position of England and America, and the summary of their opinions seems to be, that the row between John Bull and his cousin Jonathan is "a family quarrel, which will end as family quarrels generally do, in kissing and hugging. Almost all intelligent men, however, are of opinion that, be the consequences what they may, England will not recede from the position she has taken up.

Some sensation has been created in the fashionable world by the suicide of the Duc de Saulx-Tavanues, peer of France, and head of one of the most ancient and principal families of France. Losses in the Bourse were falsely said to be the cause of that rash act; the real reason is understood to have been the rejection of his alliance by an English lady.

Poland.

Several arrests were effected in the kingdom of Poland, more especially in Warsaw and its vicinity, on account of the discovery of an extensive conspiracy. A plot in Posen had its origin in Warsaw. In addition to the keys for entering the powder magazine, and the Government Treasury, the conspirators had secured the means of admittance to the fortifications, which it was intended to blow up. The peasantry around Posen were to unite with those of Poland, and civil war would have blazed forth in all its fury. The conspiracy was discovered and frustrated.

New Zealand.

Intelligence has been received, *via* Bombay, of a third repulse sustained by the British troops in New Zealand. The official account of the disaster is contained in a despatch from Colonel Despare commanding the 99th regiment, to Governor Fitzroy, dated July 2nd, from the camp before Heke's Pah (or stockade.) From this despatch it appears that the repulse occurred in an attempt made to carry the fortified position of Heke; the loss of the British troops was very severe; one-third of the men actually engaged fell in the attact. Amongst the casualities are three officers killed and three wounded.

Miscellaneous.

The King of Prussia has issued a circular protesting strongly against reports that he was favorable to the emigration of Prussians to the United States. He is strongly opposed to such emigration, recommending the people to stay at home, telling them they can find occupation enough in the Western provinces.

The new religion of Ronge continues to make progress in all directions. The church of Rome, now thoroughly frightened, is taking measures to oppose it.

The Russian government has issued another ukase against the Jews—forbidding them to sell wine or spirits in the empire.

The names of several divines are published as having seceeded from the Protestant to the Roman Catholic Chnrch. It is expected that Dr. Pusey will abstain entering the Roman priesthood, but will become a lay member of it.

Two or three suicides have lately been committed by parties who have been driven to the act by their pecuniary embarrassment arising from railway speculation.

During recent violent tempests off the coast of Norway, eleven pilots lost their lives in attempting to board vessels in want of their aid.

A house, near Westminster Abbey, in which Coxton printed his first book, fell down the other day to the great consternation of the inhabitants.

The birth-place of Sir Walter Scott, in College Wynd, Edinburgh, is now a public house.

It appears from a recent discovery, that Shakspear's widow, after his death, married a man named James.

The packet ship Joshua Bates arrived at Liverpool in less than 15 days, the shortest passage on record, says the Liverpool Times, for a ship under canvass.

ARREST OF ALEXANDER J. TIRRELL.—This individual, charged with the murder of Maria A. Bickford, at Boston, has at length been arrested, after all hopes were given up, as it was supposed he had left the country. A police officer in New Orleans obtained information by a private letter, that he had embarked for that city under the name of Dennis. He immediately laid the facts before the Recorder, and obtaining the assistance of officer Trescazes, chartered a pilot boat and set sail for the Gulf. They boarded several vessels, but could not find the name of William Dennis among the list of passengers, and began to think their information was incorrect.

At last a vessel hove in sight, and on nearing her she proved to be the ship Sultana from New York. They boarded her, and upon inquiring of the Captain whether he had a passenger named Dennis, received an affirmative reply—but neither he, the mate, nor any one else, could tell which of the passengers was Dennis. Mr. Bowditch, a Custom House officer, being aboard, called the roll of the passengers; when the name of Dennis was called, a good-looking man, in a rough blue pilot-cloth suit, with a glazed cap on his head, stepped out. Youennes said, "Sir, I want you." "What for?" inquired Dennis. "There is no occasion for any conversation; I suspect you know," replied Youennes. "Have you got a warrant?" inquired Dennis. "Yes!" was the reply. "Let me see it." "Here it is," said Y., producing it and handing it to him; "are you satisfied?" "Yes."

There was nothing found upon his person but a revolving pistol, with every barrel loaded and capped. His trunk contained nothing at all. On the way up he endeavored to jump overboard, but was prevented by the officers. He has since his arrival in the city maintained the most gloomy silence, scarcely answering the officers who have occasion to address him, and passing the whole of the day in a lethargic state.

OPPOSITION RAILROAD.—An opposition project to the Utica and Schenectady Railroad has been started, and the Argus states that application will be made to the Legislature, at its next session, for an act to incorporate a company with two millions five hundred thousand dollars, to construct a railroad between the cities of Schenectady and Utica, to be run upon the South side of the Mohawk, so far as the directors shall, after actual survey, deem practicable and proper; or for an act authorising the Schenectady and Troy Railroad Company to such road, and increasing its capital therefor, two millions five hundred thousand dollars. The road to be laid with an iron rail, no part of which shall weigh less than 60 pounds to the yard."

THE "BLACK LAWS" OF OHIO.—A late number of the Cleveland Herald contains a sermon preached in that city on Thanksgiving day, Nov. 20th, by Rev. S. C. Aiken, a popular and faithful clergyman of that place. Mr. A. instead of a phillippic against the sins of either ancient or modern Rome, the Hindoos, or any other far off nation, appears to have complied with the injunction of a trite and pithy maxim, and "looked at home"—or, to use a figure of the good Book, has sought to "pull the beam out of" the eyes of his own immediate constituents. The subject of his address was the Laws of Ohio in respect to colored people—better known as the 'Black Laws'—which have so long been suffered to stand as a foul blot upon the statute books of the State.

SINGULAR.—We mentioned recently the sudden death of John W. Ramsey, a clerk for Mr. W. Warner, No 286 Bowery, concerning which we have since learned some very singular circumstances. The young man was taken ill about 6 o'clock in the evening last Saturday, and a dose of peppermint and brandy was given him, which in similar attacks had proved beneficial. He soon fell into an apparent sleep, in which state he remained till 3 o'clock of the morning, when Mr. Warner retired to bed. At 7 o'clock he was found apparently dead, and so pronounced by Dr. McClellan, who was called to him. On Monday, after an inquest was held, Mr. Warner left the city with the corpse, for Greenville, near Newburg, in this State, the residence of the parents of the deceased. On Sunday the face of the corpse was very much swollen, and his limbs and joints stiffened; but on taking the body from the coffin on Tuesday, the swelling had disappeared, the face had assumed a more natural appearance, and the limbs and joints were as supple as life. Mr. Warner then learned from the parents, that when only 6 years of age, John was supposed to have died from a similar epileptic attack, but strange to relate, while being laid in his coffin preparatory to burial, signs of life were discovered, and he was miraculously resuscitated. A few years after, an aged relative of his, who was pronounced by the physicians to have died in a like fit, after being kept for ten days, was restored to consciousness, and is now enjoying excellent health. The parents fondly entertain the hope that the supposed deceased may again experience a similar resuscitation; at all events, they are determined not to bury him at present. [Tribune.

SUMMARY.

The author of a pamphlet recently published in England, states that the soil of that country which in the year 1775 belonged to about 240,000 proprietors, in 1845 was owned by about 30,000, and that there is every reason to believe that this process of accumulation in the hands of a few, has been going on with fearful rapidity from 1815 to the present time.

A flock of sheep numbering 900, got frightened recently at Rome, in this State, by the locomotive, broke from the pen in which they were confined, and huddled together on the ice near the Sluice Way, at Lynch's Mills. The ice gave way, and some three hundred were drowned.

The Philadelphia American Advocate states that sixteen pairs of twins have recently been born in one of the wards of the city of New London, Conn. No wonder that this city has increased sixty-five per cent in five years.

A subscriber to a paper, in sending his advance subscription money, writes to the editor—"I wish to pay for my paper in advance, for I never like to read an editor's paper as well as I do my own."

The Methodist Christian Advocate states, that a few days ago, as Mr. Craig Vanmeter, of Pittsgrove township, Salem county, N. J., was in the act of descending an old well, in a bucket, the wall caved in both below and above, and buried him at the depth of about 30 feet. The wall caved in about 7 o'clock in the morning; and at 5 o'clock in the afternoon he was found alive and but very little injured, the stones having formed an arch over his head.

The supply of Anthracite coal, which has been brought to market this year from the Pennsylvania mines, now slightly exceeds two millions tons. In 1844, the quantity was 1,631,669 tons; thus we have an increase in favor of the present year of about 400,000 tons. It is estimated that the whole amount of coal, Anthracite and Bituminous, mined in the State the present year, will reach three millions and a half of tons.

We learn from the Pittsburg American, that the Mayor of that city has received from Capt. John Percival, Commander of the U. S. frigate Constitution, in China, the sum of nineteen hundred and fifty dollars, as the contribution of the officers and crew of that vessel in aid of the sufferers by the late disastrous fire in Pittsburg.

The wife of Mr. Morse, member of Congress from Louisiana, was delivered of a son on board the steamer Cincinnatus, while accompanying her husband to Washington. The boy was named Cincinnatus, in honor of the steamer.

A Mrs. Ward, of Richmond county, Ky., recently died at the age of one hundred and eleven years. Mrs. Ward witnessed many of the exciting scenes of the Revolution, and has for many years drawn a pension as the widow of a revolutionary soldier.

It is known that the Audubons, father and son, are getting up a work on the animals of America, similar in execution and as elaborate in detail as the great work of the elder Audubon, on the birds of America.

The Massachusetts Ploughman states that from Boston to the single town of Roxbury, there now run hourly, twelve coaches, capable of carrying from 20 to 30 passengers. The number of horses on this route alone is about 125. If Boston had continued without railways it could not support so many omnibuses.

Large fires are raging in different parts of Arkansas, Kentucky, and Tennessee, among the grass, cane and undergrowth—the smell of which renders traveling by some of the roads unplesant and sometimes painful.

Mr. Joseph Kay, of Camden county, West Jersey, came to his end in a singular manner recently. He went into his stable with a lantern, which so frightened his two mules that they rushed upon him and trampled him to death.

A colored woman was found dead in the streets of Portland on the morning of the 12th. She had frozen to death the night before, while in a state of intoxication. Who did the deed, Mr. Rumseller?

An Indian lately obtained entrance to a house in Cincinnati occupied by a lady named Honneby, who, hearing a noise, sprang from her bed and beat the depredator out of the house with a poker.

No man or woman is fully educated, if not accustomed to manual labor. Whatever accomplishments they possess, whatever their mental training, a deduction must be made for ignorance of that important chapter of the world's great book.

The Chinese have the art of dwarfing trees, and will cultivate a pear or apple tree, perfect in all its parts, and yet not exceeding a foot in height; and what is still more strange, they will raise from them at pleasure, fruit either of the usual size, or of a size proportioned to the diminished growth of the tree.

JESSE E. DOW, one of the editors of the Washington U. S. Journal, is on trial upon an action for false imprisonment brought against him by a free colored man.

We noticed in our last that on Tuesday no less than five hundred and twenty-three emigrants, principally from Germany, had arrived, and we thought this a goodly number; but on the day following no less than eight hundred and fifty-one came in, a great portion of them embarking at Bremen and Havre. There is room for them in Texas and the West. [N. O. Pic. Nov. 28th.

A few nights since (says the Globe,) a gentleman living in the Third Ward found three children under 13 years of age sleeping in an old box, near Washington Market. Like dozens of others, they picked up a living as they best could by running errands, carrying baggage, &c. and at night they crawled into some box of pile of straw to sleep.

An affray took place at Vicksburgh, Ohio, a few days since, at a tavern, which resulted in the murder of John Biscoe, Esq. a planter, by a barkeeper named Garret. Mr. Biscoe, it is said, was formerly a member of the Senate from Louisiana.

A gentleman connected with Lake Navigation stated yesterday that of his own individual knowledge he knew of eighty persons who had lost their lives on the Lakes since the opening of navigation in the spring.

The President's Message was expressed from Wheeling to Cincinnati, a distance of 250 miles, in 15 hours, 45 minutes.

There are some stores on Foster's Wharf, Boston, which are covered with BRICK in the place of slates? The roofs are double boarded, then covered with tarred paper laid on with hot pitch, shingle fashion, three thicknesses, or separate layers. The bricks are embedded in hot pitch, which rises between the joints and meets a coat of sand, forming a solid mass, which has much the appearance of a sidewalk. The bricks are an inch and a quarter in thickness. There can be no doubt of those buildings being fire-proof, we should imagine!

The New York Baptist Recorder contains a notice of a revival at Cross River, N. Y. Up to the 3d ult. there had been about 40 conversions. The work is powerful, and the conversions very clear. The ages of the converts are from 12 to 50 years, and they are from the most intelligent and influential families.

The Presbyterian of the West states that there are about 2,000 colored persons in Cincinnati, who own real estate, besides other property, which is valued at $150,000. They have recently established a paper entitled "The Colored Citizen," which is said to be edited with considerable ability.

Curran, the impassionate and brilliant Irish orator, said—"The only inheritance I could boast of from my poor father, was the very scanty one of an unattractive face and person, like his own, and if the world has ever attributed to me something more valuable than face or person, or than earthly wealth, it was because another and a dearer parent gave me a fortune from the treasures of her mind."

HEATHEN SUBSCRIBERS.—A Sandwich Island paper says that for a whole year it had but one delinquent subscriber. Will some of our subscribers just compare their remissness in this respect, with the promptness of the heathen?—*British Colonist.*

MARRIED,

In Westerly, R. I., on the 8th inst., by Eld. Daniel Coon, Mr. GEORGE A. LANPHEAR and Miss ANGELINE CLARKE, all of Westerly.

DIED,

In Hounsfield, Jefferson Co., N. Y., on the 25th of August, 1845, Mrs. LUCY MAXSON, wife of Benjamin Maxson, aged 44 years. About five weeks previous to her death she was violently attacked with a disease of the stomach, which baffled the skill of the best physicians, and terminated in her dissolution. Although her sickness was exceedingly painful, she endured it with Christian fortitude and resignation. Death released her from bodily suffering to which she had been subject for several years.

In Hopkinton, R. I., on the 9th inst., of a cancer, Mr. JONATHAN BURDICK. Bro. Burdick made a public profession of religion in early life, and united with the Seventh-day Baptist Church in Newport, R. I. Subsequently he removed to Hopkinton, and joined the 1st Seventh-day Baptist Church in that place, of which he remained a member until his death, which he met with joy and gratitude. Although his disease was at times painful in the extreme, yet divine grace enabled him to endure patiently unto the end, when we trust he was taken from sorrow and pain to the joys of the church triumphant.

LETTERS.

James A. Begg, Wm. P. Van Rensselaer, Daniel Coon, Charles M. Lewis, Halsey H. Baker, Benjamin Maxson, Libbeus Cottrell, Asa West, Lucius Crandall (right.)

RECEIPTS.

Metouchin, N. J.—Samuel Dunham, E. H. Breece, E. Mundy, J. Cumpton, $2 each; D. C. Runyon $1.
Hounsfield—Benjamin Maxson, Holly W. Maxson, David Coon, Jr., N. R. Truman, Charles W. Gardner, $2 each; J. C. Maxson. D. H. Spicer, $1 each.
Alfred—Jesse Teft, Sen., Jesse Teft, Jr., Jeremiah Hall, Rial Wescott, $1 each.
Albany—Wm. P. Van Rensselaer $2.
New Shoreham, R. I.—John E. G. Weeden $2.
New Market, N. J.—Asa F. Randolph $2.
New London—Caroline Holcomb $1.

ACKNOWLEDGMENT.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums since the last monthly report:—

From Bethuel C. Church, for tracts,	$10 00
" Clarence Church,	50

CENTRAL ASSOCIATION.

The 2d Semi-Annual Session of the Central Association will be held with the first church in Verona, on the third and fourth days of the week, Jan. 6th and 7th, 1846. Introductory discourse by Eld. G. M. Langworthy, or Eld. Elias Burdick, his alternate. There will be two Essays or Tracts presented for examination. One on Communion, the other on Baptism. All Missionaries employed by the Association will then make their reports, and farther action will be taken relative to Missionary Operations. The subject of obtaining legal protection in the enjoyment of the Sabbath, from the Legislature, will probably come before the Association. The Agent of the American and Foreign Bible Society has given notice that he will be present, and with leave will present the claims of that Society. A full attendance is very desirable.

JAMES BAILEY, Rec. Sec.

DeRuyter, Nov. 27, 1845.

ALFRED ACADEMY AND TEACHERS' SEMINARY

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From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also, to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

SAMUEL RUSSELL,
President of the Board of Trustees

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Middletown	1½
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Mineral	2
Salisbury	3
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Virginia:	1 to 11
N. W. Bank of Virginia	2½
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South Carolina:	1½
Georgia:	1½
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Miscellany.

THE DAUGHTER'S REQUEST.

My father, thou hast not the tale denied;
They say that, ere noon to-morrow,
Thou wilt bring back a radiant and smiling bride
To our lonely house of sorrow.
I should wish thee joy of thy coming bliss,
But tears are my words suppressing,—
I think on my mother's dying kiss
And my mother's parting blessing.

Yet to-morrow I hope to hide my care,
I will still my bosom's beating,
And strive to give to thy chosen fair
A kind and courteous greeting.
She will heed me not in the joyous pride
Of her pomp, and friends and beauty.
Ah! little need has a new-made bride
Of a daughter's quiet duty.

Thou gavest her costly gems. they say,
When thy heart first fondly sought her:
Dear father, one nuptial gift, I pray,
Bestow on thy weeping daughter.
My eye, even now, on the treasure falls
I covet and ask no other;—
It has hung for years on our ancient walls:
'Tis the portrait of my mother.

To-morrow, when all is in festal guise,
And the guests our rooms are filling,
The calm, meek gaze of those hazel eyes
Might thy soul with grief be thrilling;
And a gloom on thy marriage-banquet cast,
Sad thoughts of their owner giving,
For a fleeting twelvemonth scarce has passed
Since she mingled with the living.

If thy bride should weary or offend,
That portrait might waken feelings
Of the love of thy fond departed friend,
And its sweet and kind revealings;
Of her mind's commanding force uncheck'd
By feeble or selfish weakness,
Of her speech, where dazzling intellect
Was softened by Christian meekness.

Then, father, grant that at once, to-night,
Ere the bridal crowd's intrusion,
I remove this portrait from thy sight
To my chamber's still seclusion.
It will nerve me to-morrow's dawn to bear,
It will beam on me protection,
When I ask of Heav'n in my faltering prayer
To hallow thy new connexion.

Thou wilt waken, father, in pride and glee,
To renew the ties once broken,
But nought upon earth remains to me
Save this sad and silent token.
The husband's tears may be few and brief,
He may woo and win another,
But the daughter clings in unchanging grief
To the image of her mother.

MOUNT VESUVIUS.

The Editor of the "Savannah Georgian" gives a minute description of the crater, &c., in the following letter from Naples, under date of February 7th.

"Naples and its environs contain several royal palaces, enough of them to impoverish a nation. The town palace is a massive structure, without much pretension to beauty of general design, though some of the rooms are said to be elegant. There is another palace at Portici, which is inferior to the others, and never occupied. Then comes the palace of Cesso di Monte, in a most delightful position. It is poorly furnished, though it contains many large pictures which serve to fill up the vacant walls.—The structure itself is a noble one, and it has on one side a very beautiful park, not unlike the grounds around Shoenbrunn.—The most magnificent of all the palaces, however, is that of Cacesta, about sixteen miles from Naples. It stands in a noble plain, which is bounded on one side by the snow-covered mountains of the Abonzzi.—The palace is an enormous pile, all unfurnished, and exhibits another instance of the mad passion for castle building, to which most Kings seem subject. Its exterior presents a large quadrangle, but when you go inside, you find there are four distinct courts, all of which are visible from the central portico. The staircase is one of the finest in the world. Nothing can exceed its simple and grand beauty, with the frescoes representing the seasons, &c., above. It conducts to a vestibule of the finest white marble, supported on eight clusters of columns of breccia as handsome as that in the Representatives' chamber at Washington.

As you look from the palace towards the mountains, you see a succession of lakes and water-falls terminating in what appears to be a column composed of the fanciful figures of Dolphins, Neireids, Tritons, &c. This is the white foam of cascade, which is made to tumble down the rocks. It is one mile and a half distant from the palace, and the deception is complete. This water scenery extends through the middle of the grounds. The whole forms an enchanting scene. There are on all sides gardens, copses, summer houses amid the lakes, and in one place a miniature fortification with a wet ditch. The beginning of the cascade is the termination of an aqueduct that brings the water from the mountains. It is twenty-seven miles long, and it pierces two mountains and crosses one valley by a bridge on three tiers of arches so immense as to rank with the finest works of the kind constructed by the Romans. This aqueduct is two hundred feet high, hence it will be seen that no masonry could resist the enormous pressure which would be caused by carrying the water through a curved channel along the natural surface of the ground.—While we speak of the want of science of the Romans, it is well to remember that this work was constructed as late as the year 1759 by the engineers of Charles III., is, *apparently*, built without a proper knowledge of hydraulics. This great work was made to bring water to the *pleasure grounds* of Casesta, and the people had to pay for it. Lately it was desirable to increase the quantity of water brought into Naples, and the present monarch generously spared a portion of the Casesta water for a consideration in money.

I have spoken of buried cities, but the greatest wonder is Mount Vesuvius, the source of so much desolation. Strange as are the phenomena of burning mountains, the vast eruptions of this one astonish more than any others by their magnitude. It is almost incalculable, the prodigious quantity of volcanic matter that has been ejected, and still its ability to furnish more seems to be great as ever. These materials cannot all come from the recesses of the mountain. There must be an extensive underground region, subject to volcanic action, from which a great part of the materials are drawn. We saw it under favorable circumstances. Mounting horses near Portici, we ascended for nearly two hours, most of the time through charming vineyards, when we arrived at the Hermitage, or rather at the base of the steep cone, near which it is situated. Here we dismounted and worked our way up the steep ascent, among the masses of lava, stones, scoria, &c. The gentlemen of the party helped themselves, but the ladies were each aided by a strap fastened round the body of a man who preceded them. To this strap they held fast, and it was of material service to them.—The ascent was difficult and fatiguing. In rather less than hour we stood upon the summit of the mountain, or in other words, on the edge of the great crater, which, it must be observed, was the original one. And here, let me remark, that I have seen no modern descriptions answering to the actual appearance. All the accounts speak of this as the actual crater of the volcano, from the edge of which you look into a gulf one thousand feet or more deep where the most active combustion takes place; nothing is farther from the reality. The diameter of this crater, is variously estimated at half or three-quarters of a mile, which is near the truth, so that we are to conclude that nearly all this vast cavity is filled up by the volcanic action of late years, the actual mouth of the crater retiring more and more inwards, and rising by the accumulation of substances thrown out till it is nearly on a level with the edge of the great crater, on gaining the edge of which you see before you an almost level circular plain, within which, near the centre, a much smaller cone is thrown up, from which the smoke and flames actually proceed.

Strictly speaking, there are at present the traces of the edges of four distinct craters. The largest, or outside one, is not continuous, but it extends around three-fourths of a mountain, from which it is separated by deep valleys. The highest point of it is called Somma, and this desolate peak is united to the next highest on the opposite side (Pedmeutina) by an irregular and craggy ridge, the composition of which shows its volcanic origin. This was a portion of the crater described by Strabo near the beginning of our era. The great eruption of '79 probably changed this crater into one something like the one I have first described, and this must have continued till a very recent date, though not probably without serious modifications. Passing over a sandy region, wild and sterile, with blocks of lava here and there the surface emitting at various points sulphurous smoke, you come to the edge of a third crate, not more than eight hundred or one thousand feet in diameter, and in the centre of this a cone has been thrown up, which is strictly the fourth or inner one of all. The space between the two is of itself almost a crater now, as indeed it was a few years since.—The whole of the surface is covered with the stream of the lava which flows out almost every day. In various places very active jets of smoke are thrown out with some noise. The surface of the congealed lava on which you walk is hot, too hot to walk on in some parts, and the red hot lava glows through a thousand fissures into which the lava cracks on cooling. The melted lava which you see beneath is sometimes twelve or fourteen feet—sometimes not more than three or four inches below the crust on which you walk, while in some places where it flows, the crust is just beginning to form—one of the guides raising up with his cane the thin crust near us, the red stream flowed out to a distance of ten feet in a few minutes—a miniature representation of one of those formidable great eruptions. Stones of considerable size being thrown upon this dense liquid floated out half in it. In this state the lava takes distinct impressions of coins, &c., and we made some. One of the ladies of our party, stooping down to make an impression of a copper coin, had her dress destroyed in an instant. The dress fell over one of the fissures, and was of course at once ignited. The consequence might have been serious had it not been discovered on the moment.

We now prepared to ascend the small cone containing the *actual* crater. The summit was not more than eighty or one hundred feet above us, perhaps less, but the feet sank amidst the loose ecoriæ and cinders, and to advance was very difficult.—As we neared the orifice, the sound became more and more terrible. The action was like a heavy and labored respiration, made at intervals of about one or two minutes, and was violent in proportion to the quantity of gases that found vent. The sound was not unlike that of a high pressure engine, except that it had more volume and did not break upon the ears so sharply. We thought we were on the windward side, but the guide was wrong, or the wind changed.—We struggled forward as well as we could in the face of the smoke, which occasionally came whirling down into our faces, when a tremendous volume of it came towards us, enveloping us in darkness. It remained so long before it was blown away, that we are almost suffocated. It was positively fearful, yet ludicrous. All the party inhaled the sulphurous acid gas, which irritated the lungs and made respiration almost impossible. Here we were in the midst of the smoke, not able to see each other or the ground, all coughing most violently. It was now becoming a serious business. The lady in my charge had passed from coughing to deep and loud respirations, which I suppose were the precursor of positive suffocation. She had lost all power of action, and taking her under one arm, I made my way down, not knowing or caring much where I went so I got out of the smoke, so intense was the suffering. The greatest relief I ever experienced, was to find myself in the pure air again. Our faces were all flushed and smoked, and the fur hats of the gentlemen had assumed a very lively red, from the contact of the gas.

The gentlemen now made another attempt. We had gained the edge of the crater, but could not see into it, for the smoke, which soon rolled towards us, caused us to make a hasty retreat. A third attempt was no more successful, and we had started homeward, when we thought another chance presented itself on the other side of the cone. We made a sudden rush towards the edge and looked in, after which we retired some distance, but now finding that we were properly on the windward side, we kept our ground not far from the crater.—Soon the ladies were seen scrambling up to us, and they were so frantic to see it, that it was impossible to restrain them. They bounded forward like deer to the rim of the crater, and enjoyed the rather dangerous advantage of viewing the sublime horror of the phenomenon. The edge of the crater was not more than seventy or eighty feet in diameter, the inside forming a hollow cone with its vortex downwards. It was in one side of this cone, in an orifice nearly circular, of not more than twenty or twenty-five feet in diameter, that the flames and melted lava burst forth. This lava separated into fragments when it flew into the air, glowing brightly, and so flexible as to change its form when in the air. When the respirations were loudest these irregular masses shot up into the air forty to sixty feet, while occasionally they were ejected as high as one hundred feet. The mouth of the crater appeared to be directed somewhat from us, so as to throw most of the ejected matter towards the opposite side of the cone, though some of it fell not more than ten feet from us. Thus our position was a dangerous one, and in looking in, we went rapidly forward, staid a minute, keeping watch in the air, and then retreated a little to renew the examination, till we were quite content. Our attempts had been rewarded by seeing this horrid gulf perfectly, and with the exeeption of a Germnn gentleman, ours was the only party that succeeded on that day.

We now prepared to descend. A walk of twelve or fifteen minutes brought us to the edge of the crater *first* described, which I am sure those who have visited Vesuvius ten or twenty year since will recognise as the edge of the crater at that time, or perchance they may say, that it is the one which I have described as being eight hundred or one thousand feet in diameter, that surrounds the cone in which is the present crater with the flowing lava between them. As for the fragment of the greatest exterior one, I have only alluded to it to explain the probable condition of the volcano in the beginning of the Christian era. I have enlarged upon this subject, because I have never heard the *actual* appearance of Vesuvius described even *here*, in conversation, much less seen it in modern books. We descended to the place where our horses were, through a bed of ashes a little to the North of the place where we went up. I may here add that Vesuvius is unusually active at present. Every night from Naples a lurid light may be seen, sometimes mounting up above the summit as much *apparently* as twenty feet in its highest elevation. Allowance being made therefore for the distance of eight miles at which it is seen, the jet of flame may be sometimes one hunered feet high or more. We saw none of the stones ejected so often described. The power of the volcano to eject these substances is prodigious beyond belief. Measurements by the theodolite prove that a column of boiling water and stones have been ejected to a height of more than half a mile, while other conjectures, and even measurements, go as far as ten thousand feet or near two miles. One positive proof of its immense power is, that some have been thrown into the sea, a distance of more than four miles from the crater—though I believe that these were all pumice stones, and the wind may have aided the volcano. I have forgotten to say that the rim and inside of the *interior* cone was quite yellow from the deposite of sulphur, while without it was black, but had occasional yellow incrustations."

MY COUNTRY.

BY REV. CHARLES T. TORREY.

O land of my fathers,
The land of my pride!
Thy shame and thy weakness,
O where wilt thou hide!
My country, my country,
I weep over thee,
Thou land of the bond slave,
Thou scorn of the free!

The cries of the widow,
The sighs of the weak,
The tears of the helpless
For vengeance shall seek.
My country, my country,
The land of my pride,
The Judge of the helpless
How wilt thou abide!

Thy sons are in fetters,
Their manhood is gone,
Thy daughters in chains, curse
The hour they were born.
My country, my country,
How mourn I for thee,
The day of His justice,
O how wilt thou flee!

Thy Bibles, thy fetters,
Thy Sabbaths, thy whips!
Thy boastings of freedom,
With pale, lying lips.
My country, my country,
Thy glory is gone;
True manhood abhors thee,
Pure woman doth scorn!

O land of my fathers,
How long I for thee,
Thy dark sons and daughters
In freedom to see!
My country, my country,
Arise, and be free—
Thy sons then no longer
Shall weep over thee!

EARLY INSTRUCTION.

2 Tim. iii. 15. *From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.*

Timothy, to whom these words were addressed by St. Paul, was privileged beyond what many children are; he had a pious mother and grandmother, by whom he was instructed from a child. See chapter 1: 5. His father was a Greek, a heathen, yet the instruction of his pious mother and grandmother prevailed, and he was taught and embraced their faith and piety. This should teach mothers how much depends upon them, and how much they can do for their children. It also teaches children how to value the pious instructions of their mothers, when they have pious mothers.

The result of the early instruction and the pious example of Timothy's mother and grandmother, was, he was learned in the Scriptures, became a very pious youth, and made a good and useful minister of the gospel.

This is a very great text, and embraces much more than we can explain in this sermon, but we will notice briefly the following points.

I. The holy Scriptures which Timothy had learned;

II. Their power to make him and us wise unto salvation; and,

III. The importance of studying them, and of knowing them from childhood, as he did.

I. What are we to understand by the holy Scriptures?

1. By the holy Scriptures is meant the Bible, or rather that part of the Bible which we now call the Old Testament.—There was no New Testament then. The New Testament was all written after Christ came. Children now have the New Testament to make them wise unto salvation, which Timothy had not, and this contains a history of Jesus Christ, and shines with a clearer light.

2. The Scriptures are called *holy*. They may well be called holy for several reasons.

The word Scriptures originally signified nothing more than *writings*, and hence the apostle may have said the '*holy* Scriptures,' that is, the holy writings, to distinguish them from all other writings or scriptures.

Again, the Scriptures are holy, because they were given by God to holy men who wrote them. The apostle Peter says, 'The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.' 2 Peter i. 21.

The Scriptures may also be called holy because they exert an influence to make men holy. The more men read, study, and love the Scriptures, the more holy they become.

II. The power of the Scriptures to make men wise unto salvation.

1. The Scriptures make men wise in all matters of religion. To be wise, is to know a great many things. Now the Scriptures will make us wise because they teach us every thing necessary to be known in order to be saved. They teach us all the doctrinal truths to be believed; all the duties and religious works to be performed; all that change of character which sinners must undergo in order to be saved, and how and on what conditions this change is wrought in us; and they teach us also what will be the consequence of attending to these things, and what will be the consequence of neglecting them. This is wisdom indeed, to know and attend to these things.

2. The Scriptures can make us wise *unto salvation*. They impart unto us, if we attend to them, a knowledge of salvation. This knowledge is twofold. First, head knowledge, which is like the knowledge we derive from history of any subject or event. Secondly, heart knowledge, which is like the knowledge we derive from experience.

Remember, children, that to be saved, you must not only get the knowledge of salvation in your heads, but you must get the feeling in your hearts. Salvation implies the pardon of sin and consequent peace with God; (Rom. v. 1,) deliverance from the pollution and controlling influence of sin; a glorious resurrection of the body, and eternal happiness in heaven.

3. This salvation is "through faith in Jesus Christ." The meaning of this is, that our salvation depends wholly upon the merits of Christ's death, and that faith is the only condition of our receiving such an application of his merits or atonement as will remove our sin and make us fit for heaven.—The Scriptures reveal Christ, and teach us how to believe in him, and believing in him we are saved; therefore the Scriptures are able to make us wise unto salvation.

III. We are to consider the importance of studying the Scriptures, and of knowing them from childhood.

1. The great importance of the subject is a strong reason. Those things which are of the greatest importance should be attended to first. But the salvation of the soul, which the Scriptures teach, is more important than all things else put together. 'What is a man profited if he gain the whole world and lose his own soul?'

2. To attend to our salvation while we are children, keeps us out of many evils, and makes us better and more useful in the world while we live. Timothy was taught the Scriptures when young, and see what a good and useful minister he made. Had not his grandmother and his mother taught him the Scriptures when a child, it is not likely he would ever have been a minister, and blessed the world as he did.

3. Children should learn the Scriptures, because what is learned in childhood makes a more lasting impression on the mind, and is longer remembered. The best things should be written the deepest on the page of the memory, hence we should write the Scriptures on our memories when children, before the world has a chance to write its vanities and corruptions there.

4. We shou'd learn the Scriptures when young, because the labor cannot in any case be lost. Children often spend much time in learning various plays, but they soon outgrow these plays; but if they learn the Scriptures, they will never outgrow the benefits of the knowledge they gain. Children may spend much time in learning to act the part of men and women, at which state they expect soon to arrive. This is right to a reasonable extent, but they may die before they get to be men and women, and then the time will be in some sense lost; but what time they spend in learning the Scriptures, cannot be lost even in death.—The Bible will shed a light around their dying beds, and light them through the dark valley.

5. Children should learn the Scriptures, because the probability is they will never attend to them if they neglect them while young. They may not live to be old, and if they do, they will find so many other cares to look after, that they will be likely to neglect the Bible, unless they learn to read and love it when young.

Again, if they grow up from childhood in neglect of the Bible, their hearts will become so hard and wicked that they will have no disposition to learn the Scriptures. It is dreadfully dangerous, children, to let childhood pass away without studying the Scriptures; it may be your ruin.

Conclusion. 1. How thankful ought we all to be for this blessed book, which can make us wise unto salvation. But for it we should wander in darkness, filled with doubts, painful uncertainty and despair.

2. How thankful should children be for the Sunday schools in which they may learn the Scriptures. Timothy had no Sunday school, and yet he knew the Scriptures from a child. O children, be entreated to improve your opportunities.

3. You who enjoy these privileges ought to think of those who have no Bibles and no Sunday schools. The little slaves in the South have neither, and their cruel masters will not let them go to Sunday school or read the Bible. Pray for them.

[True Wesleyan.

OBITUARY.

Hannah Lathrop was born in East Hartford, Ct., April 29th, 1771; died at the residence of her son-in-law, Dr. Bassett, in Westfield Mass., on the 19th of May, aged 74 years and 21 days. As a shock of corn fully ripe, she was gathered into the garner of her Lord in great peace. In all the relations of life in which she was called to move, she was what women professing godliness ought to be. As mother we knew her best; and her children may well call her blessed, for she was a mother of priceless worth. A woman of a vigorous and well balanced mind, she had early and ample scope for its development, by being left a widow, with four little ones dependent upon her care and counsel. The widow's God sustained her, and in the fear of the Lord, she brought them up in the love and practice of virtue. One of them is *not*, having passed away in early manhood, in full hope of a blissful immortality. The others have long since given their hearts to God, and are following their departed parent as she followed Christ. Twice a widow, she was not exempt from sorrow; but the word of her Lord sustained her in the hour of affliction, and most meekly did she bow to his will. She was eminently the servant of all; ever devising the good of others, her benevolence was far reaching and minute. The needy were never turned empty from her door: the weary always found a shelter, comfort and repose; the wayworn herald of the cross here found a hearty welcome—a peaceful and a happy home. Hers was the benevolence the gospel enjoins—doing good to others, asking not again. Its blessings distilled from her hands like the dews of evening—equally, silently, certainly. She lived many years in the enjoyment of religion, unconnected with any Christian church, and free salvation was the sound that delighted her soul; and what she had found, she believed free for all. Some fifteen years since, she received a clearer evidence of divine acceptance than she before enjoyed, since which time she has "walked as seeing him who is invisible." A short time subsequent, she united with the Methodist Episcopal Church, and walked in fellowship with the people of her choice, until summoned to her reward. Names had little or no influence with her; she most freely loved and fellowshipped all who honored her blessed Lord. She met the summons to immortality joyfully—triumphantly. In view of the spirit world, she exclaimed, "It is bright! Jesus is precious! Jesus is precious!"

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ASHES,	
Pot, first sort	37
Pearl	45
CANDLES.	
Mould, tallow lb	9 a 11
Sperm, east and city	27 a 29
Do Patent	— a 38
COFFEE.	
Java	9 a 11½
Laguira	7¾a 9
Brazil	6¾a 7¼
St. Domingo	5¾a 6¼
DOMESTICS.	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Sheetings b'wn 4-4	6½a 8
Do do 5-4	10½a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Drillings, brown	– a 8¾
Kentucky jeans	25 a 50
Satinets	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
FEATHERS.	
oreign, lb	12 @ 25
American, Live	30 @ 34
FISH	
Dry Cod, cwt	2 57 @ 2 62
Pickled Cod, bbl	3 00 @ 3 25
Pickled Salmon tc	17 00 @
Mackerel, No. 1 bbl	10 50 @12 25
No 2 bbl	9 50 @10 00
No 3 bbl	6 50 @ 6 75
FLAX	
Russia, lb	9 @ 11
American	7½@ 8
FLOUR AND MEAL.	
Genesee	6 37@
Michigan	6 26½a
Ohio, Hey. & Ven.	7 25@ 7 00
Pennsylvania	@
Baltimore	6 62 @ 6 75
Richm'd c mills	7 51 @7 75
Do. county	6 62 @ 6 75
Brandywine	6 87 @ 7
Georgetown	6 62 @ 6 75
Rye flour	4 37 @ 4 50
Indian Meal	4 — @ 4 12½
GRAIN.	
Wheat W.	1 30@1 40
Do South new	1 25@1 35
Rye, Northern	80@
Corn Jersey	@ 80
Southern	@ 77
Barley western	66@ 68
Oats, Northern	51@
GLASS.	
English Crown 50 feet: 6x8 to 10x13	3 50 @4 00
12x18 to 16x26	5 50@6 50
Eagle and Columbian: 6x8 to 8x10	2 10@2 30
10x14 to 16x20	2 70@3 00
HAY.	
North River, 100lbs.	75@85
IRON.	
Pig, Eng.&Sc. ton	41 a42 50
Do Amer	37 51a 40
Bar do rolled	87 51a90
Do Russ PSI	100a 102
Do Swedes	87½a90
Do Eng com	76a80
Do do refined	87a90
Sheet E & Am lb	7ca 7¼c
Hoop do cwt	5¾a 6½
LEATHER (Sole.)	
Oak, lb	18 @ 22
Hemlock, light	14 @ 14½
Middle	13½@ 14½
LUMBER.	
Boards N R [M ft	35 00 @40 00
Do. box	11 00 @12 00
Do. east. p.	10 00 @11 00
Do Albany, piece	8 @ 18
Plank, Gal [pine, M ft	33 00@40 00
Scantling pine	14 00@16 20
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, 18in.	1 75@ 2 00
Do. cedar, 3ft.	20 00@22 00
Do. do. 2ft.	—@17 50
Staves, w o pipe M	@45 00
Do do bbl	28 00@
Do r oak hhd	27 00@28 00
Heading, w o	@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	26 @ 30
St Croix	28 @ 30
Trinidad, Cuba	26 @ 27
Cardn's & Mat'nzas	24 @ 25
NAILS.	
Cut, 4d a 40d	4 @ 4¾
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12
Horseshoes No 7a9	18 @ 20
PROVISIONS.	
Beef mess bbl	7 75 @ 8 25
Do prime	4 75 @5 25
Pork mess bbl	13 75 @13 87
Do Ohio prime	10 12@10 56
Butter, west pme	15 @ 17
Do. Orange co.	18 @ 20
Do order to good	12@ 14
Hog's lard	8 a 8¾
Cheese, Am lb	7 a 8
Hams smoked	8½ a 10
Do. pickled	7 @ 7½
Shoulders, smoked	6 @ 6½
Do. pickled	5½@ 5¾
RICE.	
Ordinary 100lbs	4 37 a 4 50
Good to prime	4 87 @5 00
SEEDS.	
Clover lb. new	8 a 9
Timothy, tierce	2 00 a16 00
Flax, rough	8 50 a 9 00
Do clean	
SUGARS.	
St Croix lb	7½a 9
New Orleans	6¾a 7¾
Cuba, muscovado	a
Havana white	10a 11
Do Brown	8¾a 9
SALT.	
Turks Isl bush	a 33
Bonaire,	32@ 33
Cadiz,	20@ 23
Liverpool, fine	1 35a1 45
SHEETING.	
Russia, white, p.	9 00@ 9 50
Do. brown	8 00@ 9 00
SOAP.	
N. York brown lb	3 a 6
Castile	8½a 9
SPICES.	
Cassia lb	17 a 17
Cloves	33 a 3
Ginger, race	a 6½
Nutmegs No 1,	1 30 a1 35
Pepper, Sumatra	10¾a 10¾
Pimento, Jamaica	11 a 11¼
TEAS.	
Imperial lb	35 a 80
Hyson	45 a 88
Young Hyson	34 a 88
Hyson skin	20 a 60
Souchong	18 a 60
WOOL.	
Am Sax. fleece, lb	35a 40
Do merino	30a 38½
Pulled superfine	31 a 31
S. Am. washed	20 @ 21
Do. unwashed	5 @ 19
African	8 @ 34
Smyrna	10 @ 11
Mexican	12 @1½
Heavy	12½@1 3

The Sabbath Recorder.

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The Sabbath Recorder.

For the Sabbath Recorder.

SUNDAY LEGISLATION—NO. 2.

In our notice of the late Philadelphia Sunday Convention, we affirmed that the attempt to enforce Sunday-keeping by legislative enactments is religiously and politically wrong. We shall now attempt to make good our assertion.

It is *religiously* wrong, because contrary to the instructions of the Lord Jesus Christ, and opposed to the spirit and design of Christianity.

When our Lord affirmed before Pilate, "My kingdom is not of this world," he meant not merely to satisfy the Roman governor that he had no designs upon the political power of the Romans in Judea, but he pointed to a cardinal distinction of his kingdom, which he had repeatedly inculcated upon his disciples. It would have availed nought to have affirmed this before the governor, if the instruction given to his disciples had not corresponded with the same. But he had said, "Ye know that the kings of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you." "He that taketh the sword shall perish by the sword." Every thing in the instructions and precepts of the Lord Jesus corresponds with this cardinal distinction of the Kingdom of heaven. Before Pilate, Jesus affirmed that he came to establish his kingdom by bearing witness to the truth. The only weapons he gave to his disciples were the truths he taught them. "Go *teach* all nations," said he. "If they persecute you in one city, flee ye to another." "But I say unto you, that ye resist not evil." "Be ye wise as serpents, and harmless as doves." "The servant of the Lord should not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

The course of our Lord and his apostles exactly corresponded with these instructions and precepts. On no occasion did they seek the aid of the civil power to enforce the observance of a single tenet of the religion they taught. The Apostle Paul, when warning Timothy of the corruptions that he foresaw coming over the professors of Christianity, says unto him: "Thou hast known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came upon me at Antioch, at Iconium, at Lystra, what persecutions I endured; but out of them all the Lord delivered me; yea, and all that will live godly in Christ Jesus shall suffer persecutions. Continue thou in the things which thou hast *learned*." That religion, then, which seeks to enforce itself by the aid of legislative enactments, is not of Jesus Christ or his apostles, but of another, who is represented in God's word as committing fornication with the kings (or rulers) of the earth.

We were ashamed and grieved to find a distinguished Baptist member presiding over an assembly met for the purpose of invoking the aid of the rulers of this world to establish a religious observance that is said to belong to the kingdom of Christ, and others members of a committee who reported a resolution memorializing the Legislature of the State to pass laws to enforce by fines and imprisonment the observance of a day, which they say is held in commemoration of the resurrection of Christ! Oh, spirit of the Lord! is this thing done in thy name? Or, hast thou inspired the hearts of the men who have so palpably departed from the instructions of the Lord Jesus and his apostles? How could those ministers of Christ vote for the enforcement of a law, which this very year imprisoned and fined some of the most pious and peaceable Sabbath-keepers in the State of Pennsylvania? Have they become weary of bearing the cross, and impatient of laboring to bring men to the acknowledgment of the truth, by teaching the doctrines and precepts of the Lord Jesus? Would that they might yet learn, that the disciple is not above his master.

The spirit and design of Christianity is different from all systems of rule which seek to control mankind by physical or judicial power. It provides for putting God's laws into the mind, and writing them in the heart; and then claims a willing homage from the instructed and quickened spirit. Christianity requires a renewed man in order to acceptance with God, or the offering up spiritual sacrifices holy and acceptable to God. Every effort, therefore, which contravenes or disregards this essential characteristic of the kingdom of heaven, is anti-Christian. Such efforts have never done any thing to promote the spiritual good of the church of Christ, but every thing to corrupt it. Legislating for Christianity has extended Pedobaptism, erected national hierarchies, and filled the world with persecuting bigots. And could the advocates of Sunday legislation succeed in this country, such would be its effect here. It stands opposed in spirit and design to all the kindness, meekness, forbearance, and witnessing for the truth, inculcated in the gospel. It seeks to bring an unwilling part of the community to observe religious duties, with unwilling hearts, which is hypocrisy. Every man in this country is free to observe Sunday if he pleases. If he chooses to disregard it, for the sake of office or gain, he would not be a better man for being prohibited worldly business on that day by State legislation. State legislation, however, assumes the anti-Christian dogma, that he would; or otherwise it enacts restraints upon him that are not designed to do him good. This is a fruitful source of the overwhelming formalism which has dried up the spiritual life of Christianity in those countries where the primitive churches once flourished, and shed a healthful healing influence over the whole face of society; but where now the grossest superstitions ever palmed upon the world by legislative enactments are sanctified by hoary custom and homage, and have rendered a vast portion of the public mind impervious to the labors of Christian evangelists. Such, and such only, is the religious effect of state enactments enforcing religious duties in America. It is therefore religiously wrong.

Politically, a greater act of injustice cannot be committed than to make the soil of Pennsylvania the theatre of religious proscription.

The original settlers of Pennsylvania agreed upon a form of government, while yet in England, on the 25th of April, 1682, which was published, together with a body of laws, by which means a large body of emigrants were collected together, who approved and adopted them for their future government. After landing in America, they found a body of Dutch, Swedes, and Finns, already in the country they had come to occupy; and on the 4th of December of the same year, an Assembly convened at Chester, which adopted the frame of government, and enacted the body of laws, which had before been brought from England. In the thirty-fifth section of that frame of government, twice adopted in the year 1682, will be found the following provision for religious liberty:—

"That all persons living in this Province, who confess and acknowledge the one Almighty and eternal God to be the Creator, Upholder, and Ruler of the world, and that hold themselves obliged in conscience to live peaceably and justly in civil society, shall in no way be molested, or prejudiced for their religious persuasion, or practice in matters of faith and worship, nor shall they be compelled at any time to frequent or maintain any religious worship, place, or ministry whatever."

In pursuance of this plan of government, and to carry out the great and enduring principles of religious liberty, one of the first laws enacted by them, is entitled, a law concerning liberty of conscience, in which are the following remarkable sentiments:—

"Almighty God, being only Lord of conscience, Father of lights and spirits, and the Author as well as the object of all divine knowledge, faith and worship, who only can enlighten the mind, persuade and convince the understanding of people, in due reverence to his sovereignty over the souls of mankind, it is enacted by the authority aforesaid, That no person at any time hereafter living in this Province, who shall confess and acknowledge one Almighty God to be the Creator, Upholder, and Ruler of the world, and that professeth himself, or herself, obliged to live peaceably and justly under the civil government, shall in anywise be molested or prejudiced for his, or her, conscientious persuasion, nor shall he or she at any time be compelled to frequent, or maintain any religious worship, place or ministry whatever, contrary to his or her mind, but shall fully and freely enjoy his or her Christian liberty in that respect, without any interruption or reflection; and if any person shall abuse or deride any other for his or her different persuasion and practice in matters of religion, such shall be looked upon as a disturber of the peace and be punished accordingly."

This very liberal and just provision was made still stronger, if possible, by the State Convention which framed the first State Constitution after the Declaration of Independence, of which Benjamin Franklin was President, for they inserted and adopted the following provision:—

"All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences. No man can of right be compelled to attend, erect, or support, any place of worship, or maintain any ministry, against his consent. No human authority can in any case whatever, control or interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishments or modes of worship."

The first Constitution of Pennsylvania was adopted in 1776, amended in 1789, and again in 1837; but in neither case was any amendment proposed in this provision of the Constitution. It was re-affirmed each time without a dissenting voice.

A distinguished lawyer and Judge, in the State of Pennsylvania, makes the following comment upon this part of the Constitution:—

"This provision places the rights of conscience above the reach of human authority. It can exercise no power over this right. It cannot control it, and indeed, cannot even interfere with it. The authority of the church or clergy cannot do it. The authority of the Executive branch of the government cannot do it nor can any judiciary or legislature do it. They cannot do it singly, nor can they by their united authority do it. And why? Because their authority is human, and is declared incompetent to perform any such purpose. It is declared incompetent, not in particular cases, but it is declared that it cannot be done in any case whatever."

Clearly, then, Judge Parsons and the clergy of Philadelphia, with the distinguished citizens who formed the late Sunday Convention, were *politiealy wrong* in resolving to memorialize the Legislature to extend the law of 1794 to the canals and railroads in the State, or in requiring that law to be enforced. The law itself is unconstitutional, and ought to be repealed; it is a blemish upon the statute book. It is felt to be so by the people. for it is rarely enforced but for malicious purposes. The only persons prosecuted under it during the past year, that we have had any account of, were the Seventh-day Baptists at Snowhill, in Franklin County—as wicked and malicious a prosecution as the prosecution of the Mœnsters in Denmark, on whose account our Baptist brethren labored, in England and in this country, to more heaven and earth to sympathize with them. Yet one of those very Baptists presided over a Convention in Philadelphia called to memorialize the Legislature of Pennsylvania to enforce a law, or enact others, which will fine or imprison the most pious Christian, or Christian minister, who does not observe the day called Sunday by abstaining from all worldly business—although the day previously he may have kept the Sabbath of Almighty God according to the commandment. There is a religious and political wrong in these things which must be shown to the world.

SAMUEL DAVISON.

For the Sabbath Recorder.

SCRAPS OF USEFUL INFORMATION.

COURSE No. 1.

MR. EDITOR.—I see that many of the newspapers of the country are copying into their columns "Scraps of Curious Information," from the New York Gazette. While reading the interesting medley of facts they embrace, I conceived the idea, that a few scraps of more specific and sober information, if prepared with unimpeachable fidelity to truth, might make a salutary impression on the public mind. Here, then, Mr. Editor, are a few items of such information, which I have collected with some care, and for which I would humbly solicit an admission into some corner of your paper:

The mercantile shipping of the civilized world amounts to about 8,000,000, tons, which is worth new and old, $30 per ton, and netts, clear of interest, insurance, &c. 10 per cent, or $24,000,000, per annum. *The appropriation to the British Navy, for the current year, is* $33,620,200!! Is not this a sober fact? that the annual expense of one nation's navy, exceeds the nett profit of all the mercantile shipping owned by the civilized world?

The war-debts of the European nations amount to $10,000,000,000. It would require the labor of four millions of men, at $150 per annum for each man, to pay the interest of this sum at 6 per cent. To pay the principal, it would be necessary to levy a tax of at least TEN DOLLARS on every inhabitant of the globe! Another fact, rendering this more impressive, may be found in the "scrap of curious information," that no heathen nations are in arrears for the butcheries they have perpetrated on the human race. They pay cash down for all that is done for the devil under their hands. Christian nations alone "go on tick" for that kind of service.

From March 4th, 1789, to June 30th, 1844, our Government expended on the War Department $663,438,851. The interest of this sum, at 6 per cent, would build Whitney's great railroad from the Lakes to the Pacific, of 2500 miles in length, at $15,000 per mile; and thus erect a highway for the commerce and communion of the family of nations, which should be reckoned in all coming time one of the greatest enterprises that ever blessed the race.

In 1842, there were produced in the United States, 100,000,000 bushels of wheat and 140,000,000 bushels of Indian corn; which, at $1 per bushel for the former, and 25 cts. for the latter, were worth $135,500,000. Fifteen per cent, clear, of the interest of the capital invested in lands, implements, hired and personal labor, is a liberal estimate of the profit accruing to the wheat and corn grower. Then the profit of this amount of grain would be $20,325,000. The appropriation to the army and navy, during the same year, was $20,150,501. In other words, the army and navy ate up the whole harvest of wheat and corn throughout the Union! Will not the hard-working farmers think on this fact?

The government, though carrying on extensive armories of its own, has recently contracted with a private company in Connecticut for the supply of 30,000 pistols, at $6,50 each; or 195,000 dollar's worth of those weapons so much in vogue with duellists and assassins. The American Bible Society congratulates itself on receiving, the past year, $166,652, the aggregate of all that has been given through the Union for the dissemination of the Word of Life at home and abroad. So it goes: Christendom expends more in one year on the means and instruments of human slaughter, than has been given for the promulgation of the Gospel since us Christ died on the cross!

Jes E. B.

Worcester, Nov. 18th 1845.

For the Sabbath Recorder.

WESTERN EMIGRATION IN TWO ASPECTS.

A correspondent of one of the city papers, formerly a resident on Long Island, writing from one of the Western "gardens of the world," gives the following picture of a farmer's life and prospects at the west:—

"Prairie farms can be had here at from three to ten dollars per acre all along the Illinois and Michigan Canal and on both sides of the Fox river. A farm of 160 acres within ten miles of Canal can be had for eight hundred dollars, the interest of which outlay is about fifty dollars per annum. One hundred acres of this farm, on the first year being corn, after the breaking up, will produce about twenty five hundred bushels of wheat, is worth at Chicago ($1500) fifteen hundred dollars. The farmer can raise sixty bushels of corn to the acre, and this on the first year will give on the same 100 acres six thousand bushels, which at twelve cents per bushel is worth twelve hundred dollars at Chicago. This will give him twenty-seven hundred dollars for the two years, and most unquestionably two thousand dollars profit! His land is then ready, without requiring any manure for ages, for a succession of wheat crops, each one giving on an average twenty-five bushels to the acre! Talk of Long Island when compared with this country! Why the best lands in Kings county are worthless in comparison as farms. It costs the Long Island farmer twenty-five dollars per acre for manure, &c., to put in his wheat crop, and then it will take all his wheat and the following crop of grass to pay the expense! This I know from sad experience. Kings county is only fit for country seats.

"Again, the farmer on Long Island is an everlasting slave—his labors must never cease—he is a *pack horse* going to, and returning from market—he travels by night and by day, and his winter, which gives rest, sport and amusement to the farmers here, gives nothing to him but the most agreeable amusement of dragging manure from New York to the dung heap, and if this last business is neglected, the Sheriff will soon sell him out of house and home, for he can raise nothing without manure. The facilities of transporting produce of all kinds from the West are so great, that the Long Island farmers who once had every thing their own way are now sinking every year, and must ultimately sell out their places to citizens on which to erect their country seats. Such of the old settlers as have incomes from other sources will hold on, but those without incomes must ultimately quit the island. It will cost two thousand dollars to manure for wheat and grass one hundred acres of land on Long Island! See what a farm this sum would buy and stock, in this State.

"Any industrious farmer settling on any of these rich prairies, with soil from two to six feet deep, can be a rich man in five years, even if he settles down as a squatter and takes pre-emption right. All the State of Illinois West and North of this City is considered healthy, but the Southern portion of the State below Peoria, especially along the Illinois, Ohio and Michigan rivers, is known to be extremely unhealthy."

Another person, from another of the Western "Gardens," writes to one of our Societies quite a different picture of his state and circumstances. "Religion," says he, "has few advocates here. Sabbath desecration, even in our own denomination, fearfully abounds, covenant-meetings and communion seasons are abandoned by two-thirds of the church. Discipline there is none; and no Sabbath School or Bible Class, prayer meetings or family prayer. This looks dark indeed, but so it is. We hope, however, and shall hope and pray until Zion shall arise and shine."

In view of these two pictures—and probably they are as true as they are diverse—who that possesses an immortal soul, and enjoys a competence here, but would say with *Agur*, "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.

CLOCKS IN CHURCHES.—In one of my college years a fellow pupil suddenly died. On the Sabbath following, the venerated Dr. F. joined his discourse with this event, which was itself preaching very solemnly to some of us. This was a sentence: "Young man, thou art now strong and full of health; but I will tell you, the spade which shall dig thy grave may be already forged—the winding-sheet be lying in yonder store—and that clock, (pointing to the one on the gallery) be counting out the moments in the last Sabbath day of thy life." He paused. It was the silence of the grave, for a moment—but oh! the tick of that clock! It entered my soul. It seemed like the sound of the keys in the doors of the eternal world. No voice, no speech could have searched the audience as did that awful voice of our departing moments. Since that day I ever look seriously upon the face, and listen solemnly to the voice of the sanctuary clock.

Little do we know, when we go forth in the morning, what God means to do with us ere night.

PATIENT BECAUSE ETERNAL.

BY REV. WM. B. TAPPAN.

Yea, thou forbearest, Lord,
Thou renderest not reward
Due to my sin,
Thou knowest all my heart,
Yet with me patient art,
Me, vile within!

Though irritable these
My passions are,—like seas
Raging aloud,—
Tempests that mock control,
Vexing my weary soul,
Yet am I *proud*.

Yea, proud—though of a day
That's vanishing away:
Lord, I would learn
Meekness of thee, and deal
Whate'er thou send'st of care,
Nor trials spurn.

Rebelliously doth flesh
Involve me in the mesh
Of hurtful strife.
Within my nature dwell
The sparks that kindle hell:
Help, for my life!

Like touchwood, I the flame
Do catch. Lord 'tis with shame,
My shame I own.
Bathe me anew in blood
That gushes in rich flood,
Fast from thy throne.

Thou wast! Thou art! wilt be!
Vouchsafe to lesson me
To bear thy will
From open foes, false friends,
And all thy love intends,
Submissive still.

Even as thy blessed Son,
The meekly suffering One;
The Deity;
Patient, when woke the sword,
From whom fell never word
Vindictively.

Who did not inward fret
When sorely him beset
The powers infernal:
Most patiently who cried,
Most patiently who died,
Because Eternal.

REDEEMING THE TIME BECAUSE THE DAYS ARE EVIL.

The close of another eventful year reminds us that "time is winging us away to our eternal home." The unwritten scroll opened for a given period a twelvemonth since, to contain records unknown to all but the great Eternal, is now filled. Time has performed its work with a despatch unequalled even by the magnetic telegraph, and its characters are equally distinct and indelible. At the close of every hour, day, week, month and year, is not the question a fitting one, "What report has this short period borne to Heaven?" Its echo—dying ages, hang on the reply. The command has never been revoked, "Redeeming the time because the days are evil." Many during the past year have been made to feel that the days were *evil*, in the sense here implied; but how few have obeyed the command to the letter? "Lost moments!" "Squandered hours!" "Wasted probation!" Painful indeed must be the frequent recurrence of these sentences, when beheld by mortals in the books of Eternity. While with the worldling, the daily scenes of this busy, bustling, restless life engross the heart, and chain it to earth, its pulses are rapidly lessening; age is creeping on apace; the seeds of death are taking root, and an ETERNITY *without hope*, is but a step beyond. To such the opening year speaks loudly, "Prepare to meet thy God!" Spend not the "New Year's day" in hilarity and mirth, for reflection and repentance are more appropriate work. Contemplate the army of the dead, who commenced the last year, as thyself, full of life and hope. In this city alone, (taking the report of deaths for a single week, as an average for the year,) over 9000 souls have passed the bounds of time, and rendered up their last account. Could these accost thee from the spirit world to-day, would they not whisper, "Mortal, redeem the time! Redeem the time!" "What thy hand findeth to do, do it with thy might." If, during this year, death shall come to thee "as a thief in the night," O be not found without a wedding garment."

To those who have learned to redeem the time, who are striving to obey every precept of that Being whom they soon expect to behold, disrobed of mortality, the knell of departing years brings no notes of sadness. In the secret chambers of the soul they can respond,

"Fly swiftly round, ye wheels of time,
And bring the welcome day."

"Eternity,
A glorious and a needful refuge that,
From vile imprisonment in abject views.
'Tis Immortality, 'tis that alone
Amid life's pains, abasements, emptiness,
The soul can comfort, elevate, and fill:
That only, and that amply this performs;
Lifts us above life's pains, her joys above
Their terror those, and these their lustre lose."

How will life's trials and vicissitudes dwindle to a point scarcely perceptible, when viewed at the distance of a thousand years spent before the throne. At such a point of how little moment will the frowns or smiles of mortal worms appear. Shall it be thine, dear reader, to gaze in rapt adoration, at Infinite loveliness, glory ineffable, supreme perfection—to advance from strength to strength in the capacity to enjoy the blessed God, while His love absorbs every power of thy soul, and *sin* is forever banished from thy sight? Is this blessedness so near that thou canst sometimes lay the hand of faith upon it, and exclaim with humble gratitude, "Yes, 'tis mine! 'tis mine!" What a motive this to spend thy short probation in doing good—in winning souls to Christ—that they may become gems in His crown, and with thee participate in His eternal love and favor. What a motive to induce the fervent ejaculation—

"I only pray, God make me holy, and
My spirit nerve for the stern hour of strife.
Aid me to shun the wrong, pursue the right,
Redeem the time, lie low before the cross,
And live, till death, 'for other worlds than this.'"

Adv. Moral Reform.

A little armor would serve, if a man might choose where his enemy should strike him; but we are told to take the whole armor of God, implying that we shall be assaulted at every point.—*Owen.*

The Sabbath Recorder.

New York, January 1, 1846.

LAW AND GOSPEL.

NUMBER EIGHT.

We have seen, that *law* originates in the *relations* of things;—that *moral* law originates in the *natural* relation we sustain to God as his *creatures*, and to one another as *fellow* creatures;—and that every precept of the *Decalogue*, not even excepting the *fourth*, originates in this natural relation. It follows, therefore, that the *Ten Commandments*—whatever may be said of other parts of Scripture—have a solid claim to be considered as belonging to the Moral Law. We have made all due allowance for the *positive* character of the fourth commandment, and have seen that it cannot be rejected from the moral code on that account. In this connection we would add, that if the word *gospel* may be extended in its application, so as to include *rules of duty*, contrary to the rigid meaning of the term—as we have already seen, and as all will allow—so may the term *moral law* be extended to include at least one precept, which does not answer to the rigid meaning of *moral*, being in the phrase of scholastic theology a *positive* institution.

We must here take notice of an apparent inconsistency in our reasoning. In one of our numbers, (No. 3,) we said that the relation which God established with the Israelites at Sinai, did not furnish the moral code; for that relation was with but a single nation. Nevertheless we have attempted to prove, that the Decalogue is a summary of moral duty. It might be asked, when did God, antecedently to the transaction at Sinai, promulge the precepts of the Decalogue? That they were promulged *in that manner and form* at any time previous, we have not pretended. We might allow without any prejudice to our argument, that the utterance of them from amidst the flames of Horeb, was the first formal promulgation that had ever been made of them. Nevertheless, this first formal promulgation of them was an exact and literal transcript of duties, that were binding on mankind from the very beginning. Had God Almighty, with audible voice, pronounced at the gate of Eden the duties which he would have all men observe, he would have pronounced these very duties, which we here find spoken out from the fires of Sinai. For, as we have seen, the relation in which they were placed to him, and to one another, required it.

When we said, that the relation established between God and the Israelites did not furnish the law by which is the knowledge of sin, we did not by any means mean to set aside the authority of the Decalogue. We simply intended, that as that relation was established only with a single nation, such duties as had their *origin* in that relation, could not be considered binding on the world at large. But we have shown, that the duties of the Decalogue must have had their origin farther in a *written form*, invested with sanctions *peculiar* to the *occasion*, and laid at the bottom of the *covenant* made with that nation, affects not the question in regard to their *origin*. Yet here is the point at which many seem to stumble. Not able to see that the Decalogue has any authority, independent of the positive and formal promulgation of it, their notions concerning its binding character are all involved in confusion.

But it is not more certain that sin was in the world before the formal promulgation of this code, (Rom. 5: 13,) than it is that such sin consisted in a want of conformity to the righteousness which this code enjoins. One of its precepts says, "Thou shalt not kill." But had this precept no authority previous to its promulgation from Sinai? If not, the arraignment and condemnation of Cain for killing his brother were a perfect farce. Another precept forbids adultery. Had this no previous authority? If not, the Sodomites were falsely charged with being sinners before the Lord exceedingly; and Joseph troubled himself with needless scruples in relation to Potiphar's wife.

The origin of moral duty is not the formal *promulgation* of the law which enjoins it, but the *relation* which it recognizes. For when law is formally promulged, my obedience to it is either right or wrong. But how am I to determine whether it is right or wrong, if there is no rule of right except the law which is thus formally promulged? When the Decalogue is formally promulged, how shall I determine whether my obedience to it is right, and my disobedience wrong, unless the moral duties which it enjoins have an antecedent obligation? Yet by some rule or other this point must be determined. Hence the conclusion is, that obligation springs up simultaneously with the relation in which is founded the law that may be afterwards formally promulged.

But if this be so, where then is the obligation of the Sabbath antecedent to the giving of the law? How far this institution might be obligatory, independent of any formal annunciation of it, we will not undertake to say. But we are under no necessity of reasoning upon such a hypothesis. At the close of his creation work God kept a Sabbath, and thus showed us by example what we should do. That day, which he kept as a Sabbath, he "blessed and sanctified;" and that was equivalent to a formal promulgation of a law for its observance. To object, that God did not speak out, and say in so many words, "Remember the Sabbath day," &c., as in the fourth commandment, is but childish quibbling. The term "*blessed*" certainly means something; and if it does not mean, that God rendered it a day peculiarly happy for man, it behoves our opponents to tell us what it does mean. The term "*sanctified*" also means something; and if it does not mean, that God set it apart for a holy use, let the objector tell what it does mean. No one, with the New Testament in his hand, can pretend that God set apart the day for his own use; for the Saviour tells us it was made for man.

The conclusion follows, that though the law of the Sabbath was not formally promulged before the transaction at Sinai, it was nevertheless set forth under such circumstances that there could be no mistake as to its binding obligation. Thus the entire Decalogue stands before us as a rule of righteousness, the violation of which is sin. All other moral precepts are but the diversified applications of the great elementary principles embodied in this code.

WRITINGS OF THE FATHERS.

In the entire absence of all authority and of all example in the Word of God for the change of the Sabbath, there is on the part of Sunday observers a ready appeal to the writings and practice of the Fathers. Whatever these writings are or were, they ought never to have been put in place of or in competition with inspired Scripture. Whether those preserved even as they came from the hands of their authors, were those most worthy of preservation in the ages to which they respectively belonged, we have not the means of determining. Possibly, in the progress of corruption, then as at present the more truly scriptural authors may have been less esteemed. But however this may be, confessedly these writings are uninspired, and, as we have them, contain statements, on different subjects, to which even their greatest admirers would refuse to subscribe. Yet, notwithstanding this, wherever they are found to sanction existing practices, which their observers are unwilling to change, the authority of these writings is appealed to; and on a subject even of such importance as the sanctifying of the Sabbath, the divine command is overborne by the precepts of these Fathers.

In such a case, it might surely be required, that at least the human testimony to which such importance is attached should be consistent with itself, if not also evidently that of those whose names it bears—that the dictates to which the faith and conscience of the church are surrendered, if not clearly proved to be the utterances of those Fathers, shall be free at least of clear and certain indications of the contrary. Yet how far is this from being the case! Notoriously these writings on which so much is made to depend, are in some cases largely interpolated. Unequivocally they bear internal testimony of the frauds which have been practiced in the attempts made to procure, as if by the Fathers, the condemnation of opinions known in some instances to have been broached only at periods long after these Fathers were in their graves. In these circumstances, who can tell how much or how little of any such production expresses truly the mind of him under whose name it passes current? In reference to a matter of ordinary life, such documents would be regarded as of little value; yet in a case of transcendant importance—in a matter that deep[illegible] al well-being—the church has confederated to receive as satisfactory what would unhesitatingly be rejected by any other tribunal.

But the providence of God has done much to confound this false faith—making it all the more inexcusable for any to continue resting upon such vain imaginations, against the light of divine truth. We have just received a new illustration of this. It is well known, that among the Fathers on whom reliance is placed as sanctioning a change of the Sabbath, IGNATIUS holds a prominent place. He is one of the earliest of the witnesses to whom appeal is made in proof of Sunday observance. True, indeed, in the earliest discovered versions of Ignatius' epistles, the very passage relied on is evidence itself that the Sabbath was observed; and therefore, to those aware of this fact, the appeal to Ignatius has always appeared grossly inconsistent. The existence of two versions very different from each other should surely have prevented Ignatius from being burdened with the responsibility involved, until it be really ascertained to which of these versions he had appended his signature—if that signature had ever been borne by either.

The decision of this point, rendered of such importance to those whose faith is to be affected by the result, has indeed been the aim and earnest endeavor of not a few eminent authors. It was largely agitated in a former age, and has since remained one of the vexed questions on which friends and opponents to the change have felt themselves at liberty to claim the victory in so far as such testimony was regarded as of value.

But a new element of discord has arisen with respect to the authority of Ignatius, and a farther ground of distraction to those who assign an unwarranted place to the traditions of the Fathers. An ancient Syriac version of three of Ignatius' epistles has recently been received from the East, to be thrown among the already perplexed churches of the West. This version, alledged to contain within itself the evidence of its antiquity, differs, so far as it goes, most materially from both the former; and if the second version was much shorter than the first, so, of the three thus referred to, this newly-found version is greatly shorter than its latest predecessor. Unhappily for the tranquillity of those who aim at forming their views of the Sabbath in accordance with those of the Fathers, the epistle to the Magnesians is not of the number of those thus received—at least of those now published—so that they will be left in painful suspense how far the Sunday has the sanction of Ignatius, in his new guise, till some farther development shall have determined as to their orthodoxy.

We cannot enter farther into the matter at present, but, God willing, intend giving some account of the work in a future number of the Sabbath Recorder.

J. A. BEGG.

UNAMBIGUOUS.—We have been not a little amused, as well as instructed, by reading the comments of our exchanges upon the movement in Pennsylvania towards securing legislation in favor of Sunday. Some of them try to approve it; others cautiously express their sorrow for it; and still others boldly denounce it. One of this latter class has a long article on the subject, which closes with the following abrupt, but unambiguous, language:—"Sunday is not the Sabbath. Let them keep the true Sabbath—the seventh day—according to God's commandment, before they require others to keep the Sabbath as a holy day."

THE RELIGIOUS AND SOCIAL IN WASHINGTON.—From a statement published in one of the Washington papers, we should judge that the residents at the seat of government were pretty liberally provided with the means of religious and social enjoyment. It is stated that there are in the city seven Methodist churches, four Baptist, six Presbyterian, five Protestant Episcopal, three Catholic, two Lutheran, and one Unitarian Church, besides three churches appropriated exclusively to colored persons. There are also twelve Masonic Lodges, with a Grand Lodge; twelve Odd-Fellow's Lodges, with three encampments of Odd-Fellows, and the Grand Lodge of the District. To these may be added several societies of Rachabites and the Sons of Temperance.

MUSIC.—The Cincinnati Washingtonian says, that whenever a man is caught selling liquor in that town on Sunday, the Mayor sings him a song to the tune of *twenty* dollars. The Chicago Citizens reports that they are beginning to sing the same tune there on Sundays; and expresses a hope, that before long we shall have such a concord of sweet sounds every day in the week, if there is occasion for it. But the Springfield Washingtonian caps the climax, by saying that the Mayor of that town goes one octave higher than any body else, and sings the rummies a tune to the sum of *thirty* dollars for each offence, *week* days as well as Sundays, and that the Common Council, four-fifths of the men, and *all* the women, "join in the chorus." The editor further expresses an opinion, that all who have not such "music in their souls," and are not moved by this

> "Concord of sweet sounds,
> Are fit for treason, stratagem and spoils."

CHRISTMAS AND THE PILGRIMS.—Great changes have come over the customs of New England since the days of the Pilgrims, as will be seen by comparing the following law of the colony of Massachusetts in 1651, with the present practice of holding meetings, giving presents, and feasting families on Christmas day. What would have been the feelings of a Pilgrim Father, who had visited the scene of his former trials on the 25th day of December in the year of our Lord one thousand eight hundred and [illegible] Here is the law:—

"Whoever shall be found observing any such day as Christmas, and the like, either by forbearing labor, feasting, or any other way, upon such an account as aforesaid, every such person, so offending, shall pay for such offence five shillings as a fine to the county."

LICENSE OR NO LICENSE.—On the 28th of April next, the question whether the Boards of Excise shall or shall not grant licenses for the sale of intoxicating liquors, is to be submitted to the legal voters of the State of New York. A more important issue has seldom if ever been brought before them; and we are glad that they will be permitted to express their opinion upon it without embarrassment from those party feelings which always attend upon general elections. Intemperance has undoubtedly been encouraged by the custom in this State of legalizing the sale of intoxicating drinks; and pauperism and crime have always followed in the train of intemperance. Hence the vote will really be upon the question, whether the business of making paupers and criminals shall receive the sanction of the State authorities. We do not see how any sane man can doubt which side ought to be taken by the friends of humanity and good morals. If any have doubts, let them read and make up their minds in view of the following facts, which we copy from the N. Y. Tribune:—

It is a fact, that nine-tenths of the inmates of our Poor-Houses were brought there directly or indirectly by the use of intoxicating drinks.

It is a fact, that three-fourths of all the convicts in our State-Prisons, were hard drinkers previous to the commission of the crimes for which they are now imprisoned.

It is a fact, that the greatest sufferers from disease, and those whose maladies are most difficult to cure, are those who are addicted to the use of intoxicating drinks.

It is a fact, that of all who commit suicide in this country, ninety-nine in the hundred are the immediate or the remote victims of intoxicating drinks.

It is a fact, that in all families where the children are dirty, half naked and ill-fed; the rooms filthy and in disorder, the husband cross and discontented, and peevish, and the wives slatterns, ill-tempered and quarrelsome, one, if not both the parents are drinkers of intoxicating drinks.

It is a fact, that those who least frequently attend the worship of God, and shock the ears of modest people by their vulgarity, are spirit drinkers or spirit venders.

It is a fact, that it is a rare thing to see a keeper of a liquor shop where the poison is retailed in any church.

It is a fact, that most if not all the evils above recounted, originate in the lincensed dram shops in the State and Nation.

It is a fact, if these facts do not convince the voters of the State of New York, that it is their duty to put down, at the ballot-boxes, a traffic so destructive to the souls, bodies, and estates of men, they would hardly be convinced though one rose from the dead.

PERSONAL APPEARANCE OF MR. JUDSON.

A person who had an interview at Hamilton, N. Y., with the Rev. Adoniram Judson, the missionary, gives the following description of his personal appearance, which will interest those who have never seen him:—

"I had been led, from some strictures on his personal appearance, to expect an inferior looking man—but was most agreeably disappointed. Rarely have I seen a countenance or a mien, more expressive of true intellectual and moral greatness. Refinement in every feature, indications of suavity and firmness most strikingly blended, and a certain indescribable expression of Christian simplicity, godly sincerity, sobriety and sweetness, thrown over the whole man like a celestial robe. His smile struck me as singularly significant and lovely, diffusing its sudden light over his dark and profoundly serious features, like sunshine breaking through the rifted clouds. His conversation was to me as delightful as his personal appearance was impressive—and as I looked upon the man, all the startling and romantic incidents of his wonderful life passed in review before me, and I thought how unsought and apparently unprized was all the eminence to which his modest and laborious career had brought him. I felt impressions of admiration and love, surpassing any with which I ever remember to have looked on man."

MINISTERIAL EDUCATION.—The Methodists of New England are now making vigorous efforts to collect funds for the endowment of an institution in which their rising ministry may receive a thorough theological education. One of their papers backs up an appeal in behalf of the object, by a letter of Adam Clark, written in 1806. Read the following extract from it, and say if he does not express the wants of other denominations as well as the early Methodists.

"We want—God knows!—we want some kind of Seminary for educating such workmen for the vineyard of our God as need not to be ashamed; but who now know not even how to use such talents as God has given them; where young men may be deemed fit for the work, may have (were it but twelve months, or even half a year's) 'previous instruction' in *theology*, in *vital godliness*, in *practical religion*, in *English grammar*, and the *rudiments of general knowledge*. As a *body*, we cannot stand and speak with our enemies in the gate, much less turn the battle to the gate. Many of our preachers are in a state of comparative non-age; because they have had no help, no director of their studies, no pointer-out of method, no explorer of the path in which we should tread. If we could raise funds, the first year, for the instruction of only three or six persons, would it not be a glorious thing? Speak, O speak speedily to all our friends Let us get a plan organized without delay. God, I hope, is in the proposal."

EDUCATION IN VIRGINIA.—In the State of Virginia they have no public school system like that which prevails in most of the Eastern and Middle States. Hence it happens, that notwithstanding the State is tolerably well provided with Colleges and Academies, the great body of the common people are in a state of deplorable ignorance. Gov. McDowell, in his last annual message to the Legislature, strongly urges the establishment of public schools, and in evidence of the need of them, speaks as follows:—

"Only consider that, of the 166,000 persons in this State, who are of a suitable age to be taught, that is, between 7 1-2 and 16, 46,000 only are reported as receiving any kind of education; and if the 12,000 and upwards of these who are credited to the Colleges, Academies, and classical schools, be deducted, there will be left but 34,000 who are going to common schools, and 120,000 who appear to be going to no school whatsoever!"

A NOBLE EXAMPLE.—A friend of tract distribution in Ohio, feeling a deep interest in having the outfit of colporteurs provided by individual friends of the enterprise, recently made a donation to the work of a valuable horse which cost $85. The following is the form of his subscription:—

"'Why loose ye the colt? Because the Lord hath need of him.' With a view of hastening the predicted period when 'holiness unto the Lord shall be written on the bells of the horses,' and on the horses themselves, I hereby cheerfully embrace the privilege of consecrating my favorite horse '*Faithful*,' to the great colporteur work in the service of the American Tract Society."

ITEMS OF RELIGIOUS INTELLIGENCE.

The press of the General Assembly's Board in China, from June 17, 1844, when it commenced operations, to the last of May, 1845, printed 4.136,000 pages. "It is not editions of 10,000, or 15,000, that will meet the wants of China," says their Executive Commitee, "editions of 100,000 are even now wanted."

The Armenian converts at Constantinople have of their own will formed a Bible Society of a peculiar character. Their design is to furnish the Armenian nation with a commentary on the Scriptures, and they have already engaged Rev. Mr. Goodell to furnish the commentary on the four Gospels.

The American Tract Society have received $63 47 from the first Presbyterian Church in Lodiana, Northern India, being their contributions for the Society to November 1, 1844. About $1,500 has been contributed in India to restore the mission-press destroyed by fire at Lodiana.

Bishop Boone and the reinforcement for the Episcopal mission to China reached Hong Kong in safety, with cheering prospects of usefulness. He soon proceeded on his voyage to the north of China, expecting that the mission would probably be located at Shanghai, the northernmost of the free ports.

Charles King, Esq., of the firm of Talbot, Olyphant & Co., who have done so much for missions to China, died recently at the mouth of the Red Sea, on his way to the United States.

The Constitutionel says, that the Roman Government has resolved on raising another loan, in order to take into its pay two more Swiss regiments, thereby increasing the Swiss corps in its service to 10,000 men. Ten thousand foreigners employed to protect Italy against herself. So much for the confidence of Rome in her own subjects and members.

DE RUYTER INSTITUTE.—We are requested to state, that the De Ruyter Institute, with its appurtenances, having been redeemed by a number of the members of our denomination, they hope to be able to re-open the same in the spring, with the design of making it useful to the cause of education, and to those for whom it was originally built. Farther particulars in due time.

CONDITION OF THE INDIANS.

The Annual Report of the Commissioner of Indian Affairs contains much valuable information concerning the Aborigines of this country. As every thing pertaining to them is of general interest, we copy the following abstract of that part of the Report which refers to their present social condition and prospects. It will be seen that there are encouraging signs of progress among them, and that their greatest danger is from habits which are introduced among them by the whites.

"A disposition among the Tribes to improve their condition by adopting the habits and conforming to the pursuits of the white man, is becoming very general. The use of ardent spirits among a few of the tribes has increased, while with the larger portion of them it has greatly diminished during the year. With proper exertions, the Commissioner thinks the sale of the 'Fire Water' may be suppressed entirely where the United States has exclusive jurisdiction; but there is a hoard of graceless scamps living in the States and organized Territories bordering on the Indian country, who continue this nefarious traffic, and afford the Indians ample opportunity of obtaining the poison so injurious to their peace and destructive to their race. The laws of the U. S. cannot reach such cases, and nothing but stringent laws rigidly enforced on the part of the States themselves can abate or remedy the evil.

"The cause of education is gradually extending its saving influence among the red men. The Choctaw and Cherokee tribes are farthest advanced in a knowledge of letters, agriculture, mechanic arts, &c. The latter tribe has twenty-eight schools all in a flourishing and prosperous condition, and supported out of its own funds, reserved by treaty and appropiated for that purpose. The noble example of these tribes has not been without its influence on their less cultivated neighbors; and a spirit of emulation seems now to pervade the Creeks, who have already several schools among them, in which are taught the primary and more useful branches of learning, and one of which is on the Manual Labor system. These people have recently requested the application of all their school funds to the establishment of two additionaal manual labor schools, and arrangements are in progress for their erection as desired, under the superintendance of the Presbyterian board of missions.

"The Chickasaws have likewise asked for the establishment of a manual labor school among them, and requested that a portion of their school money may be applied to that object; to this they propose to add out of their other funds such additional sum as may be sufficient to carry on the same. The Fort Leavenworth Manual Labor school (among the Delawares we suppose) under the patronage and direction of the M. E. Church, is represented to be in a flourishing condition. It is attended at present by 137 scholars—91 males and 46 females. The Friends' Manual Labor School in the Agency has 40 scholars—an equal number of each sex—and is likewise represented to be in a prosperous position. Col. Dick Johnson's Choctaw Academy in Kentucky is referred to, and said to be more prosperous than at ony former period—present number of students 68. Most of the Indian schools are either aided by the Government out of the funds set apart for the civilization of Indians, or are sustained by treaty stipulations. The Report commends with much force the system of Manual Labor Schools, and shows their peculiar adaptation to the condition and wants of these children of the forest.

"The Indians on the West side of the Rocky Mountains are spoken of in the highest terms of praise. Many of them have forsaken their habit of hunting and fishing, and now depend on agricultural pursuits for a livelihood. Numerous schools have grown up in their midst, at which their children are acquiring the most important and useful information. They have already advanced to a degree of civilization that promises the most beneficial results to them and their brethren on this side the mountains, with whom they may, and no doubt will, at some future period, be brought into intercourse."

SABBATH ACCIDENTS.

We copy the following items for the instruction of such persons as think that accidents all occur on Sunday. They were clipped from one paper, where they followed each other.

A young man by the name of Horace *Banning*, who had been employed some time in the Essex cotton mill, was run over on *Saturday* evening, by the railroad train between Rowley and Ipswich, and killed. He bought a ticket in Rowley, for Boston, and must either have attempted to jump off the cars while they were in motion, or have gone out on the platform for some purpose, and accidently fallen off. He was a native of Hartford, Conn., and about 23 years of age.

On *Saturday* forenoon, a sad accident occurred on the Lowell railroad, near the Woburn station. A man by the name of Conner, Constable at Lowell, was on his way on the down train to attend a Court at Cambridge, and on meeting the up train, was informed that he would not be needed as a witness. At this moment he attempted to jump upon the up train, when by some misstep, he was thrown down under the wheel of the car, which passed over him, mangling his legs in such a manner, that the amputation of both of them was soon after deemed necessary.

On *Saturday* afternoon, as Mr. Hayden of South New Market, was riding in a sleigh with his wife and child, and another lady, when approaching the railway crossing at New Market Village, the downward train from Portland being about to pass, he stopped his horse—but suddenly the horse sprang forward, and brought the sleigh in contact with the engine. Mrs. Hayden and child were killed instantly. The other lady was considerably injured, but Mr. Hayden escaped unhurt.

On Saturday last, a young seaman, son of Capt. Lane, of the bark Mary Boughton, at Boston, fell from aloft on the deck of that vessel, and was instantly killed. In the same city, on the same day, Mr. Johnson, master mason, fell from a staging and was instantly killed.

General Intelligence.

DOINGS IN CONGRESS.

Congress was in session only three days last week, having adjourned over from Tuesday to Saturday on account of Christmas. The following includes every thing of general interest which was done.

In SENATE, the Texas resolutions were under consideration; and after considerable discussion they were passed by a vote of 31 to 13—so that nothing but the President's signature is necessary to consummate the matter. A resolution was introduced, but not acted upon, declaring that it is expedient for the President to open negociations for the cession of the Island of Cuba to the United States. A bill was reported by the Judiciary Committee, and passed by the Senate, establishing Courts and extending the laws of the U. S. over Texas. It provides that Texas shall form one judicial District, to be called the District of Texas; one Judge to be appointed at a salary of $2,000; first Court to be held at Galveston on the first Monday of February next; to exercise same powers and jurisdiction as the District Courts of the United States, and of Circuit Courts; that a person learned in the Law shall be appointed U. S. Attorney for the District, and, also, that a Marshal shall be appointed, each to receive $200 salary and fees; that a Clerk be appointed also to receive the usual fees and compensation. The Senate succeeded in electing a Chaplain, Rev. Mr. Tustin being the successful candidate.

The HOUSE OF REPRESENTATIVES, out of thirteen candidates for the Chaplaincy, finally elected Rev. Mr. Milbrun, a Methodist, from Illinois. The bill which passed the Senate, extending the laws of the U. S. over Texas, was passed also by the House. It will probably be conveyed to Texas by the same messenger who carries the joint resolutions with the President's signature. Nothing else of public interest was done in the House.

MAGNETIC TELEGRAPH.—A New York correspondent of the Charleston Courier, indulges in the following strain of reflections in prospect of the completion of several new telegraphic lines:—

"The Magnetic Telegraph is extending its iron nerves, strung with lightning, all over the Atlantic sea-board, and very shortly all the principal cities will communicate with each other instantaneously as the head holds correspondence with the heart and limbs. All events of the slightest importance will be known everywhere at once! a kind of practical omniscience, which must work great changes in our present manner of doing things—changes which, in some cases, must amount to revolution. It seem to me, for instance, that the newspaper press must essentially change its character, and that the mere *lumber*-news, which is of no consequence except *as* news, and is forgotten and completely useless as soon as read, must disappear from its columns. In a greatly-condensed, yet sufficient form, it will be transmitted along the wires and printed in a stick-full. But newspapers must live, and so much extra space must be filled. Thus they will be forced into a higher and broader course, and will plunge into discussions and agitations of all the great, startling, elemental forms of thought which give wings to the progress of the present age, and are carrying humanity far beyond what it has heretofore ever dreamed. None but the ablest pens—the *enthusiastic*, deep-thoughted, clear-headed, *magnetic* intellects, can hold position in the press; *the* weak and inefficient must go down, while the *strong* and able journals will be still farther strengthened and rendered more able.

THE NAVY.—Elihu Burritt, the learned blacksmith, is collecting together some astounding facts concerning the expensiveness and uselessness of the navy, which are likely to do considerable towards opening the eyes of the people. The following statistics are a fair specimen:—

"From 1815 to 1823, a period of about eight years, there were 28 Captains, whose average time of service, during this period, was less than two years; 30 Commandants, a little over two years; 172 Lieutenants, less than three and a half; and 8 Chaplains, less than one and a half years. In the Naval Register for 1845, it will be seen that, of 1,391 naval officers under pay of the government, 369 were waiting orders! Their salaries, at the fixed allowance for officers thus waiting orders, amounted to $444,170! Add to this the salaries of 8 Marine officers and Engineers, waiting orders the same year, we have the sum of $448,336 paid to non-effective officers of our Navy. Now the sum paid in 1845 to 278 members of Congress and to 38 Judges of the Supreme and District Courts of the United States was $445,500, less than the amount received by these naval officers while waiting orders. It would be easy to prove, that the non-effective men in this department alone receive annually more pay than is allowed to all the members of the Senate and House of Representatives, and to all the Judges of the Supreme and District Courts of the United States."

FATAL AND DISTRESSING ACCIDENT.—Miss Schuyler, a young lady of about 17, a niece of General Stephen Van Rensselaer, we are pained to state, came to her death yesterday afternoon in a sudden and shocking manner. She had just left the Manor House in company with a daughter of Gen. V. R. in his sleigh, which had scarcely passed the bridge on this side, when it was run against by a pair of runaway horses, attached to a loaded farmer's sleigh, that had broken loose from the corner below, and were furiously coursing up the street. The pole of the sleigh, it is supposed, struck Miss Schuyler, sitting on the back seat, in the side, crushing several ribs and causing almost instant death. She was conveyed immediately back to the Manor House, and medical attendance procured, but she ceased to breathe in about an hour after the accident. Miss V. R. who was sitting by her side, at the time, was in no way injured. [Alb. Argus.

CHARCOAL.—The preservative qualities of charcoal are not so generally known as they should be, and I hope you will tell your readers, that if they will imbibe their smoked beef and pork in pulverized charcoal, they may keep it as long as they please without regard to weather.

Tell them also, that if they will take about a pint of charcoal, also pulverized and put into a bag, then put into a barrel of new cider, it can never ferment, will never contain any intoxicating quality, and will become more and more palatable the longer it is kept. Further, take a piece of charcoal of the surface equal to a cubic inch, wrap it in a clean cotton cloth two thicknesses, and made moist, and work about one pound of butter which has become ranced, and it will restore it perfectly. [Michigan Farmer.

THE LANDING OF THE PILGRIMS.—The 215th anniversary of the landing of the founders of the Plymouth Colony, was celebrated at the ancient town of Plymouth, on Monday. A large company was present. Among the distinguished gentlemen who took part in the services and festivities of the occasion, were the Hon. Edward Everett, Hon. Rufus Choate, Rev. Dr. Wayland, President Quincy, Dr. Woodward, Dr. Pierce, &c. After the public religious services, a dinner was provided, at which near 500 persons were present. The Hon. Charles H. Warren presided, and speeches full of curious reminiscences, pleasant recollections, and brilliant wit, were made.

WASHINGTON'S GRAVE.—A gentleman who has recently visited the grave of Washington at Mount Vernon, says—"It grieved me to the soul to witness the utter neglect which is visible around the consecrated spot. The rankest and foulest weeds are permitted to grow and flourish above and around it. A few scattering cedars, in all the wilderness of uncultivated nature, are the only trees to be seen in the vicinity of the grave; while around in every direction, the eye rests upon dilapidated rail fences, broken rails and scattered brushwood. The roads leading to it are washed into impracticable ravines covered with filth, and presenting nought that is agreeable, but every thing that is offensive to the eye, and uncongenial to the hallowed spot."

STRIKING COINCIDENCES—President Jefferson was born in 1743, just eight years after his predecessor, John Adams; Madison, eight years after his predecessor, Jefferson; Monroe, eight years after Madison, and John Quincy Adams eight years after Monroe. John Adams was just sixty-six years old when he retired; Jefferson was sixty-six; Madison was sixty-six; Monroe was sixty-six, and John Quincy Adams, had he been elected a second term would have been sixty-six. Adams, Jefferson and Monroe, all died on the 4th of July. [U. S. Journal.

A CURIOSITY.—A few years since, we mentioned a curious case, which we saw in the orchard of Mr. Isaac Pratt, Prattville, Chelsea. On a Russet apple tree, that had been grafted low in the stock, when small, there was a limb about an inch in diameter, some distance up in the top that bore Greening apples, both as to appearance and quality. We lately visited the same tree, and found the produce the same. Both kinds may be ssen at our office.

On another Russet tree, grafted in the same manner, and at the same time, we saw on different limbs sweet apples, which were in form, color, and quality, and time of ripening, distinct from the Russets. While the Russets were hard, flat, rough, dark colored, and green, the sweet apples were soft, long, smooth, light-colored, and ripe.

The productions are very singular indeed. We have no doubt that the stock effects the fruit of the scion, and that in one case the Russet scion was set in a Greening stock, and in the other, in a sweet stock. How else can this strange anomaly be accounted for? [Boston Cultivator.

ONE-EYED SOLDIERS.—Dr. Durben, in his late valuable work entitled "Observations in the East," just published by the Harpers, says that in some parts of Egypt, to avoid the conscriptions of Mehemit Ali, the women have been in the habit, for years back, of maiming their children so as to unfit them for military service. The destroying of one eye was a common operation. But the Pacha has taken an effectual way to put an end to this cruelty by forming two regiments of one-eyed soldiers. The evil is said to be already much diminished.

At Schaghticoke, N. J., on the 2d ult., Eleanor, aged 7 years, died of cancer in the throat—and on the 7th ult., of the same disease, Catharine, aged 20 years—and on the same day, of the same disease, Caroline, aged 5 years—all daughters of Philip and Eleanor Strunk. Also, on the 6th ult., of the same disease, Joseph Henry, aged 1 year, son of Philip H. and Eveline Strunk. The three latter were buried on the 8th ult., all at one time, from one house. Thus their afflicted parents buried out of their sight three children and one grandchild, in the short period of five days.

FAMILY RECIPES.

PLUM PUDDING FOR THE MILLION.—Take half a pound of flour, half a pound of currants, half a pound of grated carrots, half a pound of grated potatoes, a quarter of a pound of suet; and a little seasoning. Mix them together, and boil them in a basin an hour and a half. You will then have an excellent plum pudding for a trifle more than a sixpence! Just try the experiment.

TO TAKE STAINS OUT OF SILK.—Mix together in a phial, two ounces of lemon, one ounce of oil of turpentine. Grease and other spots in silk, are to be rubbed gently with a linen rag dipped in the above composition.

RECIPE FOR MAKING BREAD.—Mr. James Roche, a baker of Baltimore, well known for the excellency of his bread, has furnished for publication the following recipe for making it:—"Take an earthen vessel larger at the top than the bottom, and in it put one pint of milk-warm water, one and a half pounds of flour, a half a pint of malt yeast; mix them well together, and set away—in winter it should be in a warm place, until it rises and falls again, which it will in from 3 to 5 hours—it may be set at night if wanted in the morning; then put two large spoonsfull of salt into two quarts of water, and mix it well with the above rising, then put in about 9 pounds of flour, and work your dough well, and put by until it becomes light, then make it out in loaves. New flour requires one-fourth more salt than old and dry flour. The water should be tempered according to the weather; in the spring and fall it should only be milk-warm; in hot weather, cold; and in winter, warm."

A NICE AND WHOLESOME SWEETMEAT.—Pare, or not, as you choose, a quantity of sweet apples, to fill an earthen or stone jar; add a little sugar or molasses, and if the apples are not sufficiently juicy, a little water; cover with a thick paste of flour and water, and put it into a brisk oven with your bread. Let them stand till morning. They will then have the flavor of baked pears, and can be had fresh at all seasons.

SUMMARY.

A new monthly paper was commenced at the Sandwich Islands one year since, in Hawaiian, "devoted to parents and children." Four papers in English are published at Honolulu.

The Editor of the St. Louis Republican, writing about the President's Message, called it a '*State* paper;' his compositor, by substituting an *l* for a *t*, made him say '*stale* paper.' Quite a difference.

The fare between this city and Boston has, we learn, been raised to $5 on the Long Island, or day line, and the Norwich and Stonington steamboat lines.

Plenipotentiaries have been appointed by the Governments of Great Britain and Brazil to negotiate at Rio Janeiro for the conclusion of a Convention which may promote the suppression of the slave-trade without injuring the lawful commerce of Brazil.

The Albany Argus says: The thermometer at Brownville, Jefferson County, on the 11th Dec., at 7 A. M. touched 18 degrees below zero! on the 12th, same time, 31 below! Brownville is somewhat famous in this way. On the 5th Feb., '36, the mercury there fell to 37 degrees below zero.

At Boston, on Saturday, a thtef fastened the doors of jewelry shop by a piece of iron hoop, and then, dashing his hand through a pane of glass, seized a case of watches, and made off with his prize.

It is said there are 210,000 voters in the kingdom of France, out of a population of 39,000,000, or one vote to 170,000 inhabitants.

In England there are 860,000 voters, one to 18 inhabitants.

At Utica a screw manufactory, to employ 40 or 50 hands, is about to be established.

The coutemplated bridge over the Niagara River below the Falls has received a quietus. The matter having been referred to the British Board of Ordnance, that body has reported against it, as being dangerous in a military point of view.

During one week no less than 23 deaths occurred from small pox in the city of Philadelphia and districts.

The report of the New Brunswick Government Emigrant Agent, shows that the whole number of emigrants who have arrived in that Province the present season, is six thousand one hundred and thirty three.

The Methodists have already located a Collegiate Institute in Oregon, for the accommodation of which a building 75 feet long and three stories high, has been erected. The Institution is represented as being beautifully situated, and in a flourishing condition.

The authorities of Denmark have adopted the guillotine as the instrument of capital punishment henceforward.

S. M. Brown, of Elbridge, Onondaga County, N. Y., harvested over 400 bushels of fine white flint wheat, from eight acres, the present season. He ascribes a part of his success to a dressing of three bushels of salt per acre.

The celebrated botanist, Hartweg, has been sent out this fall by the London Horticultural Society, to explore the ground which had just been commenced some years ago by David Douglass, before the death of that eminent individual. Hartweg is to spend three years in California, and many handsome plants will doubtless be added to those already in circulation.

Frazer says—"I certainly blame no young lady, who has been accustomed to the ordinary elegancies of life, for refusing to marry a poor man; but must beg my sweet friends to recollect, though a man without money is poor, a man with nothing but money is poorer."

Three children—the offspring of Mrs. Nancy Roberts, of Rochester, were burned to death in that city, on the 18th ult.

From all quarters we hear of most unusual cold weather, and in many places it has been extremely severe. On the 30th November the Wabash river was frozen over at Vincennes. On the 1st December they had ice at New Orleans, and skating at St. Louis. On the 2d the Ohio was frozen over at Wheeling, Va. The 4th the thermometer stood 16° below zero at Quebec. The 9th the Ohio froze over at Wheeling. The 11th the Connecticut river was frozen over. Three persons were frozen to death near Cumberland, Md., week before last. The extent and severity of the cold weather have been almost unprecedented this season.

The Quebec papers report a number of wrecks of vessels which departed late from that port for England. Five wrecked vessels are enumerated, which had on board 18,548 bushels wheat, 9,603 barrels flour, 13,309 minots of peas, and 836 tubs of butter. Several other vessels are reported as lost. There had been much suffering in the Bay from the tempestuous weather.

A correspondent of the New Bedford Mercury says, that in April, 1834, he made a passage from New York to Liverpool, in the packet ship Independence, Captain Nye, in fourteen days and five hours!

The packet ship Washington Irving arrived at Boston on Wednesday, from Liverpool, had on board four cows and seven sheep consigned to Daniel Webster.

The London correspondent of the Boston Atlas says, that the distinguished East Indian, the Baboo Dwarkanauth Tagore, who has been resident some years past in England, proposes making a visit to this country.

Thanksgiving in Louisiana, January 15.

Gov. Steele of New Hampshire has appointed Thursday, April 2, as the next day of Public Fasting in that State.

There were seventeen deaths last week in Baltimore, by small pox.

The eight bells intended for the chimes in Trinity Church have arrived in safety from England, and are now lying in the church-yard. The tower is being prepared for their reception.

The Havre packet took 65,000 Mexican Dollars and 25,000 Five Franc pieces.

Hon. Horace Mann, the able and indefatigable Secretary of the Massachusetts Education Society, in a recent address, says, that he looks upon all remarkably precocious children as of just about as much use in the world as so many remarkable apes.

The population of the State of New York, by the census for 1845, is 2 600,374: males, 1,313,335; females, 1,287,059. Increase in five years 170,938, of which 87,977 is in the city of New York, with its environs, Brooklyn and Williamsburg. The population of New York city, 371,102, is now greater than the aggregate population of Rhode Island, Delaware, Arkansas and Florida, was in 1840; it exceeds that of Connecticut, and wants but about 2,000 of being as great as that of New Jersey.

Eighteen newspapers have been issued from one building in Nassau street, New York, within twelve years, all but five of which have been discontinued.

Postmasters, in case a newspaper lies in their office not taken out, are required by law to inform the editors without charge of postage.

The steam ship Britannia brought news that Thomas Lawrence, a man of 70 years of age, residing in obscure circumstances in the city of Albany, had become, by the death of a relative in England, sole heir to an estate valued at three millions of pounds sterling. He has a son living in Brooklyn, L. I.

The dwelling of W. H. Burleigh, editor of the Christian Freeman, at Hartford, was entered a few nights since by some hungry burglar, who helped himself to such small things as he could lay his hands on. Think once to what a straight a thief must be reduced before coolly and deliberately entering upon so unpromising an expedition as that of robbing an editor. Mr. Burleigh says the fellow is welcome to the eatables which he carried off, but begs him to bring back his wood-saw, which he says is the only musical instrument upon which he is accustomed to play.

A fine male child, apparently about six weeks old, was found about 8 o'clock on Friday night, on the stoop of house No. 81 Second street, where its cries attracted the attention of Mr. Pearson, who took it into his house until it could be otherwise properly provided for.

A man by the name of Mills, from Tompkins Co., N. Y., came to this City about the 13th ult. and put up at 253 Washington street, with a team and load of poultry. He left the hotel on the 15th, and has not been seen nor heard of since. The team remaineth, as above, at the order of his friends.

Jeremiah Peabody, an old resident of Newport, R. I., committed suicide on Monday last, by hanging.

Francis Dwight, Editor of the District School Journal, and who had for a long time been ardently and enthusiastically devoted to the cause of Popular Education, died at Albany on Monday morning. His demise will be very generally and deeply lamented.

On Wednesday night James Williams was arrested near Cliff and Beekman streets, having with him a female infant in a basket, which he said he had been employed to throw into the dock, but that his heart failed him, and he intended to leave it where the life of the child might be saved. From some disclosures made by Williams yesterday morning, Mary Fedrass has been taken into custody as a confederate. It is supposed that the infant is the offspring of wealthy persons.

The persecuted mother of seven children, in the island of Madeira, still remains in a loathsome dungeon.

Review of New York Market—Monday, Dec. 29.

FLOUR AND MEAL—The market was firm on Saturday at 5 62½ for Genesee, below which we believe it could not be had at the close for shipment. We notice sales in the morning of 1500 to 2000 barrels at 5 56½@5 62½, for shipment, and 600 to 700 bbls Michigan at 5 56½. A sale was made on Saturday evening of 2000 bbls Genesee for shipment at 5 69, which shows a farther advance, and to-day the market is steady at 5 75. Sales 250 bbls Troy at 5 75. The demand from the East is good, which tends to stiffen prices. Sales 200 bbls Rye Flour at 4 25. Some supplies of Corn Meal are now on the market. Jersey is held at 4 25@4 37½. Brandywine 4 37½; hhds 18 00.

GRAIN—On Saturday a small sale of old white Jersey Corn was sold at 76 cents. To-day we do not hear of a single transaction in Grain excepting 1300 bushels Southern Oats at 40c. There was no Corn offering. A lot of Barley was offered at 72c without buyers. Several samples of Wheat were on 'Change, but they were held above the views of millers or shippers. Canal Oats are 47@48 cents, and dull.

PROVISIONS—The market is dull and prices about nominal. The only sale we heard of was 50 bbls Prime Pork. One year old Pork we quote 10 25@10 37½, and 13 12½@13 25 for Prime and Mess. Beef is 7 75@8 50, with moderate trade demand. Sour is selling at 2 87½@3 00, and 3 25@3 50, and in demand. Prime Mess for export is 14 00. Lard is quiet at 8¼@8⅜c. Butter and Cheese without particular change.

DIED,

In Philadelphia, on the 22d ult., of small pox, EBENEZER DAVIS, in the 43d year of his age. Brother Davis made a profession of religion in early life, and united with the Seventh-day Baptist Church in Shiloh, N. J., where he remained a useful member until removed by this inscrutable providence, which will be keenly felt by his bereaved widow, the church, and a large circle of friends.

At his residence in the village of *Pawcatuck*, Stonington, Conn., Dec. 28, Dr. WILLIAM ROBINSON, [aged 81 years and 2 months. Dr. Robinson has been for fifty-seven years, and until within four days previous to his death, one of the most worthy practicing physicians of his age. For the last forty years he has been a resident of Pawcatuck, and at the time of his death he was the oldest man in the village.

LETTERS.

N. V. Hull, T. B. Brown, D. Benedict, Wm. Utter, I. D. Titsworth, Reuben Davis, Jr., G. Sears, I. Treby, Sanford P. Stillman, John P. Livermore.

RECEIPTS.

Shiloh, N. J.—Lewis Davis, Beulah F. Randolph, Dr. Geo. Tomlinson, $2 each; Joseph H. Fogg $1.
DeRuyter—Dr. Ira Spencer, D. L. Maxson, Caleb W. Church, Willard D. Wilcox, $2 each; Willett Burdick, Hiram W. Babcock, $1 each.
Westerly, R. I.—Wm. D. Wells, George S. Barber, V. S. Hall, Daniel Larkin, Nathan Nash, $2 each; David Stillman, Jr. $1.
Independence—Nelson C. Crandall, Wm. B. Clarke, $2 each; Hazard P. Clarke $3; Wm. S. Livermore $1.
Perryville, R. I.—George H. Browning $2.
Otselic—Francis Tallett $2.
Clarence—Dea. Lyman Pratt $2; J. Cottrell $1.
New London, Ct.—D. L. Browning $2.
Chatham Corners—C. Shufelt $1.

CENTRAL ASSOCIATION.

The 2d Semi-Annual Session of the Central Association will be held with the first church in Verona, on the third and fourth days of the week, Jan. 6th and 7th, 1846. Introductory discourse by Eld. G. M. Langworthy, or Eld. Elias Burdick, his alternate. There will be two Essays or Tracts presented for examination. One on Communion, the other on Baptism. All Missionaries employed by the Association will then make their reports, and farther action will be taken relative to Missionary Operations. The subject of obtaining legal protection in the enjoyment of the Sabbath, from the Legislature, will probably come before the Association. The Agent of the American and Foreign Bible Society has given notice that he will be present, and with leave will present the claims of that Society. A full attendance is very desirable.

JAMES BAILEY, Rec. Sec.

ALFRED ACADEMY AND TEACHERS' SEMINARY

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From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also, to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

SAMUEL RUSSELL,
President of the Board of Trustees

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Miscellaneous.

[From the N. Y. Broadway Journal.]

SOUL-SHADOWS.

BY PARK BENJAMIN.

Oh, where are the cheerful days—
The cheerful days that my childhood knew?
Vanished like summer haze
From a morning sky of unclouded blue;
Vanished and gone to return no more,
Like the foam dashed up on a sandy shore.

Oh, ye pleasant and fled delights!
What would I give to recall you now?
Weary days and slumberless nights
Press on my heart and wrinkle my brow:
And I am changed like a leaf that fades
Hidden under the depths of a forest's shade.

The future smiles not as of old,
The present is dreary and sad and dark;
The clouds are not skirted with gold,
There comes no dove to my longing ark;
I look up to heaven and over the sea,
And there is no rainbow of hope for me.

Sometimes there's a passing gleam,
Sometimes there breaks on my desolate lot
A flash from a thought or a dream,
But it flickers away and I see it not;
And deeper settles the sombre pall,
And gloomier still the shadows fall.

Love! thou wast once my own;
But I cast thee off like a worthless glove;
And now I am forever alone,
And seek in vain for the guerdon, Love.
Doubt and fear like sentinels stand,
But I've lost the clew to the flowery land.

"Live lonely and lonely die!"
Such are the words on the scroll of Fate—
I read them now with a quiet eye,
For my soul is powerless even to hate;
And there's but one bliss which I dare to crave,
And that—thank God! is beyond the grave.

HOW TO GET A GOOD HUSBAND.

BY REV. STILLMAN MORGAN.

Rebekah, a beautiful and an accomplished young lady, lived in a city, called Nahor. Not far from the city, there was a well, owned in common by the people. One fine evening, Rebekah, as her manner was, took her pitcher in her hand and proceeded toward the well to get some water for the family. When she came within sight of the well, her attention was attracted by a herd of camels, ten in number, on their knees, asking for water. By their side sat a stranger, of sedate countenance, apparently at prayer. As Rebekah drew near the well, the stranger lifted his eyes and saw a young lady with a pitcher on her shoulder. The moment he saw her, he was deeply impressed with her beauty, modesty, and gentleness. Rebekah did not stop to make any conversation with the stranger, but went directly down to the well, filled her pitcher and came up. The stranger saw that now was his time to address her. We may well imagine that his heart beat high, for the great question was soon to be decided. As she was about to leave the well, he ran to meet her; but when he came up to her, he thought it not prudent abruptly to address her on the topic which filled his heart, as it might shock her modesty and defeat the whole enterprise. Addressing her, therefore, respectfully, but timidly, he informed her that he was very thirsty and would like to drink a little water from her pitcher. She gracefully complied with his request, and, as the pitcher was quite heavy, assisted him in holding it while he drank. I cannot say how long it took him to drink, and praise the coolness and freshness of the water, to speak of the heat of the day, and to express his thanks for her kindness and courtesy to a stranger; but it was sufficiently long for the young lady to take a survey of him, his camels, and his burthens. Impressed with the simplicity and gentle behaviour of the stranger, and seeing that he was very weary with his journey, Rebekah politely offered to draw water for his camels, also. So she ran back and forth with her pitcher, from the trough to the well, and from the well to the trough, until ten thirsty camels had satisfied themselves with water. All the while she was doing this, the man remained silent, wondering at her generosity and hospitality to a stranger. He might have been thinking that there was a Providence in all this, or he might have been contriving in his mind how he should ascertain where the maiden lived, and how he could get an invitation to remain with her father's family over night, for it was then growing dark, and he must soon have a place for himself and camels.

When the camels, therefore, had done drinking, he took from his pocket a gold ring, and, stepping toward Rebekah, gave it to her. He also gave her two bracelets for her hands. Upon the presentation of these, Rebekah probably mistrusted what the good man was thinking about. He then said, "Tell me whose daughter art thou? And is there room for us all to come to your father's and lodge to-night?" The maiden immediately told him her name, and, moreover, that her father had room enough for him and all his retinue. She also answered other questions, which he durst not put, assuring him that they had both straw and provender, sufficient for himself and camels, and room for all to lodge. Upon this, the weary stranger bowed his head and worshipped God. He then delicately alluded to the subject nearest his heart, but durst not speak plainly to the blushing maiden. He said as much as was prudent for him to say before he had seen her father and mother. Upon this Rebekah ran to the house, and said a stranger was down by the well, waiting for an invitation for a lodging for himself and camels, showing, at the same time, the ring and bracelets he had given her. Now Rebekah had a brother, who, upon hearing her relation, ran down to the well and said to the man, "Come in, thou blessed of the Lord. Wherefore standest thou without? We are all ready; room enough; come, and welcome." Then the man went into the house. Rebekah's brother ungirded the camels and gave them straw and provender, while Rebekah provided water for the stranger's feet and the servants who were with him. By the time they had finished washing, supper was provided, and the maiden's father invited the stranger and his servants to eat. But he replied that he must do his errand first. So supper waited, while he went on to unburthen his mind.

He commenced by announcing that he was Abraham's servant, and that his master was a very rich man. But being an old man, and having a beloved son, by name Isaac, he wished to see him married before he died, adding, that none but a pious daughter would please the old gentleman. He was very particular on this point, for he had high expectations concerning his son. He informed them, also, that all the property had fallen into Isaac's hands. "And I have come," said he, "in pursuit of a bride for him. While at the well, this evening, venerable father, I was most favorably impressed with the appearance of your daughter. I have no doubt that she is a suitable maiden for Isaac, for God has given me a favorable token. But it is proper I should get her parents' consent."

What the stranger said convinced Rebekah's father and mother that the call for her was from God. Then the great and decisive question was put to the parents in these words: "And now, if ye will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand or to the left." Then the old people piously answered in the affirmative. This answer so pleased the servant of Abraham, that he bowed himself and gave thanks to God. He then brought forth jewels of silver and gold, beside beautiful raiment for her wedding day, and gave them to the blushing bride. He presented, also, precious things to her mother and her brother. Supper being ended, all retired. I cannot say how much Rebekah slept that night, but I reckon she had not a little anxiety to get a view of her distinguished bridegroom, of whom she had just heard such a glowing description, and from whom had come such a pious messenger.

Having finished his business, the next morning the servant was desirous to depart for home. But Rebekah's mother and brother begged he would not be in haste, but let the damsel abide with them a few days, at least ten; as he was decided, however, they called Rebekah and said to her, "Wilt thou go with this man? And she said, I will go." Eventful morning!

The camels were reladen, and all being ready, the family gathered round the beautiful bride to give the parting kiss, and to pronounce upon her such blessings as pious patriarchs bestow upon their children. When the affecting parting ceremony was ended, and Rebekah and her damsels were well seated on the camels, the whole procession moved off, following Abraham's trusty servant.

Now, at eventide, Isaac went out into the fields to meditate; and he lifted up his eyes and saw, and behold, the camels were coming. About the same moment, Rebekah saw him advancing toward the company, and inquired of the servant who he was. Being informed that it was his master, she alighted from the camel and drew a veil over her face. The good servant introduced each to the other, and gave Isaac a history of his expedition. Then Isaac led his bride to his mother's tent, and she became his wife. So Isaac was comforted after his mother's death.

REFLECTIONS.—Beloved daughters, allow me to address you a few words in the way of advice.

1. Do not think lightly of manual employment. If Rebekah had felt above labor, she probably would not have found Isaac as a husband.

2. Never look for a husband, or suffer yourself to be diverted from an honorable employment, through fear that you will be found by some young man at work, and so be slighted. You may be slighted by some for your industry; but, be assurred, that, to be passed by, by such, is a blessing. A good minister, whose name was Reuel, had seven daughters. Being very much occupied with his public vocations, they took care of his sheep. Going to the well one day to water them, they met a young man there, who politely aided them in their task. This act of courtesy attracted the good minister's notice, and he invited the young man to his house, who soon made acquaintance with his family, married one of the daughters became a great blessing to all of them, and a great man and a leader in Israel.

The woman of Samaria, on a similar errand to the well, met a greater than Isaac, or Moses. Follow, therefore, your appropriate business; put your confidence in the Most High; keep his commandments; and if He has a companion for you, He will find you, and order every thing for your good.

3. Let your bearing toward all, and especially toward strangers, be respectful and courteous. You may thereby entertain angels, unawares. There was in Rebekah's character a natural politeness, and yet such modesty, as much deserves imitation.

4. Treat servants well. He who met Rebekah at the well was but a servant. Yet how kindly does the maiden speak to him; and how cheerfully does she provide for him. And was she not greatly rewarded for this, by being honored with Isaac for a husband? See also how her good conduct was thought worthy of being recorded, to be read and admired by all generations, down to the end of time.

5. You cannot be too discreet and careful in your choice of a companion. Think of the numerous instances of unhappy marriages. A pious daughter gives her hand to one who loves not God or religion. Two evils follow. They disagree, the house being divided against itself; and the "children speak half in the language of Ashdod, and half in the language of Canaan."

6. Be advised never to contract a marriage, or at all pledge yourself until you have consulted your parents or near friends. And *he* who will not consult *your* friends in such a matter, but despises counsel, is not the man to be trusted. As great a man as Moses first sought the good will of the priest of Midian, and then married his daughter. Rebekah makes no pledge, but retires until Abraham's servant has laid the whole matter before her father, mother, and brother, and obtained their consent.

7. A good rule in making choice of a companion for life is this. Ascertain how the suitor treats his mother and his sisters. Isaac loved his mother, and had not done mourning for her, until he found and married Rebekah. Remember—a kind son and a kind brother will make a kind husband.

8. One rule more. Be cautious of marrying into a family where the marriage institution is lightly thought of. As the good old patriarch Abraham was about to die, he made provision for his son; made over his vast possessions into his hands, and then advised him to marry, that God might be honored and the world made better. Not many years after Isaac's marriage, he gave up the ghost, and died in a good old age, and was gathered to his fathers.

Blessed man! Blessed family! And thrice blessed Rebekah! May all our beloved children read the history of that family; and reading, may they admire and imitate; and imitating, may they receive the blessings of Abraham.

THE LAW AND THE SEDUCER.—We stated in our Law Court Reports on Saturday that Mr. Goulding had commenced a suit for damages—the only reparation promised by the law—against the seducer of his daughter, and that the defendant had been held to bail in $5,000. In the affidavits on which the action is based, the plaintiff states that he has a family, consisting of a wife and several children—three of the latter daughters, and two of them unmarried, viz: Esther, 16 years of age, and Catherine; and that "much attention has been devoted to their education," &c. Considerably more than a year ago, Esther, "who was a very handsome young girl," became acquainted with Daniel W. Talcott, "a young man of good appearance, and introduced to this deponent and his family under such circumstances that they had confidence in his honor and integrity." His "attentions and visits were so marked, so frequent, and of that character, that this deponent was very soon convinced that an attachment existed between the said Esther and the said Talcott." He supposed his intentions to be "altogether honorable." At first the father "felt some misgivings, growing out of the position of the parties; but upon consulting with friends, and taking into consideration the beauty of the girl, and her education, came to the conclusion that wealth would not be considered; that no evil was designed by Talcott, but that his intention was to marry the said Esther." Talcott, it is averred, would frequently take her to places of amusements, and they were in the habit of visiting the houses of mutual friends together; and that among others, not long previous to the abduction, they passed an evening at the house of a friend who is named in the affidavit. Mr. G. goes on to state that Talcott had succeeded in entirely winning the affections of his daughter, and that, beyond all question, he had so succeeded by inducing her to believe, either by promises or otherwise, that he would marry her. From information possessed by the father, he states that he has no doubt that the plan, from the beginning, was one of deliberate villany, and he believes that Talcott, from the first, designed to seduce and carry off Esther, and make her his mistress. About nine or ten weeks since, on a Saturday evening, Esther left the house of her father, on persuasion of Talcott and his emissaries.

Jane Hawthorn, sister of Esther, in her affidavit, stated among other things that "she has seen the notes, or many of them, written by said Talcott to her sister, and that they were of a very affectionate character, and calculated to win the confidence of a young girl; that Talcott had completely succeeded in winning the affections and confidence of her sister, and in making her believe that he would marry her, as Esther has frequently told her." She also states that her sister was a modest, unassuming and kind-hearted girl, and the pride of her family and friends, and possessed of very extraordinary personal attractions. As already stated, the worst fears of the father have been realized in regard to his child. Talcott has been held to bail, as mentioned on Saturday, in the sum of $5,000. Sad, sad story—and furnishing one more and the latest appeal to the common humanity of Legislators to provide some stringent law which will act as a restraint upon the passions of unprincipled villains who infest every rank of society and now enact their infamous deeds without fear of punishment. Here is a clear case of seduction and abduction. Talcott, the betrayer of this girl's innocence, is traced to the place where he has concealed her and arrested, while she appears, with the evidence of her guilt and shame all too plain, and with a woman's fond folly screens her destroyer at the expense of every truth. Well—the law is powerless—the broken hearted father has no redress—he must take his dishonored daughter to a home never more to be happy—while the villain who has deliberately wrought so much misery goes free of punishment, save the payment of a paltry sum of money. Shame on ye, law makers! [N. Y. Tribune.

THE AFFECTION OF OLD AGE.—How beautifully affecting to witness an aged couple who have weathered life's storms hand in hand, and smiled on each other amid all the trials and tribulations which they have met in this "vale of tears"—even as when basking together in the brightest sunshine of prosperity—whose pleasure in each other's society is decreased not by the rude buffetings of Time—that sure despoiler of all that is beautiful in the "human form divine." To such a couple, thoughts of the past are an inexhaustible spring of joy, as, from the mirror of memory, the bright rays of youthful happiness and love are once more reflected upou them, and the pure spirit of religion unfolds to their view, through the hopeful prospect of a happy union in that world

"Where parting is no more."

It is as impossible for a person to draw near to God with the confidence of faith, while he lives in the love and practice of sin, as it is for a person to come to you and go from you at the same instant of time.—*Ebenezer Erskine.*

FOR THE CHILDREN.

A HYMN FOR THE NEW YEAR.

Praise to the Lord, let children give,
Dependent on whose care we live:
From day to day, from year to year,
His mercies numberless appear.

'Tis He who gives us life and breath,
And keeps us every hour from death;
And every moment, from above,
He looks on us with thoughts of love.

Though we offend each day we live,
The Lord is ready to forgive;
If we repent and seek his face,
We shall obtain his pardoning grace.

Great God! we mourn to think that we
So often have offended thee:
O turn us from all evil ways,
And guide us all our future days.

Through this new year be thou our friend,
And ours till time and life shall end;
Then shall we spend eternity
In loving, serving, praising thee.

Life is short and full of trouble.

Job xv. 1. *Man that is born of a woman is of few days and full of trouble.*

Job, the author of this text, was a very rich and very honorable man, and was respected and loved by all good people who knew him. But through Satanic influence, his property was all destroyed, his children were slain, his friends deserted him, his body was smitten with disease, and he became a subject of the deepest affliction. This gave him very clear views of the instability, shortness, and sorrows of human life, and it was under these circumstances that he uttered these words: "Man that is born of a woman is of few days and full of trouble.

1. By "man," is meant any human being, mankind generally. It includes not only men, but women, and every little boy and girl is also comprehended in the term "man," in the text.

2. It is asserted that they are of few days. Any given period of time is long or short, according to the length of some other period with which it is composed, and to which it sustains some relation. Suppose some of the children should have the promise of an afternoon for play; the whole period is six hours. Now suppose one of the children to be detained from the party two hours, these two hours compared with the six, will appear a long time. But suppose the whole period to be a year, then two hours taken off from the whole year, is a short time. When mother goes out and leaves the children alone, and promises to be back in one hour, and stays an hour and fifteen minutes, the last fifteen minutes constitute a long time in the estimation of the children. It is on the same principle that Job says that man is of few days. There are 365 days in one year, and the average life of man is about thirty years. This will make all the days in a man's life 10,950. This may appear a great many days, but only think of all the days that have come and gone during the six thousand years since the world was made, and man will appear to be of few days. But consider that the future state will be endless, and that it is in this life only that we can prepare for eternity so as to render it happy, and life will appear of few days.

3. These few days are said to be full of trouble. All are full of trouble. Children have their troubles. This is the first number of the Juvenile for the new year, and cannot all the children look back and count many troubles they have had during the past year? Many poor children have been troubled because they have not been able to get all the nice articles of dress they wanted; and some have been foiled in their plans for play and enjoyment. Some have had trouble on account of the intemperance of their fathers. Those children that have drunken fathers have a great deal of trouble, and suffer much. Some have lost their parents during the past year; they can now remember how they felt when their father or their mother died. Some may have lost a little brother or sister during the year, and they have not forgotten how they cried, when he or she died and was laid in the cold dark grave. These are only some of the troubles of life, we cannot mention them all.—They will vary as you grow older; when you become men and women you will not have all the same troubles you do now, but you will have others in their place, which will be as bad, and which will make a more lasting impression of sorrow upon your hearts, so that, as a whole, the troubles of life will increase.

It is then true, that "man that is born of a woman, is of few days and full of trouble."

We will close with a few words of improvement.

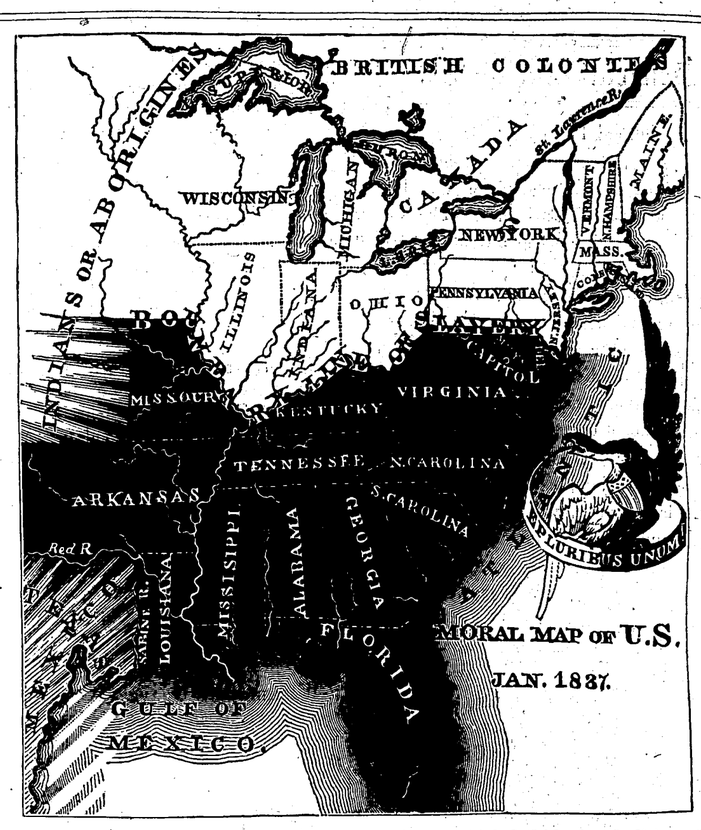
1. Life which consists of but few days is fast passing away. We have now 365 days less to live than we had at the commencement of the past year. How many days we have left we do not know. Some dear children who will read this sermon, will cease to read, will die and be in the silent grave before the year will close. Before another lovely spring shall bloom; before another summer shall ripen and fade; before the winds of another autumn shall sigh, some of our dear little readers will probably be dead. Who will it be?

2. As we have a less number of days to live than we had, so we have less troubles to endure. If each day was full of trouble, so each day bore away the troubles it brought, to bring them back no more. The troubles of life can never be escaped, but must be past through, and now we have got through all the troubles of another year. It is true the few pleasures we have had have gone with them; they are gone together, and now let us look to the future and prepare for what is to come.

3. All the real troubles and sorrows we endure in this life, are in consequence of sin, and unless we repent of our sins and are renewed and saved, we shall have trouble forever, trouble without the few pleasures we enjoy here, and trouble without hope of a better lot.

4. The brightest thought in all this subject is, if we live as we should, and as we may live, when the few days of life are gone, with them will end all our trouble, and end forever. There will be no trouble in heaven where all good people find a resting place when life is finished; there we shall enjoy happiness without mixture of sorrow, happiness full and endless. Children, be good, and try to live this year, so that if it be your last, you may go to heaven. Amen.

[Juv. Wes.



The above map represents the United States with reference to slavery and liberty. The slave states appear dark, and the free states appear light. The dark color is indicative of crime, misery and depression; while the light color signifies liberty and prosperity.

It will be seen that the map was drawn for 1837, and hence, it is not now correct. Texas is drawn too light; it was then a Mexican Province, slavery having been abolished by Mexico, but now it constitutes one of our states, under a constitution which forbids the abolition of slavery; it should therefore appear as black as the other slave states. When those dark shades will be wiped away from the face of our country, we cannot say, but it must and will be done. If the present generation does not abolish slavery, we are sure that those who are now little boys will do it when they get to be men. Children, you should pray for your country, for the slaves and the slaveholders, every day. [Juv. Wes.

Lambert Lowe.

Lambert Lowe went about in his old age from one place to another, with his grandson, Peter, selling tapes, laces, purses, cotton, thread, pins, and needles. He had long been known, and was respected all the country round. Had Lambert gone forth alone, he could not have arriced his basket, being infirm; and had Peter gone without his grandfather, people would not have bought what he had to sell; but when they both went together they did very well.—Peter carried the basket, and Lambert often leaned one hand on his shoulder when he wanted to speak to him.

Who is that boy yonder who is mocking poor old Lambert? Oh, I see now—it is Harry Warner. Have a care, Harry! Have a care; for they who mock the old in their youth, may be mocked by the young in their age!

Restrain thy mirth, in time be wise,
Nor dare the hoary head despise.

Lambert Lowe had thin legs and broad shoulders, and wore a loose coat, and a hat with a low crown and broad brim on his grey head; he walked with a stick, and his face and figure ought to have commanded respect; but Harry Warner was thoughtless, and laughed at almost everybody.

"He is mocking us," said Peter, just as they came under the ash tree by the road side; "Harry Warner is mocking us, grandfather; and see, he has thrown a stone at us; there it lies, just by the end of your stick!"

"Never mind him, Peter," replied the old man, "young people are thoughtless, and we must not be too hard upon them. After all, Harry may not be half so ill-natured as you take him to be; and as to the stone, perhaps he only bowled it along the road out of a frolic. Never mind him, Peter. God's holy word says that 'Foolishness is bound in the heart of a child,' Prov. xxii. 15; let us then bear with him. But see! here is a tip-cat, Peter, lying in the road; pick it up and take it to Harry Warner, may be he has lost it; but whether he has or not, he will be glad of it."

Peter set down his basket, and picking up the tip-cat, went with it to Harry Warner, telling him that they had just found it in the road, and that his grandfather had told him to bring it to him. Harry took the tip-cat, looking sheepish and ashamed, but he did not speak a word.

Many people may think that a sharp reproof from Lambert Lowe would have done Harry more good than giving him a tip-cat, but that is rather a doubtful matter. All that I know is this, that the very next time Lambert Lowe and his grandson Peter went that way, Harry Warner, who was scrambling among the brambles with his playmates ran up to them as fast as he could, to offer them half a hatful of blackberries. I think Lambert Lowe was right, and that if he had churlishly broken his stick over young Harry's back, he would never have won him over as he did by giving him the tip-cat.

Then honor hoary hairs, ye young,
For honor is their due;
And bear with youth, ye aged men,
For once your years were few.

No better rule than this can men,
Or wisest books afford;
To live in peace with all mankind,
And love and praise the Lord.

I AM A TEETOTALLER.

There is a family, residing in rather retired apartments in this city, consisting of the father, mother, and several children, the youngest a daughter about seven years of age. This family has become reduced in circumstances in consequence of a spinal disease which has for a long time confined the father to his house. Our friend was in the habit of calling occasionally and expressing his sympathy for the afflicted, not only in kind words and fervent prayers, but in the substantial way of leaving part of his substance. He had never introduced the subject of temperance, although he always carries the pledge in his pocket, and always watches his opportunity to use it effectually. A few days ago, while he was present, the father, wishing no doubt to manifest his appreciation of his neighbor's kindness, called to his youngest child to go and get a pitcher of beer for himself and kind neighbor.

The little girl replied, "I can't, father." "Can't," says the father, "why you must." "But I certainly cannot, father," continued the daughter. The father was surprised at such unusual pertinacity, and again bid her do as she was told. The little girl replied again, as the tears began to stream from her eyes, "Why father, you know I would do anything in the world for you, but *that* I *can't* do." "But what is the reason?" "Because I've signed the pledge." "Signed the pledge, what is that?" "Why, father, I'm a teetotaler." This brought all parties to an explanation, and it was soon ascertained that the little teetotaler had attended a temperance meeting a few evenings before, and, with several others of her mates, had put her name to the pledge.

Our friend saw his opportunity and improved it. He pulled a printed pledge out of his pocket, and soon, by following up the impression made by the "last speaker," had the satisfaction of seeing all the rest of the family affix their names to that saving instrument.—Soon our little heroine's face was beaming again with sweet smiles: and, whenever temptation assails her in future life, may her motto and her sufficient protection be

"*I'm a Teetotaler.*"

THE BOY AND THE BOATMEN.

A young lad was once rowing me across the Merrimack river in a boat. Some boatmen, going down the river with lumber, had drawn up their boat and anchored it in the spot where the boy wished to land me.

'There!' he exclaimed, 'those boatmen have left their boat right in my way.'

'What did they do that for?' I asked.

'On purpose to plague me,' said he; 'but I will cut it loose, and let it go down the river. I would have them know I can be as ugly as they can.'

'But my lad,' said I, 'you should not plague them because they plague you. Because they are ugly to you, it is no reason why you should be to them. Besides, how do you know they did it to vex and trouble you?'

'But they had no business to leave it there—it is against the rules,' said he.

'True,' I replied, 'and you have no business to send their boat down the river. Would it not be better to ask them to remove it out of the way?'

'They will not comply, if I do,' said the angry boy, 'they will do so again.'

'Well, try it for once,' said I. 'Just run your boat a little above, or below theirs, and see if they will not favor you, when they see you disposed to give way to accommodate them.'

The boy complied; and when the men in the boat saw the little fellow quietly and pleasantly pulling at his oars, to run the boat ashore above them, they took hold and helped him, and wheeled their boat around, and gave him all the chance he wished.

Thus, by submitting patiently to what he believed was done to vex him, the boy prevented a quarrel. Had he cut the rope, at that time and place, and let their boat loose, it would have done the boatmen much damage. There would have been a fight, and many would have been drawn into it. But the boy, who considered himself the injured party, prevented it all by a kind and pleasant submission to the injury.

DR. ABERNETHY.

This man who was celebrated for his eccentricity of character, possessed great goodness of heart. A female who consulted him for a ulcer on her arm, was particularly asked, 'what is the matter with you?' The patient immediately held up her arm, but did not utter a word, 'Oh, oh!' said the doctor, 'poultice it, and take five grains of blue pill every night, that's all; come again in a week.' The fee was presented, but refused; at the end of the week, the patient presented herself again, when the same pantomine took place, and the fee was again declined. After a few more visits, Dr. Abernethy, on looking at the arm pronounced it well, when the patient again offered the fee. 'No,' said the doctor, 'from you nothing will I receive, for you are the most sensible woman I ever saw. *You don't talk.*'

Another lady consulted Dr. A. respecting a nervous disorder, the minutiæ of which appeared to be so fantastical, that the doctor interrupted their frivolous detail, by holding out his hand for the fee. A one-pound note and a shilling were placed into it, upon which he returned the latter to his fair patient, with the angry exclamation, 'There ma'am! go and buy a skipping rope; that is all you want.'

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THE ORIGINAL SABBATH UNCHANGED;

OR,

THE CONTINUING OBLIGATION OF THE SEVENTH DAY, AND THE UNAUTHORIZED SUBSTITUTION OF THE FIRST, AS THE CHRISTIAN SABBATH.

BY JAMES A. BEGG, GLASGOW, N. B.

SECTION II. [Concluded.

In these sabbatic convocations, provision was made for the hearing and expounding the law of God by the people. The leisure of *years of release* afforded special facilities for this, and for instructing men, women, and children, servants and strangers. The word and ordinances, the character and providence, of the divine Lawgiver, would be learned with advantage when all were withdrawn from their usual avocations of labor and industry. It was enjoined as an ever-obligatory duty. "And Moses wrote this law, and delivered it unto the priests the sons of Levi which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which He shall choose, *thou shalt read this law before all Israel*, in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known anything, may hear, and learn to fear the Lord your God as long as ye live in the land whither ye go over Jordon to possess it." Deut. 31: 9—13. The exemption from labor, and the blessing of God which rendered that labor unnecessary, were means employed for enlarging their acquaintance with the character of the God with whom they had to do. And for the purpose of securing to all a knowledge of His revealed will, it was solemnly to be read in their hearing, in a public manner, during the leisure provided for them.

The desire of God for the happiness and the help of the Israelites in these appointments, is indeed often and emphatically expressed. "Thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a free-will offering in thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee. And *thou shalt rejoice before the Lord thy God*; thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servent, and the Levite that is *within* thy gates, and the *stranger*, and the *fatherless*, and the *widow*, that are among you, in the place which the Lord thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt; and thou shalt observe and do these statutes. Thou shalt observe the feast of tabernacles seven days after that thou hast gathered in thy corn and thy wine; and *thou shalt rejoice in thy feast*; thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the *stranger*, and the *fatherless*, and the *widow*, that are within thy gates. Seven days thou shalt keep a solemn feast unto the Lord thy God, in the place which the Lord thy God shall choose; *because the Lord shall bless thee in all thine increase, and in all the works of thine hands*, THEREFORE THOU SHALT SURELY REJOICE." Deut. 16.: 10—15.

How little are such statements in accordance with the notions of those who talk of the Mosaic economy as having a most burdensome and oppressive ritual! "And there ye shall eat before the Lord your God, and *ye shall rejoice in all that ye put your hand unto*, ye and your households, wherein the Lord thy God hath blessed thee." "And *ye shall rejoice* before the Lord your God, ye and your sons, and your daughters, and your man-servants, and your maid-servants, and the Levite that is within your gates, forasmuch as he has no part nor inheritance with you." "And *thou shalt rejoice* before the Lord thy God in all that thou puttest thine hands unto." Deut. 12: 7, 12, 18. And, in accordance with this feeling, in these feasts the silver trumpet, expressive of their joy, was always to be blown. "Also *in the day of your gladness*, and in your solemn days, and in the beginning of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings, that they may be to you for a memorial before your God; I am the Lord your God." Num. 10: 10.

However ready any may be, with the prevalent Gentile notions of the subject, to speak of such seasons of festivity as burdensome, there is no reason for their being so regarded. Enjoyed in the spirit of the divine institution, they were a valuable gift from the Lord, and every way consistent with the highest spiritual liberty. Surely, if Jehovah undertook to provide for their every want while they went "to the house of God, with the voice of joy and praise, with a multitude that kept holy-day," —if He granted to them that, notwithstanding the husbandman's occasional release, their land should both be fruitful enough in every kind of produce, and gladden the heart of the stranger, the fatherless, and the widow, by its sabbatic festivity—while they sought and found the sweetness of His presence in the sanctuary, there is little reason to think or speak of the multiplied opportunities which thus were given to them of joy and praise as any thing lower than the expression of the Lord's mind to bless them and to do them good.

It is, however, worthy of remark, that these sabbatic days and years were so early revealed to the Israelites. They were not yet to be observed, nor for forty years after the time when this intimation was made, for it was only when they should "come into the land," that these new Sabbaths were to be observed, while they were declared to Israel at Sinai. (Lev. 23: 10.) The *weekly* day of rest they already enjoyed, as their fathers had done; but a new faith in God for provision upon it was inculcated by His regulation of the manner—as it had been both sanctified and blessed from the beginning. But these new Sabbaths were "*beside* the Sabbaths of the Lord," which were thus already observed by them. Their faith was not yet to be put to the severest trial, through such frequent and lengthened rests, till by previous exercise in a lower degree, it should be so strengthened as better to meet the trial—which the providence of God in their weekly Sabbath provision was fitted to promote. In being for forty years made to prove the abundant care of the Most High in such a way as that they suffered no loss by the present observance of His appointments, they would at the appointed time be more ready to meet His will, now farther declared, and to enjoy the higher blessing of more numerous seasons of spiritual repose, through a similar trust in the God of the Sabbath. Though surrounded by enemies breathing threatenings against them, after being brought into the promised land all their males were to repair for worship at stated times to Jerusalem, resting upon the promise of their God—"Neither shall any man desire thy land when thou shalt go up to appear before the Lord thy God, thrice in the year." Lev. 34: 23, 24.

THE NEW YEAR.

WE have but just escaped from the confines of an expiring age which we call eighteen hundred and forty-five! And having made a safe retreat from the period which disappeared in the bosom of eternity the moment that we stepped from its retiring shores, with our feet just hold upon the advancing limits of the new year, let us pause, and for a moment contemplate the past and the future. How soon does a year accomplish its work—effect all its changes—run its round and retire! So soon has the past sped its flight, that it is as though one had slept an hour, dreamed, and awoke, since the year, now gone, was new, and was greeted by us with many a heart-felt salutation and wish of happiness to our friends: but while we were looking round in expectation of the joys we wished upon each other, the year fled, and disappeared for ever!

But while the past year so soon made its exit, the changes it effected, the joys it awakened, and the sorrows that came with it, many of them at least have lingered behind both to bless and embitter the year to come. How numerous and great have been the changes which the lapse of the past year has produced? One year since, many were in comfortable circumstances, and some rich, who are now poor, and destitute of food and raiment: while many who were then destitute, have gradually improved their condition into circumstances of comfort, while some have leaped into the possession of fortunes, and are rioting in luxury, forgetful of the want and poverty that went before. Some entered upon the past year with joyful hearts; upon them it opened like the bud of promise, and rose like the sun of a cloudless morn: but soon the heavens were overcast with clouds of gathering sorrows—soon the tempest of adversity rose and made a wreck of fortune, and even hope itself; and the year which rose so bright, went down dark and cheerless. Some entered upon the year that has just closed with heavy hearts and cheerless prospects, so far as human mind could judge what sort of a harvest they were to gather from the budding year; on them the year arose without light,—the morning was dark—overhanging clouds obscured every star of hope, and falling drops of sorrow portended a stormy day; but soon the winds of prosperity rose and swept the heavens of their portentous clouds, and the sun of gladness poured its beams upon them, until the year which opened so dark closed without a cloud upon the brightest of worldly scenes and prospects.

Many have secured new friends, and entered into new and happy associations, while others have lost the few friends they had, and endured the dissolution of the only association that held them to earth. The wanderer that suffered and sighed friendless in a strange land, has, in some instances, been restored to a father's love, and to a mother's never failing kindness. Some, who were a year since surrounded by parents, brothers, sisters, and friends, are now outcasts and friendless wanderers. Many have been cut off from life during the past year; they entered upon the journey of another year with the prospect of many more such years, but ere its transient date was closed, they ceased the struggle, and disappeared from the path of life. Some have been worn out by the toils of many gone by years, each year drinking from the wasting springs of life, until they were exhausted. Some have been eaten up by the gnawings of consumption at the vitals; some have been smitten down in a moment by some arrow of death shot across the path of life. With the fall of the dead is connected the anguish of the living:—"Man goeth to his long home, and mourners go about the streets." The husband has given up the wife of his bosom to the cold embrace of death, and now sighs lonely and desolate, and weeps as he looks upon his motherless children, in whose face he reads the image of the object of his early love, whose dying groan dissolved the charm of the world. The wife has felt the dreadful shock which removed for ever from her the husband of her choice, in whose heart she had made a deposit of all that woman has to give, which God does not claim, in whose arms she sought security and a shelter from the attacks of a cold and heartless world; the year opened upon her a happy wife, but it closed upon her a disconsolate and sorrowing widow, and left her as one that is a stranger in the world. The child of affection, who enjoyed a father's blessing, and a mother's tender and ever wakeful solicitudes at the dawn of the year, has since wept over a father's and a mother's grave, and is now a friendless orphan in this morally desert world.

The above are but some of the changes which have been effected by the lapse of one short year; and yet, while we know them, and while they have been engraven upon our memories a true record of the past, how little do we realize that the new year has already begun, is rapidly progressing, and will soon end in the same way? There will only be a change in some of the circumstances, while the events of the year to come will be essentially the same as those of the year so recently closed: some will prosper, and some will be overwhelmed with the dark wave of adversity; some will rejoice, and some will sorrow; some will survive and some will die. But who will be the subjects of these different allotments God only knows; in mercy a knowledge of the future is hid from man. Of one thing, however, we are all certain, and that is, we must all die; if we do not die this year, we shall die during some other year, and that year is not far distant in the future.

"Our days, our weeks, our months, our years,
Fly rapid as the rolling spheres,
Around the steady pole;
The grave is near the cradle scene,
So swift the moments pass between,
And whisper as they fly:—
Unthinking man remember this,
Thou—midst thy sublunary bliss,
Must groan, and gasp, and die."

Jesus said, "My time is not yet come, but your time is always ready." If then our time is always ready, we should live always ready to meet it. Let all think of these things,—think of them now as you enter upon the new year, and may the God of all grace and truth inspire within us all such thoughts as shall tend to reform our lives and fit us for its closing scenes, and the destiny of the spirit world. May this year be spent in the service of God, and may it be crowned with his blessing, and be attended by the advancement of his kingdom on earth. *True Wes.*

SANCTIFIED AFFLICTIONS.

O! thou distressed one, violently torn from the objects of thy affection; to which the world appears a waste—now, now is the time to ease thyself into the open arms of thy Redeemer and thy God! That opportunity which thou wouldst never have found, he has of his own accord presented to thee. Think not that thou hast no right to come. He invites all that are weary and heavy laden, with the promise of giving them rest. Or, if you have already tasted that the Lord is gracious, this affliction is to try your faith; if sound, it will abide the test, and come forth purified as gold that is tried in the fire. Afflictions when meekly submitted to, are a blessed means of drawing the soul closer to God. They enable us to look forward to the hour of death with greater composure and afford a happy opportunity to prepare us for that awful event.

Sanctified afflictions are an eminent means to fit the soul for heaven. The more we covet the former, the more we forget the latter; and if there is any thing to be depended on in experience, it is this, that the man who should never see any trouble in life, will never see any happiness after death. Thus, far from being a curse, they are real blessings. They are as medicine to the soul,—bitter to the taste, but necessary for its well being. They restore under the care of the great Physician, its faculties to greater soundness, and accordingly fit it for greater happiness.

THE CELESTIAL SABBATH.

Translated from the Russian.

The golden palace of my God,
Towering above the clouds I see;
Beyond the cherub's bright abode,
Higher than angel's thoughts can be.
How can I in those courts appear,
Without a wedding garment on?
Conduct me, thou Life-giver, there
Conduct me to thy glorious throne!
And clothe me with thy robes of light,
And lead me through sin's darksome night,
My Saviour and my God!

EPITOME OF WAR.

A fair exhibition of war in its origin, its progress and actual results, would be a startling condemnation of the whole custom as a piece of suicidal folly and madness. The Ettrick Shepherd, in his Lay Sermons, tells the following story quite to the point:

'The history of every war is very like a scene I once saw in Nithsdale (Scotland). Two boys from different schools met one fine day upon the ice. They eyed each other awhile in silence, with rather jealous and indignant looks, and with defiance on each brow.

"What are you glowrin' at, Billy?"

"What's that to you, Donald? I'll look whar I've a mind, an' hinder me if ye daur."

'To this a hearty blow was the return; and then began such a battle! It being Saturday, all the boys of both schools were on the ice, and the fight instantly became general. At first they fought at a distance with missile weapons, such as stones and snow-balls; but at length coming hand to hand, they coped in a rage, and many bloody raps were liberally given and received.

'I went up to try if I could pacify them; for by this time a number of little girls had joined the affray, and I was afraid they would be killed. So, addressing one party, I asked, "what are you fighting those boys for? What have they done to you?"

"O, naething at a', maun; we just want to gie them a thrashin'—that's a',"

'My remonstrance was vain; at it they went afresh; and after fighting till they were quite exhausted, one of the principal heroes stepped forth between the combatants, himself covered with blood, and his clothes all torn to tatters, and addressed the opposing party thus:—"Weel, I'll tell you what we'll do wi' ye—*if ye'll let us alane, we'll let you alane.*" There was no more of it; the war was at an end, and they scampered away to their play.

'That scene was a lesson of wisdom to me. I thought at the time, and have often thought since, that this trivial affray was the best epitome of war in general, that I had ever seen. Kings and ministers of state are just grown-up children, exactly like the children I speak of, with only this material difference, that instead of fighting out for themselves the needless quarrels they have raised, they sit in safety and look on, hound out their innocent but servile subjects to battle, and then after an immense waste of blood and treasure, are glad to make the boys' condition—"*if ye'll let us alane, we'll let you alane.*"'

Here is the upshot of nearly every war, the *status quo ante bellum*.

THE MARTYRDOM OF ST. IGNATIUS.

Winter passed away, and spring came, calling out the young flowers and clothing the trees with fresh leaves. Then followed the hot summer with its harvest; and then succeeded the pleasant autumn, with its grape-gathering and vintage. These too had passed by, and winter was come again, when Ignatius arrived at Rome.

A day was soon fixed for him to suffer.

Very early in the morning, the rolling of chariots was heard in all parts of the city, and the footsteps and voices of numberless people crowding along the streets sounded like the deep murmur of the sea.

A little later there was a silence as of death, in all the alleys and suburbs; but the principal streets were filled with multitudes, all pressing the same way. Men, women and children were there, dressed in their holiday apparel, and eager faces, as if they were anticipating some joyous and merry sight. But, here and there might be seen persons looking grave and sorrowful, who appeared to mingle in the crowd almost against their will. Still, as if fascinated, on they went; till at length, by noon, the rolling of wheels, the trampling of horses, and the voices and footsteps of passengers had died away in the streets, and had left them silent and empty.

But there was no silence where the crowd were now gathered together. This was in the amphitheatre; a building that enclosed a large space of ground, all around which were circular rows of seats, rising one above the other to a great height.

The lowest of these were divided by a strong fence from the open space beneath; which could be entered in different places by passages constructed under rows of seats. And here were now come together thousands of people, the noble and the rich, the poor and the mean, women as well as men, a disgusting total of Romish brutality, to behold the cruel games and barbarous executions which were to be seen that day.

The spectators being assembled, the door of one of the passages was soon opened, and several men were brought in, who, for the amusement of the degraded human crowd, were obliged to fight until several of them were killed. Nay, if one were only wounded, and had not by his prowess given the savage monsters satisfaction, they would themselves deliberately give the well known signal that his adversary should put him to death.

After this another door was opened, and several wild beasts were let out to tear one another to pieces with their fangs and their claws.

When the mob of patricians and plebeians, male and female, had been satisfied with these barbarous sights, their love of blood required still more highly seasoned, and the virtuous Trajan, celebrated by pagan writers for his clemency and good qualities, had carefully provided that their appetite should not be disappointed.

A third door was opened, towards which the eager eyes of every spectator was instantly turned. Forthwith appeared a venerable old man. After a moment's pause, he walked with slow but firm steps to the middle of the amphitheatre. There he stood alone, with his eyes lifted to heaven. A feeling of surprise, perhaps almost a feeling of reverence, came over the sanguinary multitude, as they gazed upon Ignatius; for it was he that now stood before them. And truly he stood, not like a criminal condemned to a cruel and shameful death, but like a conqueror about to receive his crown. A few of his friends had come with him from Antioch, and were now among the people. Doubtless their minds went back to the time, when the Emperor had made his triumphal entry into their city, and they thought how mean and how poor was that gaudy pageant in all its outward pomp and beauty, when compared with the triumph which they were now about to behold. That was the triumph of earthly power and riches and pride—this was the triumph of faith in Jesus Christ.

For a short space Ignatius remained standing in silent prayer, awaiting calmly what manner of death he should suffer. In a few moments a fierce lion was let loose into the amphitheatre. Ignatius did not stir or shrink. His countenance did not change. He still showed the same holy trust and courage. The lion rushed furiously upon him, threw him to the ground, and devoured him before the eyes of the assembled multitude. His friends were afterwards allowed to come and take away his bones, which they carried back with them to Antioch, where they buried them outside the gate of the city leading towards the Daphne.

[Stories of the Primitive and early Christians.

THE JOYS OF PRAYER.

Even in those parts of prayer that seem only painful, there is a pleasure, that would be ill exchanged for the world's most boasted bliss. In the bitterness of repentant sorrow for sin there is sweetness; in the agony of fervent suplication for pardon, there is a joy, as much superior to the best the world can boast, as the heavens are higher than the earth:

The broadest smile unfeeling folly wears,
Less pleasing far than prayer's repentant tears.

Oh! what a happy, heaven-foretasting life might the children of God enjoy on earth, if they would live the life of prayer!

How calm might they be in the midst of the wildest storms. How joyful in the deepest tribulations. How composed and cheerful, while all around was agitation and alarm—the smile of heaven sparkling around their path, the peace of heaven dwelling within their hearts.

They say that travelers in Alpine regions are often encompassed with a clear atmosphere and a cloudless sunshine, while traversing the summits of those lofty mountains, at the very time that the world below them is all wrapped in mists and darkness, and thunder clouds are bursting at their feet. Even thus does prayer lift the believer to a loftier and serener region, far, far above the clouds and storms that darken and distract the world below. In that region of purity and peace, the atmosphere is clear and calm; and the light of Gods countenance shines brightly on the believer's soul, while he sees the thunder clouds of earthly care and sorrow rolling beneath his feet; thus realizing the beautiful illustration of the poet:

As some tall cliff that lifts its gentle form,
Swells from the vale and midway leaves the storm,
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head!

AN INFIDEL'S END.—Mirabeau, like all the leading names of France for the last century, was an infidel; it was the melancholy fancy of the time, and considered essential to the reputation of all who pretended to philosophy. There was but little in the religion of the land to rebuke the evil spirit—and its name was Legion. His last effort, when his speech failed him, was to write on his tablets—"Death is but a sleep;" and a request for some opium to extinguish his life and pains together. Still, even in this fatal insensibility to all that constitutes the greatness of the dying mind, and of those illustrious hopes and feelings which to Christians throw their light across the grave, the sinking man of genius showed some of that brilliancy which had once given him such distinction among his countrymen. "Take away from my sight," said he, "all those funeral-looking things. Why should man be surrounded by the grave before his time? Give me flowers, let me have essences, arrange my dress. Let me hear music, let me close my eyes in harmony." But this passed away with the return of pain, and he once more asked for opium to end the struggle. The physician, to quiet his mind, gave him some water in a cup, telling him that it was opium. He swallowed it—dropped back upon his pillow—and was dead. [Mirror of Christian Evidence.

HOW TRUE.—A very eminent writer has said, that although we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be of age; then to be a man of business; then to make up an estate; then to arrive at honor; then to retire. The usurer would be very well satisfied to have all the time annihilated, that lies between the present moment and the next quarter-day; the politician would be content to lose three years of his life, could he place things in the posture which he fancies they will occupy after such a revolution of time; and the lover would be glad to strike out of his existence, all the moments that are to pass away before the next meeting.

The nearer our Saviour drew to his glory, the more humility he expressed.

The Sabbath Recorder.

New York, January 8, 1846.

THE GOSPEL ESSENTIAL TO SOCIAL REFORM.

Somebody has said, that if men would do anything towards reforming society, they must first come to Christ, and experience the reforming power of his Gospel upon their own hearts. Truer words were never spoken, or words more deserving of attention at the present time. Innumerable schemes have been devised by philanthropic and well-meaning men for the regeneration of society. For a time these schemes have seemed to work well, and have raised the hopes of their sanguine projectors to a high pitch. But they have raised hopes only to disappoint them. Before the object sought could be attained, the bubble has burst and left the world still a prey to the vices and miseries which it was proposed to chase away.

Now there must be something wrong in the calculations of these men, in order to account for their frequent failures. If we mistake not, that wrong is nothing else than an overweening confidence in human nature, and an unwarrantably low estimate of the Gospel of Christ. Some of these reformers, we know, talk about the Gospel as though they really attached some importance to it; but at the same time their eulogies of human nature show clearly that they do not at all understand man's deep depravity and perishing need of the Gospel. There are other reformers, who do not pretend to have any faith in the Gospel, and place their reliance wholly upon the power of persuasion over the human heart. Yet they all overlook the universal selfishness of man, and the need of individual regeneration in order to do any thing effectual for the regeneration of society. But it is just as absurd and fatal for us to overlook, in our calculations about reform, the fact that man is fallen and depraved, as it would be for the inventor of a piece of machinery to overlook in his calculations the power of friction. When the inventor who has been guilty of such folly comes to put his machine in operation, he will find that it needs the addition of power for which he has made no provision. So with the inventor of any scheme for the reformation of society which overlooks the depravity of human nature; when he comes to put his scheme in operation, he will find that it needs the addition of a power which he has no means of obtaining.

If the men who talk so fluently about the perfectibility of human nature, and profess so much anxiety to make this a loving world, would ever see their schemes realized, they must introduce into them Christ and his Gospel, and place some practical reliance thereupon. This is the only element which can ensure success, and with this success is certain.

LEGALITY OF SUNDAY LABOR IN ENGLAND.

In noticing the progress of Sunday desecration in Great Britain, we have had frequent occasion of late years to observe the running of railway trains and sailing of steamboats. In both these cases, necessity on the part of some, and the importance of healthful recreation to others, have been pleaded as reasons justifying the practice. It is not work, on the part of the many; and the advantage which these are supposed to derive, is regarded as sanctifying, to those having the management, the work *they* perform—having determined that the reasons for locomotion on the part of the many are sufficient to constitute a "work of necessity" to be imposed on those without whose aid they could not travel. Thus "monster trains" and pleasure sailing on Sunday excursions, are made to bear the aspect at once of "necessity and mercy." At all this, therefore, we have ceased to wonder.

In extraordinary cases, also, we were aware, that, in the present day, the most direct acts of extensive desecration were occasionally performed, without challange. In the formation of railways, in all stages of their progress, and on the new Canterbury lines at present, large bands of men have sometimes been engaged, notoriously, when contractors were apprehensive of failing in the fulfillment of their engagements, within the time specified in the agreement. We had lately, also, arising out of railway speculation, a hurry of business in posting on Parish Church doors the required Parliamentary notices by thousands, and the Sunday riding of Solicitors' clerks to see, and be ready to attest, if necessary, to their having seen, such notices on said Church doors during the Sundays prescribed by act of Parliament. And, within the last few days, it has been announced in the newspapers, that "The Board of Trade, by the direction of the law officers of the Crown, will receive plans and maps, which by the standing orders of Parliament, must be deposited at the Board up to twelve at night *on Sunday*," the 30th of Nov. And accordingly the offices of all the clerks of the treasury throughout the country were ordered to be kept open for that purpose.

But we imagined that in all such cases, indulgence was avowedly or tacitly extended; and that a power of prevention existed, although its enforcement might be deemed inexpedient. Sure we are that many have been restrained by a fear of law, who were not influenced by better considerations. But either we have been altogether mistaken in our conception of the law, or Sunday desecration, in England is assuming a new phasis—the prosecution of the most ordinary occupations in life, on Sunday, being now sanctioned from the Bench, as no infraction of English law. A bill poster having been charged at the Guildhall, London, by the police, with posting immense-sized concert bills *on Sunday*, (Nov. 23, 1845,) during church hours, Alderman Hughes said, that although it might be discreditable for a person to follow his trade on the Sabbath, *still there was no law to prevent it.* (Sun, newspaper, Nov. 25, 1845.) The man was, however, fined five shillings for having posted the bill on the wall of the Fleet Prison without having received the sanction of the corporation. Coming from a legal functionary, the intrepretation may be presumed correct; and if so, there is nothing but the *discredit* attached to obeying God, to prevent Sabbath-keepers from following their callings on Sunday. J. A. BEGG.

WRITERS IN DEFENCE OF BAPTIST SENTIMENTS.

Rev. DAVID BENEDICT, of Pawtucket, R. I., is about to publish a complete list of the writers in defence of Baptist sentiments in all ages and countries. He has sent us the following, with a request that all Baptist papers and periodicals, of whatever party, will give it an insertion; and if the editors, or those friends near them, know of any other works on the baptismal or communion questions, that they will mention them in their respective papers. We cheerfully comply with his request, by publishing the list, and adding one or two names.

List of writers in defence of Baptist Sentiments

Tombs, Delaune, Gale, Gill, The Stennetts, The Evans, Ryland, Richards, Bradbury, Wallin, Toulmin, Foot, Booth, Robinson, Wilson, Pengilley, Slee, Whitfield, Danvers, Kiffin, Smith, Morton, Ives, Collins, Hutchinson, Barbour, Jackson, Brine, Jenkins, Kinghorn, Rees, Eaton, Gilchrist, Sheldon, Taylor, McLean, Ellison, Ashdowne, Carson, Gotche, Dobell, Dr. Cox, Cox, Stovell, Fisher, Grantham, Spillsbury, Richardson, Knollys, Keach, Russell, Haldane, Dore, Hull, Westlake.

Since this list was first published, by my own efforts and the aid of Rev. Mr. Woolsey, of Conn., and Dr. Malcom, of Ky., and others, I have made the following additions:

FOREIGN—Denne, Palmer, Patient, Ewer, Davey, Blackwood, Kingsford, Innes, Doe, Grant, Gibbs, Fellows, Pearce, Butterworth, Burroughs, Tasker, Killingsworth, Rees, Martin, Birt, Newman, Hagger, Norton, Knott, Davids, two Fullers, father and son.

AMERICAN AUTHORS—Norcott, Backus, Dr. Foster, Baldwin, Merrill, Andrews, Blood, D. Jones, Osbourne, Chapin, Jewett, Hosken, Woolsey, Frey, Tupper, Judd, Lillibridge, Merriam, Pendleton, Parkinson, Judson, Campbell, A. Morgan, Bronson, White, Brantly, Hinton, Howell, Hague, Ripley, Chase, Sears, Cone, Kendrick, Loomis, Halcombe, Crawley, Dowling, Leach, Locke, Davis, Henshall, Parr, Foster, Tinkham, Craps, Williams, Bliss, Clark, Robards, Polhill, Dagg.

☞ To the above list we will add one name, which certainly deserves a place among the worthies who have written in vindication of Baptist sentiments. It is the name of JOHN MAULDEN, a pious and worthy minister of the Gospel, who suffered much persecution for his non-conformity in the reign of King Charles II. He was pastor of a Baptist congregation which met in East Smithfield, (London,) and which was accustomed, when the times were such that they could not safely meet at their public place of worship, to meet together privately at one another's houses. At length, however, under Act 23d of Queen Elizabeth, Mr. Maulden was fined £20 per month, whereupon his goods were seized, and he sent to New Prison at Clarkenwell, where he remained for some time among felons. After his release, they built a meeting-house for him in Goodman's Fields, in which he continued to preach for some years with considerable success. Meanwhile the controversy respecting the Sabbath was attracting considerable attention among some of his ministerial acquaintances; he was led to investigate the subject, and became persuaded, that *it was the duty of Christians to keep the seventh day of the week as the Sabbath.* He straightway made known to his people this change in his sentiments, which resulted in his being separated from them, and joining the Sabbath-keeping Church of Mill Yard, in Goodman's Fields. Here he remained as co-pastor with Mr. Savage, or rather as one of the elders of the church, (which at that time held to a plurality of elders,) until his death, an event which took place in February, 1714, at the age of about 70 years. The following are his principal books:—

1. The Pious Young Man's Guide, or a compendious and useful Catechism for children and all young persons, being represented as a conversation between a father and his son.

2. Imperfections Discovered; in which he deplores the unconcernedness of professors for real and substantial religion, and their heats and divisions about points not necessary to salvation.

3. A Threefold Dialogue, concerning the three chief points in controversy amongst the Protestants in our days, viz:—1st. Whether the Holy Scriptures do prove the doctrine of Free-grace or Free-will? 2d. Whether Believers' or Infants' Baptism be the ordinance of Christ? 3d. Whether the Seventh or the First Day of the Week be the Sabbath of the Lord?—London, 1708—12mo.

ANNOYING AND FOOLISH CUSTOM.—The custom which prevails in many churches of turning all the gentlemen out of a seat when a lady comes in, for the purpose of giving her the farther end of the slip, is most annoying and foolish. Some suppose the custom had its origin in those days when it was necessary to go armed to places of worship and to give the position of greatest safety to the most defenceless. If this be true, then the occasion having ceased, the custom should cease also. Others suppose it originated in that feeling of respect for the feebler sex, which is encouraged by true religion. If this be true, we will venture to suggest a doubt whether those who come late to meeting are entitled to any such mark of respect. It is well known, that in England, where the people claim a tolerable degree of religion and civilization, no such custom prevails. Why may it not be so in this courtry?

REV. DR. LILIENTHAL.—We announced some weeks ago the arrival in this country of a distinguished Hebrew scholar and divine of this name. It seems that the Doctor has been for some years entrusted by the Russian Government with the promotion of Jewish schools. In this capacity he held an important place in the office of Minister of Public Instruction, and was exerting a very salutary influence in behalf of his nation. But the ukase against the frontier Jews undeceived him respecting the intentions of the Emperor, and led him to resign his office and quit Russia. Since he reached this country, he has spoken at several public meetings, and has given deplorable accounts of the sufferings of Israel in Russia and other lands where despotism eclipses the name of charity. We learn from the daily papers, that on Sunday evening, 28th ult., the Israelites of this city met at their different synagogues, and elected Dr. Lilienthal their Chief Rabbi for the ensuing year.

CONGRESS OF NATIONS.—The friends of peace have determined to concentrate their efforts upon the institution of a Congress of Nations, and they express great confidence that the object can be secured if this country will lead in the work. The young men of the country have been appealed to for assistance in circulating petitions, and it is hoped that at least five hundred petitions will be forwarded to Congress during its present session. It has also been determined to hold a Convention in the city of Washington in the month of January, to continue in session for at least a week. By such means it is thought that interest may be awakened and action secured.

BAPTISMAL REGENERATION OF CHINESE INFANTS.

It is well known, that in China large numbers of children are every year consigned by their parents to an unnatural death—some by strangulation at birth, and others by exposure in the highways where their bodies become food for dogs and wolves. Besides such as die in this way, a still larger number die prematurely from the ignorance or neglect of their unfeeling parents, who subject them to exposures which are necessarily destructive of life. It seems that the Romish missionaries sent out under the patronage of the Institution for the Propogation of the Faith, have taken the case of these infants in hand, and claim to be doing a great deal for their salvation. The September number of the Society's periodical contains a full account of their operations, a few extracts from which may not be uninteresting to our readers.

One missionary, speaking of the great numbers that are left to perish in times of scarcity, says:—

"Not being able to save the life of the body of these little children, I have sought to procure the saving of their souls. Two well-trained men, having some knowledge of medicine, whom I have employed for the last eight months, have baptized six hundred and eighty of them, of whom more than five hundred have already gone to heaven."

The same missionary, speaking of the mortality among those baptized at Su-Tchuen, says:—

"We have remarked, that about two-thirds of the number of these children died in the year in which they were baptized. Thus, out of the number of 1844, sixteen thousand seven hundred and sixty-three winged their flight, a short time afterwards, to everlasting bliss. These happy souls, thus regenerated by us in the saving waters of baptism, can they forget us? Can they lose the remembrance of that generous association which, under God, has opened to them the gates of heaven?"

Dr. Pallegoix, the pious Vicar of Siam, has a few precious words on the economy of this mode of salvation. He says:—

"One of the physicians, whom we have at *Juthia*, used to succeed in baptizing from 60 to 100 children every year, so that, if I may be allowed the expression, a person would save a soul at cost of a most trifling sacrifice. Surely, there is no better mode of employing the alms of the Society. For some years past, the number of these little angels who have gone to heaven, amounts to from four to five thousand."

So much as to the amount of good done by these missionaries, and the economy of their mode of operations. Now a word as to the *manner* in which the rite of baptism is performed, and we will leave the reader to his own reflections.

"The baptizing men and women," says one account, "go out among the pagans without letting them know what their object is, accost them in the gentlest accents of compassion, offer the children some pills, &c., 'often give the parents a few farthings, always with great kindness of manner, and an expression of the liveliest interest in their situation,' &c., and then the parents 'willingly allow our people to examine into the state of the child, and *spill on its forehead some drops of water, which they declare to be good for it,* while, at the same time, *they pronounce the sacramental words.*'"

"The nuns excel all others in their skill at managing the matter. They go out in all directions, 'generally,' says the Rev. Mr. Fontaine, Missionary Apostolic, 'two by two, an old and a young one, and while the elder one enters into conversation, the other, who in good manners should leave her to speak, draws near the mother, who is holding the sick child, or sits down near the mat on which it is left; she fondles it, takes it in her arms, and whilst she caresses, it succeeds in *dropping on its forehead a little water out of a bottle, which she keeps concealed in her long, wide sleeve.*'"

The editor of the Christian Watchman, after copying the foregoing, says:—

"Skillful nuns! What a multitude of souls they will send into Paradise! How are the labors of Carey, and Marshman, and Boardman, and Judson, in preaching and translating the Bible for the heathen, thrown quite into the shade! But enough of such sickening perversions of the gospel. Let those who understand it better, take warning at these follies. Here we have a trio of heresies—infant baptism, apostolical succession, and baptismal regeneration—all gone to seed together! And what a harvest of nonsense and mischief they yield!"

SUNDAY LEGISLATION—NO. 3.

On the first instant, a meeting of the friends of God's holy Sabbath, in East New Jersey, was holden, by previous appointment, in the Seventh-day Baptist Meeting-house at New Market, when a discourse was delivered by Bro. Samuel Davison on "the Relation of Civil Government to the Law of God." The meeting afterwards resolved itself into a Convention for the purpose of considering and adopting a Petition to the State Legislature asking them to repeal those restrictions under which the observers of the seventh day now labor. Elder W. B. GILLETT was chosen Chairman, and Elder SAMUEL DAVISON, Secretary.

The Chairman opened the meeting with an address relating to the object for which it was called.

A committee of three was then appointed, to prepare and report a series of resolutions in furtherance of the object of the meeting; consisting of David Dunn, A. D. Titsworth, and Randolph Dunham.

After retiring for a short time, the Committee reported the following resolutions, which were received, and adopted with great unanimity:—

1. *Resolved*, That we feel a deep sense of gratitude to God for the civil and religious liberty which we and our predecessors have enjoyed, and which is secured to us in the Constitution of this State.

2. *Resolved*, That notwithstanding the rights and privileges secured by the Constitution of this State for the free exercise of religious opinions, those who observe the seventh day of the week as the holy Sabbath are in a great measure prohibited the enjoyment of those rights by the Laws of the State.

3. *Resolved*, That although we differ in our views respecting truth and duty from the majority of the professing Christian world, nevertheless we feel bound to render faithful and strict obedience to all the commandments of God.

4. *Resolved*, That we discard the idea of establishing any religious order or sect by human legislation, but we have a right to ask for protection both in our civil and religious rights; therefore,

5. *Resolved*, That we should without delay respectfully petition the Legislature to repeal and amend the statutes so as to give all observers of the seventh day equal rights and privileges on the first day as on the following days of the week.

6. *Resolved*, That the before-mentioned committee be re-appointed to draft and present to this meeting a Petition for the above-named object.

The Committee thus appointed retired; and on returning presented the annexed Petition, which was received, and after a careful consideration, adopted.

David Dunn and A. D. Titsworth were then appointed a Committee to present the Petition for signatures to the friends of the object in the County of Middlesex; and Randolph Dunham and Randolph Drake, a Committee to draft the Petition and present it to the friends of the object in Essex and Somerset Counties, with instructions to wait upon the members of Assembly elect in their respective counties, and request them to present the same at an early period in the session of the next Legislature.

It was then ordered, that Samuel Davison, Randolph Dunham, and Charles H. Stillman, be a committee to prepare a report of this meeting and request its insertion in the next number of the Sabbath Recorder; after which the meeting adjourned *sine die*.

The Petition.

To the Honorable the Senate and General Assembly of the State of New Jersey:—

Your petitioners, citizens of the County of Middlesex, &c., would respectfully represent to your Honorable Body, that their rights are not protected and defended in common with other citizens of the State. The Constitution gives to all equal privileges in the exercise of their religious principles. But the Statutes and Laws give to the majority only the free exercise of their religious opinions without proscription, while a portion of citizens have only been permitted to exercise the privileges secured by the Constitution in a very limited and prescribed manner. We now refer to the Statute entitled "*An Act for suppressing Vice and Immorality,*" passed 16th of March, 1798. (See Elmer's Digest, page 586.) You will there discover, that the portion of the inhabitants of this State religiously observing the seventh day of the week as the Sabbath, are not permitted to share equally the rights and privileges secured by the Constitution, in the 4th section of the 1st article. The laws referred to we consider unequal and unjust as well as unconstitutional. We therefore ask for their repeal, that all who religiously observe the seventh day of the week as the Sabbath may be permitted to enjoy equal rights and privileges with others. *We claim this*, on the ground of the Constitution, which allows of no establishment of one religious sect in preference to another, and requires that no person shall be denied the enjoyment of *any civil right*, merely on account of his religious principles; also from the fact that this people have always been prompt in sustaining the Constitution and laws of the State, and were decided and active in securing the freedom of our country from European tyranny. As the laws of the State are now undergoing a revision, to make them consistent with the New Constitution, we earnestly request that so much of the forementioned statutes as conflict with the Constitution may be repealed, and equal rights and privileges allowed to all. And your Petitioners will ever pray, &c.

DEATH'S DOINGS IN 1845.—The following list of distinguished individuals who were called to their account during the last year, will show that the destroying angel has been busy in the higher as well as the lower walks of life:—

	Age.
Gen. Andrew Jackson, ex-President U. S., June 8th,	78
Hon. Joseph Story, Justice Sup. Court, Sept. 10th,	65
Hon. Isaac Bates, U. S. Senator, Mass., March 16th,	65
Gen. John B. Dawson, M. C. from La, June 26th,	
Hon. David W. Dickinson, M. C. from Tenn, April 27th,	
" John H. Peyton, M. C. elect from do.,	
" Douglas Houghton, Geologist of Mich., drowned,	
" Leverett Saltonstall, ex-M. C., Mass., May 8th,	64
Rev. Henry Ware, D. D., Prof. at Harvard, July 12th,	81
Rev. James Milnor, D. D., New York city, March 8th,	70
Hon. Wm. Roane, ex-U. S. Senator, Va., May 11th,	57
Hon. George Morell, Chief Justice Mich., March,	59
Wm. W. Cherry, Jackson, N. C., May 2d,	39
Hon Buckner Thurston, Judge U. S. D. C., Aug. 30th,	82
Hon. Roger M. Sherman, Conn, Dec. 30th. 1844,	71
Hon. Joseph L. Tillinghast, R. I., do.	

HYMN BOOKS.—A correspondent has suggested to us, that in some of our churches copies of the standard Hymn Book are wanted but cannot be obtained, while in other churches there are copies on hand for sale which can find no purchasers. In such circumstances, he thinks it would be well for those who have books on hand to make the fact known through the Recorder, so that those who need them may know where to find a supply.

MYSTERIOUS.—A statement is going the rounds of the papers, copied from the Canandaigua Repository, that two men, with three small children, and a two-horse wagon, stopped at Powers' Tavern, in the village of Canandaigua;—that the children were in the care of one of the two men named Wentworth, who declared his intention of departing in the afternoon train of cars for the East;—that after the cars had departed, it was ascertained that the children were still at the tavern, but their protector, and his companion who had charge of the team, were missing.

Mr. George I. Lewis, of Newport, R. I., writes to us, that his brother-in-law, Edward A. Wentworth, left Westerly, R. I., on the 26th of November last, for Wirt, Allegany Co., N. Y., intending there to take charge of three children of Mr. Lewis—(the oldest a boy of seven years, the second a girl of five years, and the youngest a boy of three years)—and return immediately to his friends in Westerly. He has had news of his safe arrival at Wirt, and supposes that on his return he called at Canandaigua as above stated. Mr. Lewis has the most entire confidence in Mr. Wentworth, but fears that he may have met with some accident, which was the occasion of his mysterious disappearance. When he left home, he wore a black broadcloth coat and pantaloons, a blue satinett double-breasted vest, red silk neck handkerchief, a black seal-skin cap, and a pair of new boots with his name written inside. He had with him also a heavy blue overcoat, and a traveling valise with the name of G. D. Cross printed upon it. His under clothing was marked "E. A W." Any information concerning him will be gratefully received. Address, George I. Lewis, Newport, R. I.

"THE MEEK SHALL INHERIT THE EARTH."—A correspondent of the New England Puritan mentions an individual who had been not a little perplexed with the question, How shall the meek inherit the earth? The following incident solved all his doubts, by exhibiting before him an instance of the complete fulfillment of the promise:—

'While musing on the subject, he had occasion one day to go near a low and mechanically wretched dwelling, from within which were audible affecting tones of earnest adoration. Curious and impressed, he listened, and at the same time, through some chink, beheld the suppliant. There, scantily appareled, and in a room nearly destitute of furniture, an elderly woman sat, with her repast in her hand; a hard crust and some water. It was over this store her devotion grew eloquent. She could not partake of it till her full heart had relieved itself in acknowledgment to God. With uplifted, tearful eyes, she said, "What, Lord! all this, and heaven too!"'

TWO MEN DROWNED.—The Flushing Journal says, on Sunday three men started from General Skidmore's, Great Neck, on a sailing excursion to Throg's Neck, which, it is said, is quite a rendezvous for those who love to while away Sunday in a "cheerful glass of something to drink." One of the party, it is said, was obliged to remain, on account of inebriation. The other two persons succeeded in getting into their boat, and proceeded on their return, but the boat overset when near the shore, and the two, it is supposed, were drowned, nothing having been heard of them since. The boat, singularly enough, floated into the place from whence it started. The drowned men, we learn, were laborers in the employ of Gen. Skidmore.

☞ We clip the above from an exchange paper, and submit it as a specimen of the numerous accidents which occur on Sunday. Whether the men who were lost owe their deaths to sailing on Sunday, or to their too free use of the "cheerful glass of something to drink," is a question which we leave our readers to decide, confident that they will not differ much about it.

THE SPIRIT OF MISSIONS.

Three years since, said Dr. Tyng, I met in London, a little company of Moravians. I never see one of those blessed men without rejoicing at what God hath done by them. I met them on the eve before the Harmony sailed on her seventy-second voyage to the cold region of Labrador; there were present several missionaries about to go to those barbarous tribes; and there was the captain of the ship, who six and thirty times has crossed the sea. He spoke to us of the piety of the missionaries, their sufferings, and their labors. O, it seemed as if the spirit living God was there. It was marvelous to see how the sacred enterprise touched the hearts even of worldly men; the very insurance companies reducing the cost of insurance, as if they felt that that vessel was under the protection of Heaven. Seventy-two times had that bark crossed the stormy icebound sea, and never once in peril, while hundreds were wrecked and lost among its billows, that dash to heaven, and freeze to icebergs on its stormy coasts.

This little persecuted people did not wait until they had wealth before they entered the work. Oh, no! they had not bread to eat, nor home to shelter them; and yet they went forth to conquer the world, and they more than any others have succeeded in the conquest. It has not been a sense of obligation that has led them onward, but a love for the work, and when we meet in another world those who have been enlightened and saved by our instrumentality, shall we not more rejoice in the smile of those redeemed pagans, than in the highest honors of the world?

The spirit of missions is an expansive spirit. Behold Howard—he visits loathsome cells of pestilential dungeons, and is willing like the Savior to become a prisoner for prisoners, that prisoners may be free. Behold another contemporary with him. He climbs the height of ambition; he strives to plant the standard of universal empire on all the turrets of the old world. They die, the one on the shore of the Black Sea bidding his faithful attendant write only this Epitaph over his ashes, "A sinner saved by grace," though the world was echoing the praise of his self denial and philanthropy; the other, manacled upon his ocean rock, breathing out a spirit chafed to madness by disappointed ambition. How different the expansion of their spirits. Thus when covetousness looks from the hour of death upon its gains, and counts its hundreds and thousands, and then looks up to see that it has no portion beyond the grave; and when benevolence sits down, perhaps in poverty, and looks back, as did Job, in the sweet reflection, "when the eye saw me then it blest me," how different the retrospect. Shall I then gain the earth to die godless and hopeless, or leave it with the sweet assurance that all was consecrated to my master's cause.—*The Mercury.*

General Intelligence.

DOINGS IN CONGRESS.

There was one holiday last week, which served as an occasion for the Senate to adjourn two days and do nothing on a third. Of course the proceedings of the week were not intensely interesting or important. They are now becoming important, and will undoubtedly increase in interest from this time forward.

The principal matter of general interest in the SENATE, was a debate relating to Oregon, which grew out of a series of resolutions introduced by Mr. Hannigan of Indiana, declaring our right to Oregon to 54 ° 40; and that it would be a betrayal of our rights to take any boundary south of that. Mr. Calhoun took ground against the resolutions, and proposed a series declaring that the administration was justifiable in offering to take the 49th parallel, and that the question was still a fit subject for negociation. There was a warm debate on the subject, but no action.

In the HOUSE OF REPRESENTATIVES, it was announced that the President had signed the Resolutions for the admission of Texas. Mr. Cunningham of Ohio, introduced a series of resolutions similar to those introduced by Mr. Hannigan in the Senate, declaring that negociations with England about Oregon had ceased, and that no compromise could be effected. These resolutions were discussed at considerable length by several speakers, among whom was John Quincy Adams. Besides this discussion, there was but little done of general interest in the House.

ICE CUTTING ON THE SCHUYLKILL.—The subjoined description of the method adopted by the Knickerbocker Ice Company of Philadelphia for the speedy separation and transmission of this useful substance, taken from the Philadelphia Ledger, may not prove uninteresting to the majority of our readers:—

A clear field of ice in the centre of the stream has been chosen, leading from which to the bank at a spot adjacent to the capacious ice-house, a channel is cut about two feet wide, along which the ice is pushed after being cut. The ice is cut in one direction in regular cakes, eighteen inches wide, by means of a plow drawn by a horse; these are afterwards cut into the proper lengths by means of cross cut saws, managed with the utmost ease by men on the surface of the ice. The cakes thus cut are pushed along the channel already mentioned till they arrive at the bank of the river, where is stationed a machine which is complete and performs in an admirable manner the task of raising the ice into the house. It consists of an endless chain put in motion by horse power, which, plying over a plane 40 feet long, inclined at an angle of about 45 degrees, the cakes are taken hold of as soon as they arrive at the foot of the plane by grapnels placed along the chain, about eight feet apart; the cakes slide very easily over iron tracks on the plane, and on arriving at the top, fall on to another in the interior, which can be moved so as to convey the cakes to any part of the building. The grapnels being eight feet apart, cakes seven feet long can be taken up the ascent at a very rapid rate; but the cakes being unwieldy when cut that size, they are generally but four or five feet long. In the space of a single minute, we saw nine cakes deposited in the building, which, at an average of three hundred pounds each, would make 2,700 lbs. in that time. The enormous quantity of 800 tons was placed in the house in seven hours by means of this machine. One peculiarity attending this method, is that none of the men employed have any occasion to handle the ice from the time it is first cut until it is safely deposited in its appropriate depot. Two men are only required to attend for the purpose of feeding the machine, and the power of working it is furnished by two horses.

SHIPWRECKS IN THE ST. LAWRENCE AND GREAT LOSS OF LIFE.—The Montreal Herald of the 25th ult. says:—

We regret to record fresh cases of loss of life and property on our stormy river. From letters received from Quebec we learn that a pilot had arrived there on the 21st of December, who had seen three vessels on shore, which he confidently asserted were the Montreal, the Sir Richard Jackson, and the Syrian.

The following is an extract of a letter dated St. Luce, 19th December:—

I have learned to-day from Mr. Charles Campbell, that there are three square rigged vessels and a schooner wrecked between Mantane and St. Anne des Monts. The crews of one of the ships and of the schooner had perished.

Subjoined is an extract from a letter received by a merchant in this city:—

You will be all sorry to hear the melancholy news that has reached us this morning from below, viz:—that four vessels are lost, and the crews and passengers of two of them supposed to have perished. One of them is the Montreal, Captain Douglass. The bodies of a female and child have been found on the beach with many others.

WRECK AND AWFUL LOSS OF LIFE.—The following is an extract of a letter received at Quebec, by Messrs. Tetu & Co., dated River Ouelle, 23d Dec., 1845:—

"A boat, from Green Island, with fifteen men on board, got fast in the ice, and every soul on board perished. It is also reported, that 16 seamen have been found frozen to death on Red Island."

Five vessels are wrecked in the St. Lawrence, the Montreal, Sir Richard Jackson, Syrian, Wm. Byard, and a schooner. The crew of one is saved, but of another, not one is left to tell the tale. Several of the bodies have been washed on shore; among them is a woman and a child. The crew of the schooner could not be found, and one of the Wm. Byard's men was so badly frost bitten that he was not expected to live. Many other vessels that sailed late from Montreal and Quebec are supposed to be fast in the ice somewhere on the river.

NEWSPAPER ELOQUENCE.—Rev. Dr. Chalmers, in the North British Review, observes: The very newspapers teem with eloquence of the highest order, insomuch that were one to compile now a volume of extracts under the title of "Beauties or Specimens of the British Classics," he need be at no loss to find editorial articles in some of our leading journals, which outrival the finest paragraphs of Johnson, Milton, or Addison.

WHEAT IN SWEDEN.—A singular statement occurred, in the course of our reading the other day, to this effect: Nothing is met with in Sweden to this day, but rye cakes almost as hard as flint, as they bake only twice a year. In 1812, a baker in Gottenburg received an order from the Captain of a vessel, to bake wheaten bread to the value of £1, or five dollars; but the baker alarmed at the risk, required security for the payment, since, had the bread been left upon his hands, he could not have disposed of so large a quantity in that town, notwithstanding it had a population of 23,000.

BRUTALITY.—The Memphis (Tenn.) Eagle publishes a statement, which appears to be well authenticated, to the effect, that Capt. O'Harra, of the steamboat Independence, put ashore at Island 65, on the 15th ult., about a hundred passengers, chiefly German emigrants—the bar at that Island being difficult to pass in low water—and that after landing them with directions to join the boat at a designated point above, he proceeded on his way, and left them on the beach, in the most inclement weather, without food or covering except the clothes they had on. Seven of them were found and taken from the beach by the steamboat Empress on the morning of the 16th. The others, it is presumed, had wandered off in search of food and sheltering.

PERMANENCE OF LIME AS MANURE.—J. Watson, in the Journal of the English Agricultural Society, states that a piece of ground containing 166 acres, on which little grew except heath, was more than doubled in value, by a good dressing of lime, applied on the top sward. This was done about 15 years ago, and totally eradicated the heath. "The lime to this day appears in full action, as its effects annually testify, from the richness and sweetnees of the herbage, the texture of which has been thoroughly changed by the action of the lime. The deep green hue and luxuriant appearance of this land in spring and autumn, form a striking contrast with those adjoining, which are still unimproved. The soil is a thin moorish loam in a high climate, resting on the greywack formation."

CUT FOOD FOR STOCK.—Col. Jaques, of Massachusetts, who is known as an economical feeder of stock, adopts the following plan, which we copied some time since from notes furnished by him:

"For 30 cows, cut with a machine 30 bushels for one feed; one-third of common English hay, one-third salt hay, and one-third rye or barley straw; add 30 quarts of wheat-bran or shorts, and ten quarts of oat and corn meal moistened with water. One bushel of this mixture is given to each cow in the morning, and the same quantity at noon and in the evening. In addition to this, a peck of mangel wurtzel is given to each cow per day. This mode of feeding has been found to produce nearly as much milk as the best grass feed in summer."

RIGHT.—The Journal of Commerce mentions the case of a colored waiter—a fugitive slave—in attendance at one of the boarding-houses down town, who was recognized by a visitor at the house, a friend or relative of his master. The recognition was mutual, though nothing was said at the time. But the boy declined attending farther at the door, and his distress soon became so obvious that the inmates of the house were interested to ascertain the cause. There was nothing extraordinary in his story. He was a runaway slave, whose master lived in Tennessee: he had not been badly treated; he loved liberty for its own sake. His language was, he "would rather be shot than taken," and the deep emotion of his manner evinced his sincerity. The impulse to aid him in the perpetuation of his liberty was so strong that, when officers called in the evening to arrest the fugitive, they were informed that his freedom had been secured.

GREAT SUFFERING ON THE MISSISSIPPI RIVER.—The New-Orleans Picayune says that there is great suffering among the German emigrants, at different points on the Mississippi above Memphis. At Cairo there are some two thousand of them congregated—unfortunate strangers, who have been left there from snagged boats and from the impossibility of ascending on account of the ice—and not only have they suffered incredibly from want of food and shelter, but a dysenters of a malignant type has broken out among them, carrying off great numbers. On an island, some distance above Memphis, upwards of one hundred emigrants have been left by the sinking of a boat, and they were said to be entirely destitute of both food and fuel, and without a boat to reach the shores of the river.

ARREST OF SLAVE SHIPS.—The Sierra Leone Watchman of the 30th of August, says:

"Commencing from the period when the strength of the squadron was augmented by the addition of steam power, (being also the date of Commodore Jones's arrival,) in April, 1844, up to the last month, (June) so short a period as fourteen months, no fewer than between *sixty and seventy vessels* of various sizes have been captured by her Majesty's cruisers, for being engaged in the slave trade. Out of this number, not one has escaped condemnation, either for being equipped for the slave trade, or for having slaves on board; in the latter case, upward of five thousand slaves have been rescued, and emancipated by the courts in this colony."

OLD TIMES IN NEW ENGLAND.—The Boston Almanac for 1846 contains, in addition to the usual matter of Almanacs, a variety of interesting and curious relics from the early history of New England. The following specimens will amuse our readers, if they do not instruct them:—

Sept. 1, 1635. Whereas, Mr. Roger Williams, one of the Elders of the church of Salem, hath broached and divulged divers new and dangerous opinions, against the authority of Magistrates, as also writ letters of defamation of the Magistrates and churches here, and that before any conviction, and yet maintaineth the same without retraction: it is therefore ordered, that the said Mr. Williams shall depart out of this jurisdiction within six weeks, now next coming, which, if he neglect to perform, it shall be lawful for the Governor and two of the Magistrates to send him to some place out of this jurisdiction, not to return any more without license from the Court.

April 5, 1636. That no person, after one month, shall make or sell any bone lace, or other lace, to be worn upon any garment or linen, upon pain of five shillings for every offence, provided, that a binding, or small edging lace, may be used upon garments or linen.

5th day, 4th month. Catharine, the wife of Samuel Finch, being accused for speaking against the Magistrates, against the churches and against the elders, was censured to be whipped, and committed till the General Court.

SUMMARY.

In 1721, the price of wheat in Illinois was 37 1-2 cents per bushel—it is now one dollar. Corn was 12 1-2 cents—it is now 70 cents. Cows were $4 a head—they are now from 15 to 20 dollars. Pork was one cent a pound—it is now from four to five cents.

Some idea may be formed of the extent of the cultivation of ornamental plants by the nurserymen of England, from the fact, that at the celebrated Sawbridgeworth Nursery, owned by T. Rivers, a single "quarter of dwarf roses budded this year, contains 80,000 plants; and that in the same nursery, twenty-four persons were constantly occupied in budding roses, during the whole of the month of August."

The Boston Cultivator says, that one of the largest and most flourishing peach orchards in New Jersey, a few years ago, every tree of which was in good condition, yielded fruit in one year which sold for $16,000.

The Sag Harbor Corrector says, that the wife of William Sherwood, died in that village lately from the effects of fright experienced at the late great fire at that place.

A family of three persons, in Grafton county, N. H., have consumed 52 pounds of tea and 40 pounds of tobacco in a single year.

The Methodists are making an effort to raise a permanent fund of $27,000 for their Biblical Institute at Newbury, Vt.

As storm following storm, and wave succeeding wave, give additional hardness to the shell that encloses the pearl, so do the storms and waves of life add force to the character of man.

The whole amount contributed to the Bible Society last year from all sources was $166,652; of this the North paid $122,799 07—the Slave States $32,939 33.

Oliver Smith, of Hatfield, Mass., a wealthy and benevolent man, who died recently, has left in his will the following bequests:—

$200,000 is given to Northampton for the establishment of an agricultural school, but not to go into operation until the above-named sum is doubled.

$360,000 is given to eight towns, viz:—Northampton, Hadley, Amherst, Hatfield, Williamsburg, Deerfield, Greenfield, and Whately, as a permanent fund for the benefit of orphan children and children of the poorer classes. The fund is to be managed by trustees.

$10,000 is to go to the Colonization Society.

Rev. Joseph Cartwright, a colored preacher from Baltimore, and a very eloquent man, is now preaching in Albany, and soliciting aid, for the purpose of enabling him to purchase the liberty of three children, who are now in hopeless bondage. Mr. C. has already expended $2,000 to purchase his own liberty and that of three other children, and is now striving to complete the noble undertaking in which he has been so long engaged.

The President has signed the Resolutions for the admission of Texas into the Union; the act to extend the laws of the Union over the State of Texas; and the act to establish a collection district in the State of Texas, and for other purposes, and transmitted them to the President of Texas, by Capt. Todd, of the Texan Navy.

The Raleigh and Gaston Railroad, was bought by the State of North Carolina for $363,000, being the amount of the mortgage held by the State. The road cost a million and a half dollars.

Carter, the Lion King, "has purchased the largest horse in England. He has named him "General Washington." He is twenty hands high, and looks as large as an elephant. He is a black gelding, beautifully dappled—his mane is nearly four feet long; his tail sweeps the ground; he is perfectly formed, and is regarded as the finest specimen of the horse ever seen in Great Britain.

The mineral discoveries in Northern Wisconsin are not confined to copper and silver only, but iron has been found in great abundance. The county of Brown, in which the town of Green Bay is situated, is one vast bed of iron ore.

There has been raised in Rock county, Ill., this present year, 700,000 bushels of wheat. The population of the county is only 7,000.

The name of Mainwaring (Cheshire) is spelt one hundred and sixty-three different ways in the deeds, &c., belonging to the family, and can be spelt in two hundred and ninety-four different ways.

Another "Monster Steamer," intended to run between this city and Albany, was launched at the dock-yard of Mr. Brown, foot of Twelfth street, East River, on Tuesday. She has been christened the George Washington.

There is a proposition on foot to erect a monument to Roger Williams, on the ground selected for a public Cemetery near Providence.

An ordinance was enacted by the Legislative Council of Ceylon, in the month of December last, to provide for the total abolition of slavery in Ceylon, and the ordinance has been confirmed and allowed by the Queen.

On the 22d, a little girl, daughter of Mrs. Pursell, of La Grange, Ga., was so severely burnt by accidentally getting her clothes on fire, that she died in a few hours, after much intense suffering. This is the fourth member of the family whose death has been occasioned by fire.

The Montreal Herald notices a cheese, the production of the Ganaocque dairy, of excellent quality, weighing about 300 lbs!

Some of the large boats engaged in the Upper Lake trade, that is, between Buffalo and Chicago, are said to have cleared from 20 to $25,000 each during the past season.

No less than 1313 emigrants arrived at Galveston during the week ending 29 November, of whom about 1000 arrived on the 25th. Many of them were from Bremen.

The editor of the Massachusetts Ploughman, gives instances of the removal of warts by the application of the scrapings of carrots and salt.

The Senate and Chancellor of the State of New York, sitting as a high Court for the Correction of Errors, have decided that the General Banking Law of the State is constitutional and valid, by a vote of 15 to 7—thus putting at rest a long vexed question.

Public fights and rencontres seem to be getting fashionable in New York. On Thursday, as Mr. G. T. Barclay, son of the British Consul, was passing through Broadway near Eighth street, he was attacked and beaten by Cornelius Martin and Daniel Sharpe, who were committed. On the same day, Messrs. —— Fierella and Gustavus Octavion had an affray at Palmo's, in which the latter used a cane and a knife. Fierella was held to bail in $300.

The schooner Larch, Capt. Robinson, arrived at Charleston on Monday morning from Port Paix, (St. Domingo,) in distress. He states that previous to his departure, the French army had returned from the Spanish part of the Island to the Cape; and that the Dominicans had taken a fort on the frontier and put the whole garrison, consisting of about 160 Haytiens, to death.

On Sunday night last, a new building on Third street, Pittsburgh, occupied by Mr. Henry Nobles, Upholsterer, was destroyed by fire, supposed to have been communicated by design. The building was insured. This is the first fire which has occurred in the burnt district since the disastrous fire of April last.

The Will of Abijah Fisk, of New Orleans, gives $5,000 to the Public School Lyceum of the Second Municipality; and a three-sory brick building, situated at the corner of Bourbon and Customhouse streets to the city, to be used for a public Library.

In two or three years (1848) a man by the name of Thellusion, who will then be 28 years of age, will come into possession in England, of property to the value of 12 millions sterling, or about sixty millions of dollars! About 130 years ago, an ancestor died, directing that his property should accumulate until 1848, and then fall to the heir. Parliament tried to set aside the will at the time, but failed; they however passed an act that no such will should be legal thenceforward.

The wife of Joseph Hill, aged 29 years, of Newton, N. J., was bitten in the hand, a short time since, by a hog, causing a wound which, in spite of every application, spread through and affected the entire arm, until finally the malignant virus reached the body, and entering the vitals terminated her existence.

Samuel Rinear, Jr., of Burlington, N. J., presented a friend on Christmas day a watermelon sixteen inches long, which the Gazette of that place says was as sound, plump and green, as if just taken from the vine. Nathan Stowell, a veteran horticulturist of the same place, on the same day, presented to one of his lady patrons a dozen ears of *green corn*, preserved in as good condition for boiling as if gathered in summer.

The U. S. Gazette says, "A young friend brought to us a few days since, a copy of the *Vulgate*, printed in Venice about the year 1490, beautifully set forth with wood cuts, &c. The volume has no title page, but the imprint and some other particulars are appended in a paragraph to the book of Esdras, which follows the Apocalypse.

A very strong glue is made by adding some powdered chalk to common glue when melted; and a glue which will resist the action of water may be formed by boiling one pound of common glue in two quarts (English measure) of skimmed milk.

When steel is alloyed with 1,500th part of platinum, or with 1,500th part of silver, it is rendered much harder, more malleable, and better adapted for every kind of cutting instrument.

The Philadelphia Tenth Presbyterian Church, Rev. Dr. Boardman, has just contributed $5,500 to the fund for the endowment of the Princeton Theological Seminary—and, we may add, that of this liberal contribution $2000 was subscribed by one individual.

The Whitesboro Jail took fire accidentally. But the village was soon alarmed, and by well directed efforts the fire was got under. The prisoners, strange to tell, who were released, rendered efficient service, and when the flames were extinguished, returned voluntarily to their cells!

The Albany Argus states that a daily line to Turner's Orange County, by stage, thence by railroad to Piermont, and thence by steamboat to New York, has been established.

During divine service, on Sunday morning last, in the South Baptist church, Philadelphia, an accident happened to the furnace, which permitted the gas from the burning coal to escape and fill the building, much to the inconvenience of the congregation. Several ladies became insensible in consequence, and had to be carried into a neighboring house where medical aid was required to resuscitate them.

The final report of the Committee appointed by the Councils of Pittsburgh, to distribute the Relief Fund, has been presented to that body and accepted. The committee stated that they had received from the Treasury of the Relief Fund, $161,247 37, adjudged 1,310 claims for losses by the fire, and issued checks to the amount of $160,617, leaving a balance of $630 37 in banks—that the Treasury has on hand about $9,348, recommends the disiribution thereof, and that a balance of $20,000, of the appropriation of $50,000 from the State had not been received, &c.

EFFORTS OF THE FRENCH FOR THE SUPPRESSION OF THE SLAVE TRADE.

Monrovia, July 3, 1845.

We are positively informed, that Capt. Canot has induced the kings of Cape Mount to sign a treaty with Commodore Bardice, commander of the French squadron on the West Coast of Africa, for the suppression of the slave trade in that river; and it is supposed Capt. Canot will be rewarded by the French government with the cross of the Legion of Honor. It is also expected, that although the chiefs of Gallenas have directly refused to enter into any treaty with Commodore Jones, of H. B. M. Steamer Penelope, they will, on the return of the French Commodore from the leeward, enter into a commercial treaty, which, if not directly tending to the entire abolition of the slave trade, will bring a severe blow upon that abominable traffic. Now, should this take place in reality, the promoter of this great change will have well deserved of the French King the expected reward.—*Africa's Luminary.*

SLAVERY IN ABYSSINIA.—It is not in Western Africa alone that the native tribes sell one another to the slave-dealers. The same thing takes place in Abyssinia. The people who dwell in the south of Abyssinia, live in such fear and hatred of one another that they build their houses as far apart as possible. Kidnappers often come to these lonely houses, and steal the sleeping children from the side of their parents. The kidnappers break through the walls of the house at night, put a large stick upon the necks of the parents, and take away their children. If the children cry, the robbers stuff a rag into their mouths to stop them. In many houses, the children sleep on beams placed across the upper part of the house, but kidnappers find them there also. If the walls of the house are too strong to break through, the robbers make a pit round the house, and set the house on fire; and when the people run out of the burning house, they fall into the pit, and are seized with their children. The country is likely to lose all its inhabitants soon; for one brother sells the children of another brother, and the people are stolen for slaves in going from one village to another. Many Abyssinian girls are taken to the slave-markets in Egypt. They are handled and examined like so many cattle, and sold to the highest bidders. The gospel seems to be the only sure means to put an end to these horrid customs. All other means have been tried in vain.—*Youth's Miss. Rep.*

EMIGRANTS FOR LIBERIA.—It appears from the Norfolk papers, that on Monday evening last, the steamer Osceola brought down the Potomac one hundred and forty-seven blacks, of various ages, to embark in the Roanoke for Liberia. Most of these were liberated by the will of the late Nathaniel Hooe, of King George County, Virginia, who directed that some provision should be made out of his estate for their comfort and advantge after their arrival in the Colony. Mr. Hooe also emancipated by his will, more than two hundred other slaves, now in Mississippi and Alabama, but vigorous efforts are made to defeat the provisions of the will in those States. There is reason, indeed, to fear, that by the *extraordinary* laws of those States, the will may not be sustained, though there can be no doubt that Mr. Hooe, (who was a gentleman of great intelligence) evidently supposed that he had done all that was necessary to secure the liberty of his slaves. There is surely cause for regret, if a citizen of Virginia, owning slaves in Mississippi, is not permitted to emancipate them by removing them—or directing by will, his Executors to do this, at the expense of his estate—to the free Commonwealth of Liberia in Africa. Masters should at least see that they are not themselves enslaved.—*Jour. Com.*

REPORT OF THE AMERICAN BOARD.—The Religious Herald, (Hartford) of the 20th inst., contains a long article, dissenting from the report of the Board on slavery. The editor publishes it it with prefatory remarks, in which he says:

The whole question is now subjected to a more thorough investigation than it ever received before. The action of the Board seemed to be the signal for opening the seal which lay on many lips, and now on one side and on the other, some of the ablest men in the country are shedding the light of their wisdom upon the dark places of this difficult problem; that is, how to bear the strongest possible testimony against the sin of slavery, without trenching upon the still higher claims of truth and righteousness. Dr. Edward Beecher and the Rev. Mr. Phelps are writing in the *Boston Recorder;* Dr. Woods and Dr. Pond are writing in the *New England Puritan;* Ecclesiastical bodies are passing resolutions, some in approbation of the Board's report, some in condemnation; the whole subject is fairly before the public, and we may hope that the result will be that the *truth,* whatever it is, will be set forth so clearly, that no shadow will rest upon it hereafter.—[Exchange Paper.

AFRICAN FEMALES.—I take this opportunity, (says Lander, in his Records of Clapperton's last Expedition,) of expressing my high admiration of the amiable conduct of the African females toward me: in sickness and in health, in prosperity and in adversity, their kindness and affection were ever the same. They have danced and sung with me in health, grieved with me in sorrow, and shed tears of compassion at the recital of my misfortunes. When a boy, and suffering from fever in the West Indies, women of this same race used to take me in their arms, or on their knees, sing and weep over me, and tell me not to die, for that my mother would break her heart to hear the news; and, pointing to the ocean, they cheered my spirits by saying that it laved the shores of England, and that it would shortly bear me on its bosom to my distant home. In fine, through whatever region I have wandered, whether enslaved or free, I have invariably found a chord of tenderness and trembling pity to vibrate in the breast of an African woman; a spirit ever alive to soothe my sorrows and compassionate my affliction; and I never in my life knew one of them to bestow on me a single unpleasant look or angry word.

COLORED MEN IN OFFICE.—The Chief Justice of Dominica is a mulatto; the Attorney-General and the Judge of Appeals in Barbadoes are mulattoes; the Governor of Nevis is a mulatto. Thirty-two editors of newspapers in the British West Indies are negroes and mulattoes; twenty-one magistrates are mulattoes; in the legislative councils and houses of representatives there are seventy-two mulattoes and two negroes making laws for their former masters. Two thirds of the military force are composed of African soldiers, commanded by white officers. The ministry is abundantly supplied with colored men; and the jurymen are almost all negroes or mulattoes.—*Facts for the People.*

AN AFRICAN LAWGIVER.—King Freeman, a native African chief of great power and influence, whose territory adjoins that of the Maryland Colonization Society, near Cape Palmas, has given a code of laws to his people. He is represented to be sagacious and intelligent, and after studying the laws and religion of his neighbors from America, he drew up a constitution by which his people are now governed. King Freeman has the honor of establishing a constitutional government in advance of several European monarchies.—*Vermont Chronicle.*

Review of New-York Market,---Monday, Jan. 5.

FLOUR AND MEAL—There has been but little done to-day, shippers not offering over 5 75, and holders asking 5 87½, but exhibiting an inclination to accept 5 81¼. Small sales N. Orleans were made at 5 62½. In Southern we hear of but small transactions. Good brands Georgetown, Richmond, Baltimore, Brandywine, &c. &c. are 5 75 @ 6, but irregular lots are picked up at lower rates. Rye Flour 4 25. Some supplies of Corn Meal are now on the market. Jersey is held at 4@4 25. Brandywine 4 37½; hhds. $18. Bag Meal is 1 18¾@1 25 for Yellow, and 1 37½@1 44 for White. Buckwheat 1 87½@2 per cwt. Western Ship Stuffs 17@18c, and dull.

GRAIN—We hear of little doing to-day, excepting one or two cargoes of Southern Corn for export, including 2600 bush. Old at 70c. weight. Some lots of Long Island delivered at the distillery sold at 70c. The market is very heavy. A lot of Barley was offered at 70@75c, without buyers. Canal Oats are 45@47c, and dull. A parcel of 1000 bush. Rye deliverable at Boston, brought 87½ cts.

HAY—The warm weather has rather weakened the market, and we quote 90@100c, out of store.

PROVISIONS—The inquiry for Prime Pork continues to be good. We quote one year old Prime quick at 10 25. Mess dull at 13 12½@13 25. Sour Prime 9 50@9 62½. Beef is 7 75@8 50, and $5@5 50, with moderate trade demand. Sour is selling at 2 87½@$3, and 3 25@3 50, and in demand. Prime Mess for export is $14. Lard is quiet at 8¼@8¾c.—Sales 75 to 100 bbls at 8¾c. Butter and Cheese without particular change.

MARRIED,

At Upper Mystic, Ct., on the evening of the 24th ult., by the Rev. Mr. Blood, Mr. NICHOLAS V. ROGERS, of Preston, N. Y., to Miss CYNTHIA EDWARDS, of Mystic.

In Plainfield, N. J., on the 23d ult., by Eld. Samuel Davison, Mr. ISAAC BROWN, of Brookfield, N. Y., to Miss ELIZABETH RANDOLPH, of the former place.

At New Market, N. J., Nov. 27th, by Eld. W. B. Gillett, Mr. JACOB GITFIELD, to Miss LOUISA M. WILSON, both of Woodbridge.

At New Market, N. J., Jan. 1, by the same, Mr. RICHARD HICKMAN, to Miss HARRIETT MUNDAY, both of Metouchin.

DIED,

In Hounsfield, of the croup, on the 25th ult., FLORENCE CELESTINE, daughter of Mr. Baily Green, and grand-child of Rev. William Green, aged 2 years and 10 months. The deceased was a sprightly and promising child, and filled a large space in the affections of a numerous circle of relatives. Her sudden death is to them a source of deep affliction.

LETTERS.

Wm. B. Maxson, Samuel Davison, Joseph Goodrich, (all right,) Adin Burdick, James Pierce, Wm. Maxson, J. J. Shoemaker, Brayton Babcock, Reuben W. Utter, Geo. Crandall, John Maxson.

RECEIPTS.

Milton, W. T.—Henry B. Crandall, $6; James Pierce, Henry Green, $2 each; Samuel C. Head, Amos W. Coon, Justus H. Potter, Barton Edwards, Thomas F. West, Elisha Coon, $1,50 each; Adin Burdick, $1.
Friendship—Gideon C. Green, Reuben W. Utter, Dr. Brayton Babcock, Ezekiel R. Clarke, $2 each.
West Clarksville—George Irish, $2; James R. Irish, $1.
Petersburgh—Luman Matterson, $4; Daniel Maxson, $2.
Waterford, Ct.—Elias P. Haynes, Clark S. Rogers, $2 each.
New-York—Abner Mills, $2.
Middleport—Amasa Bowen, $1.

NOTICE.

The Executive Board of the Seventh-day Baptist Missionary Association, by Divine permission, will hold its Quarterly Meeting in Plainfield, N. J., on the 3d first day in January, at 2 o'clock P. M., when those having business with Board will please make reports.

W. B. GILLETT, Recording Sec.

Miscellaneous.

A Visit to Philadelphia.

Philadelphia is in point of size and population the second City in the United States. It is situ ated between the Delaware and Schuylkill, near the junction of these rivers. It was founded by the peaceful and benevolent William Penn, in 1682, who purchased of the Indians the site, and marked out the plan of this extensive city, to which he gave the name of Philadelphia, or the city of love. Before the end of the year it contained eighty houses and cottages. It is one of the most regular and handsomely built cities in America; the streets cutting each other at right angles.

On Wednesday evening, the tenth Dec'r., the stage from Easton set us down in front of Congress Hall, where we took lodgings for the night. The next morning we made our way to the residence of our excellent brother Simpson, in West Philadelphia, where we met with a kind reception. After being served with a good dinner by his estimable lady, we signified our desire to visit the public places and works of the city; brother S. kindly offered to become our conductor; his generous offer was readily accepted and we set off, and after calling upon a friend or two, we made our way to the State House or City Hall, from the cupola of which we had a fair view of the city and its Liberties, the rivers and the surrounding country. From this place we took an omnibus for the far-famed Girard College, about two miles from the business part of the city. This institution is intended for orphans. It was endowed by the munificence of Stephen Girard who died in 1832, and left two millions of dollars for the purpose of erecting the buildings, and supporting the College. The Institution is situated upon a beautiful elevation near the banks of the Schuylkill, overlooking the city and the surrounding country. There are five buildings, the material of which is marble finely polished. The main, and centre building is supported by thirty-two splendid columns. The edifices are all enclosed, and the inside work is being rapidly carried forward. From the roof of the principal building a lovely and extended scenery spreads out before the eye which cannot fail to gratify and entrance the admirer of nature. While surveying this boon of benevolence, we could but rejoice in such a wise and humane provision for orphanage; still our rejoicing was mingled with sorrow, that the departed donor should have so drawn his will as to shut the Bible from the halls and instructions of this College, and exclude ministers with the message of mercy, and the promises of the God of the orphan from it. We think if he could return from the eternity of realities his first work would be to blot out that unfortunate clause.—We can but express our ardent desire that the proper authorities will change this arrangement. From this spot we directed our course to the Fair Mount Water-works on the Schuylkill river. A dam is thrown over the river ten feet high, this forms an extensive pond, from which the water is forced by machinery more than ninety-six feet almost perpendicularly into the distributing reservoir artificially constructed at the top of the bank, from which it is conveyed in pipes, amounting altogether to nearly one hundred miles in length, to all parts of the city. Four millions of gallons of water are used every twenty-four hours from this establishment. The artificial shades, walks, and fountains, together with the wild and romantic scenery of the river and its bank, make this a place of great resort in the summer for strangers, and those who desire relaxation and retirement from the business, heat, noise, and dust of the city. Then we passed over the wire bridge. This was indeed a curiosity. A brief outline of this fine piece of mechanism is as follows: There are ten principal wires, five on each side; these are composed of numbers of small wires, these extend from one side of the river to the other, passing over suitable frames on both sides of the stream, and are then fastened in the ground or rock. Then smaller ones extend perpendicularly from the main wires to the cross timbers on which the floor is laid. The strength of this bridge was tried by placing forty, one horse carts filled with stone, so as to make each two tons weight; making in all eighty tons. The constructor then placed himself in the centre and gave three cheers; the carts passed off, and he took some sixty thousand dollars and went his way. This finished our first day's ramblings and observations. In the evening we attended religious service in the M. E. Church on the west side of the river, where a protracted meeting was in progress; heard one of the city ministers preach a good common sermon. Not much doing in the way of protracted meeting revival.

On the following morning we visited the United States Mint. This is a superb structure. We were conducted by a gentleman of the establishment, through the different departments of this *money making* concern. The different operations are melting, rolling, drawing, and coining; the last of which prepares it for use. From this place we proceeded to the Pennsylvania Hospital, some two miles from town. This institution was founded by William Penn. It is a large and spacious building, erected at a cost of three hundred thousand dollars, and has a fund of some four hundred thousand, for its support. It is admirably arranged, and conducted with great order. The apartments were remarkably clean, and even neat. About fifty persons are employed to keep it in order, and there are about two hundred and seventy-five persons in the institution. We next visited the Philadelphia Alms-House. This is a magnificent and mammoth structure provided by the city for its poor. It is decidedly the best constructed, and the best conducted institution of the kind that we ever visited. It is divided into different wards for the inmates. The blind, aged females, aged males, different classes of insane, different classes of diseased persons, all have their appropriate wards. Then there are the orphans department, the surgical rooms, the apothecary's office, the lecture room, the chapel, and various other apartments. These different parts of this home of the poor are remarkably clean and comfortable; noble fires of stone coal. This noble institution really looked like the production of humanity and Christianity united.—There are now in this house seventeen hundred and fifty persons living through the winter upon the tax imposed upon the laboring people of this goodly city, and many of them are permanently fixed there. Does it ever occur to the *people* who have so many paupers to maintain, to enquire after the causes of so much poverty and want? It strikes us that this ought to be done, and means used to prevent such a vast amount of taxation upon the laboring classes. As far as our knowledge extends, there are two leading causes, *intemperance* and the violation of the seventh precept of the Decalogue. Legislative bodies, the pulpit, the Church, public sentiment, one and all, should rise in truth and earnestness upon this subject and shut down these floodgates of vice, and arrest and dry up these streams of death in our land.

On Friday evening we called on our old friend George Storrs, who is preaching to a congregation in this city composed of some excellent people, cured of the *peculiarities* of *Millerism*, still under the influence of some sentiments peculiar to brother S. He now strongly believes in the literal return of the Jews to the promised land. Whatever we may think of some of brother Storrs' theories, we certainly think him sincere, and in possession of a good heart. We accompanied him in the evening to the Union Church to listen to a lecture from Dr. Durbin, who is giving a course of short lectures upon the Jewish nation. His plan, so far as we could comprehend it, was a broad one. The lectures will be fraught with information. We spent the night with brother Storrs, and most of Saturday. At one o'clock of this day we witnessed the funeral ceremonies of Commodore Elliott, which we regarded as a farce and a mockery. The drinking, smoking, swearing, laughing, and turn out of infamous ones, was full proof of the hypocrisy of the parade.

[Cor. True Wes.

Human Happiness.—So far as happiness consists in the gratification of the animal appetites, man has no advantage over the brute. The wild ass can eat, drink, sleep, and gratify all other mere animal propensities. He can enjoy all this without any pain arising from solicitude and fear concerning the future, which constitutes a large portion of human misery. Wherein, then, has man the advantage over a brute on the score of happiness? In two respects, *First*, Man is capable of intellectual enjoyment, which renders the harvest fields of his pleasures extensive in proportion to the amount of his knowledge, enabling him to reap pleasures from things, places, countries, and worlds he never saw. This the brute cannot do; he can enjoy nothing beyond his reach.

Secondly, Man is capable of an enjoyment arising from right moral feelings, of which brutes are supposed to be incapable. Through the exercise of gratitude, he feasts on all the past bounties and blessings of Providence; through hope he gathers pleasures from the fields of his future being; and through the exercise of love to his Maker, he kindles a joy that is as undying as the soul in which it burns, and as the object which excites it. Such are man's advantages for enjoyment over brutes, and it would be well for him if he improved them as well as the brute improves his.

Noble Daring.—During a recent fire in Buffalo, N. Y., while the fire was raging with its utmost violence, the shrieks of children were heard in the upper part of the building on fire. This appeal for help was nobly responded to by Capt. A., with some half-dozen others, who, nothing daunted by the flames and smoke that were issuing from every crevice, dashed into the building, and with triumph returned with the little sufferers- The feelings of the parents, on seeing their children so providentially restored may be imagined, but not described.

Emulation and Envy.—A noble mind emulates merit, but low minds only envy it; the one seeks to rise by imitating merit, the other seeks by detraction to bring merit down to its own level.

A Library.—A few books well selected, and thoroughly read, are more useful than a large library but partially read and understood.

Moral War.—Misfortune is to be conquered by courage, passion is to be overcome by reason, and the devil by resistance.

Missing the Point.—Some men, by affecting to be wise, actually prevent themselves from becoming wise; for he who labors to make others think he knows more than he does, necessarily takes a position beyond their power to instruct him.

From the Bordentown Palladium.

HINTS ON SMALL-POX AND VACCINATION.

BY W. M. FAHNESTOCK, M. D.

Small-Pox is a highly contagious disease, and is mostly communicated by coming within the limited sphere of its influence. Cases may exist, under ordinary circumstances, in the midst of a dense population, with little, or scarcely any prejudice to the community at large; but it frequently becomes epidemic under certain statess of the atmosphere, which brings the human system into greater susceptibility to infection, and diffuses the disease with frightful rapidity. The extensive prevalence of that terrible scourge throughout many portions of our country, indicates the existence of that epidemic variolous constitution of the air, which may spread it over every section of the land: and induces the writer to drop a word in season and offer our immediate community a summary of the facts, connected with this disease, which have the greatest bearing on the welfare of society: as many persons labor under erroneous impressions respecting their immunity from a second attack, after having suffered one invasion of natural small-pox, or having been inoculated with small-pox matter, or been vaccinated with cow-pox; and especially as much distrust exists on the minds of many persons in regard to the protective powers of vaccination.

From a careful examination of the accumulated facts, adduced by the most profound investigators and authoritative writers on Vital Statistics, derived from the Medical Reports of the National Armies, Public Hospitals, and Municipal Registrations, of all the countries of Europe, as well as the sparse returns of our own Union, we arrive at the following conclusions:

1. That the impression made on the system of many persons, by an attack of natural small-pox, does not afford perfect exemption from a second attack of that disease; but are still susceptible to a modified, yet often fatal, form.

2. That many persons who have undergone inoculation with small-pox matter, are likewise susceptible of varioloid of a dangerous character.

3. That vaccination with cow-pox, which has for nearly a half century, been generally esteemed as the most certain prophylactic agent, like the preceding, frequently leaves the person insecure against an attack of varioloid.

4. That, where there has been vaccination with cow-pox, though it may not exempt the individual from an attack of varioloid, it modifies the violence of the disease and preserves life; there being, comparatively, but few cases on record of persons having died from an attack of that disease who had been previously vaccinated.

5. That the ratio of deaths from second attacks of small-pox or varioloid, in persons who had the natural disease, is infinitely greater than in occurrences after vaccination.

We do not stop to discuss one or two mooted questions involved in the foregoing propositions, viz: whether an impression from an attack of small-pox, from inoculation or vaccination, can be effaced from the system, so as to afford no immunity from a recurrence, or whether that impression is obliterated after a certain number of years. We are not treating with hypotheses, but are dealing with facts—not with our own predilections or our own single experience, but with extensive, collated facts, by the tens of thousands and hundreds of thousands. It may be sufficient, in explanation, to observe, that as a general law, an individual is insusceptible after an attack of small-pox, or a perfect vaccination, to a recurrence of a second infection; but it is not any the less true, that this law is subject to numerous, very numerous exceptions. Repeated experiments on the most extensive scale, show thirty to thirty-eight per cent, or one in every three, who have been, apparently, successfully vaccinated, still retain their susceptibility to variolous and vaccine impression; and many facts prove that if not quite equal, still a very large amount of those who have undergone small-pox, or small-pox inoculation, retain their susceptibility to a second impression.

The whole matter is resolved into a few words, viz: that some persons evince a persistent inaptitude to all variolous impressions throughout life, that they do not take small-pox nor vaccination; others resist both during a long period under frequent exposures to the disease, and to vaccine infection, and then become susceptive; and others again manifest so great a susceptibility, that no process, natural or artificial, secures them from repeated attacks.

The practical inferences we draw from these well authenticated facts, and which we desire to impress upon our community, to avert the approach of that fearful malady, or mitigate its virulence, should it reach our borders, are these:

1. That vaccination is the best protection from small-pox. It modifies the disease and preserves life, although it does not in all cases exempt entirely from an attack of variolous disease.

2. That re-vaccination becomes necessary to test the protection of the system.

3. That after re-vaccination, an individual may have a reasonable certainty of exemption from an attack of varioloid.

4. That re-vaccination should be resorted to by all persons upon whom it has not been repeated, whenever the small-pox assumes an epidemic form; as the changes constantly taking place in the human system, render an individual liable to infection at one period who may have been exempt at another; and particularly as that liability is greatly increased by the existence of the variolous constitution of the atmosphere; which fans otherwise sporadic cases into epidemic prevalence.

The dictates of prudence, then, would be for every individual to subject himself to re-vaccination without any delay. Delays, under these circumstances, are dangerous. Security lies in immediate action.

Bordentown, N. J., Dec. 24, 1845.

Type Setter's Propensity!—Compositors, as a class, are clever fellows, but they often make their types "play such fantastic tricks before high heaven as to make——Editors weep." Strange nonsense they cause for us, at a world of pains. In the last number of friend Bailey's paper, we have two amusing instances of this. "They all represent to me, that such politics as Mr. Smith says he preaches, he *does preaches!*" "Rev. Francis Hawley read the *first chapter of Josiah!*" In this paper a week or more ago, our "boys" make us very ridiculous. They force us to say, in our leader, that "Paul *glorified* in the fact that he was a one idea preacher!" We meant, and wrote, that he *gloried* in view of that fact, and felt anything but to glory over the alteration. But this is a species of *homicide* to which we have to become accustomed.—*Liberty Intelligencer.*

Talking.—One half of the mischief in the world is done by *talking*. And one half of the difficulty we get into as we go along through life is the result of our saying what we might just as well have not said. There's much wisdom in the old maxim, keep your mouth shut and your eyes open. There is, rely upon it. I do not know any body in any situation or profession of life to whom this advice is not applicable. It is sometimes said that lawyers live by talking; that talking is their trade, and so on; but the fact is, the lawyers are as apt to talk too much as any body, and to suffer as much by it. To spin out a long argument, they necessarily fall into a habit of dealing more in fancy than in facts, saying things about parties and witnesses, that do much harm and no good: and their reputation for candor will generally diminish in the same proportion as that for loquacity increases. To hear some men at the bar, you would suppose that if they were held up by the feet the words would run out of their mouth, by mere force of gravity, for a week at a time, without troubling their brains at all.

THE LOST CHILD.

A Western Scene.—About ten o'clock it was announced that O'Lary's boy was lost. He was a fair and lovely child, little Johnny, and had a gentle, affectionate mother, with an ardent and sacrificing love which few mother's ever fed. His father was a bold hunter—his horses and hounds and rifle, had more of his heart than all the world besides; but little Johnny nestled there: indeed he was a great pet with the neighbors, and won more caresses and more sympathy than all the rest of the children together.

Little Johnny was about four years old: he had been out in the field with his father and the black man, who were harvesting corn—had filled his little bag with roasting ears, and starred for home about two o'clock, P. M. On returning at night, they ascertained that the child had not been seen. It was nearly dark, but the alarm was given, and some fifteen or twenty neighbors took their horns and commenced the search. The corn where he was last seen, was the first object, of course: here they took single rows, and scoured the field in vain.—They then scattered through the adjoining wood; the father frantic, often calling out in a voice of thunder, "Ho! John—ho!—O, John?" Then fearing the boy might be alarmed and afraid to answer, he would soften down into the gentle, winning tone of the fire-side—"Johnny, Johnny my dear, father's come." It was a cloudy evening; and though perhaps he had never bowed the knee "before Jehovah's awful throne," he prayed—oh how earnestly he prayed the Lord it might not rain that night. The air was damp and chilly, so that, if the child were alive, with his bare feet and light jacket, he must be suffering cruelly from the cold. But the wolves!—ah, this was the fear, this the terror, which all felt, but none dared to breathe. A wolf had been seen prowling around the premises, indeed they had a common path across the prairie,—and the point where several beside myself, had heard the cries of distress was a famous haunt for them; even in the midst of their anxious search, a distant growl would now and then burst on the ear.

The dogs were very eager in the field, especially wolf dogs. Winder, one of the best, would run no other trail O'Larry knew this, and watched with most intense anxiety, his every move. He scents—he scents—he runs—"Oh my God, he's got my boy!" He leaps from his horse, he sees the foot print of his own dear Johnny in the gopher hill by his side—he tracks him to the wood, and off from Winder's trail,—ah, now he breathes again.

The search was continued till midnight, when a part thought it best to relieve their horses, and wait for daylight to begin afresh. But the father, with three of his hunting friends, who had resolved not to eat or sleep till they had found the boy, still kept on—sometimes riding, sometimes walking—calling and shouting. if for no other purpose than to keep the wolves at bay. At length they stationed themselves within hearing distance of each other, and sat down to protect the child, or rush to his rescue, in case they should hear him attacked, to watch until the morning.

At early dawn, about fifty new horsemen arrived, and the search commenced anew. The field was examined for the track, which was pursued with some doubt, as he had been there three successive days. On tracing the path which led toward the wolf woods, the imprint of Johnny's little feet were again discovered, as he appeared to be running, and the mark of his bag dragging along by his side. Here the father's anguish gushed anew, as the fears of the preceding night were justified and corroborated. They now agreed to take a station of about fifteen rods abreast, go up one side of the branch and down the other, until the whole surface of an extensive area (father than he could possibly have traveled,) had been explored. They had completed one side, and were returning, when the signal was given—Johnny was found! The noisy shouting and repeated peals of the hunter's winding horns, soon grouped the solemn cavalcade—But O'Larry, though foremost in the hunt fell back at the first note of the summoning horn, nor did he speak a word, or scarcely breathed, till he snatched his true Johnny from the arms of his delighted bearer, and pressed him with fondness to his now bursting heart. The dear boy was found about two miles from home, in a thicket of hazles picking filberts, with his bag of corn still on his arm. He looked bright and happy; and when asked where he was going, said, he was going home, but it was *so far*.—He said he hadn't seen any body, but he heard some one call him, and that he was afraid, that he ran away until he was very tired, and then he laid his head down on his bag, and cried—that while he was crying, he saw a big carriage go by with candles in it, (the thunder and lightning) and then it grew very dark, and he asked God to take care of little Johnny, and went to sleep. He seemed amazed to see so many around him, and all so glad to see him.

Peace, in view of Death.—When I am dead and forgotten, the world will be as it is; the same succession and varieties of seasons, the same revolutions of heaven, the same changes of earth and sea, the like occurrences of natural events and human affairs. It is not in my power to alter the course of things, or to prevent what must be. What should I do, but quietly take my part of the present; and humbly leave the care of the future to that all-wise Providence, which ordereth all things, even the most cross events, according to his most holy and just purposes?—*Ibid.*

Heaven hath many tongues that talk of it, more eyes to behold it, but few hearts that rightly affect it.

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED;

OR,

THE CONTINUING OBLIGATION OF THE SEVENTH DAY, AND THE UNAUTHORIZED SUBSTITUTION OF THE FIRST, AS THE CHRISTIAN SABBATH.

BY JAMES A. BEGG, GLASGOW, N. B.

SECTION III.

Institution of the Weekly Sabbath and its Design.

Our inquiry at present is regarding the Sabbath in the first and chief of the senses in which the word is employed—that of the seventh day of the week—to which the name is, in a more limited and peculiar manner, applied, all the other, as we have already seen expressly stated by God to Moses, being "beside the Sabbaths of the Lord," immediately commemorative of His own rest.

In this investigation, seeking that we may be enabled truly to discern and to exhibit the mind of God respecting it, we begin with a careful examination of the first text bearing upon the subject. As it contains much important instruction, we cite at length the words as they stand in our translation of the inspired account of the creation. Already had the forming hand of Jehovah been six days employed in giving form, and life, and beauty, to the world. For wise purposes towards man, He had already provided various means for the division of time. The succession of day and night was effected by the earth's motion on its axis; the moon's revolutions round the earth, distinguish time into months; and by the earth's motion round the sun, the annual changes of season are produced. But, besides these divisions of time, so effected, the Creator has, by Sabbatic rest, established yet another, which no sensible change indicates, but the observance of which requires an act of faith. To this we now refer. "And God saw every thing that He had made, and behold it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the hosts of them. And on the *seventh day* God ended His work which He had made; * and He rested on the seventh day from all His work which He had made. And God *blessed* the seventh day, and sanctified it; *because* that in it He had rested from all His work, which God created and made." Gen. 1: 31; 2: 1—3.

The record of the Sabbath thus occupies an early place in the Book of God. It is the very first of religious ordinances, its institution being coeval with the history of the world's existence and our own; and it has, in the time and manner of its appointment, a stamp of universality commensurate with the present features of both. After all the inanimate parts of creation had received their forms, and the irrational tribes their being, on the sixth day, man, the noblest work of the Creator, made in His own image, was created, and received the delegated authority of his God, for entire dominion. On the day succeeding, God rested in complacency and delight in His work; and this, the day of His own rest, He blessed and sanctified, as a day of weekly rest to His newly-formed creature, man.

We are therefore led at once, by the inspired statement, to a consideration of the objects divinely contemplated by the Sabbath. The *reason* of its appointment is, *because* that in it *He had rested* from all his work. "God saw every thing that He had made, and behold it was very good." It was a scene over which "the morning stars sang together, and all the sons of God shouted for joy." Earth, sea, and sky, teem with the wonders and with the bounties of the Almighty, produced by His all-quickening word. The herbs and trees of the field, with all their varieties of foliage, of flower, and of fruit, gratify the eye and the taste. Not only have the herbs and trees a present value of ornament and use, but have had each given to it, its respective seed, productive of its individual species, all having impressed upon them their power of propagation for the after continuation of their species.†

The beasts of the field roam undisturbed, and at large, in the pastures of their great Creator's wide domain. And while the earth waves with the luxuriance of plenty, the air is joyous with the choir of feathered songsters. Arrayed in their beauty, these fowls of the air, of diversified plumage, with expanding wing, at pleasure, flitting in regions more peculiarly their own, skimming earth's surface, or soaring aloft, are still obedient to the instinct implanted by the all-wise Creator, and without reluctance, own supremacy to man, to whom dominion had been assigned.

The flowing stream and the rolling ocean are stored with their myriads of finny inhabitants. And not only does the ocean itself teem with life, but the bed and caverns of the deep are replete with the wonders of Almighty power, wisdom, and love. The very bowels of the earth inclose most precious minerals, adapted alike to please and profit him who is called to praise the Lord for His wonderful works done unto the children of men.

Powers are impressed upon matter, and knowledge is communicated to man of the laws by which all things are regulated, enabling him, by availing himself of these, and working in harmony with the law of his Lord, to effect the most astonishing results. All the achievements of science are but the fruit of walking in the footsteps of Jehovah; and profitably may we look into the ascertained truths of astronomy, mechanics, chemistry, and natural philosophy, with reference to the wisdom, the order, and the grace, of Him whose work and rest the Sabbath commemorates.

With love to his Lord, and attention to His work, Adam could both perceive much of Heaven's productions as various as they are, yet many of them passing almost imperceptibly into each other, and he could admire the beautiful and harmonious operation which pervades the whole. He would also discover in all around him, a mutual dependence of the several parts upon each other, while the whole were tending to one important end. He would trace, through the various departments of creation, the hand of wisdom which guides the vast machine of universal nature—which at the first gave motion to its wheels, and which evolves from many apparantly opposite principles and conflicting powers, a structure of the most exquisite beauty and utility.

There is in creation that which is adapted to the gratification of all our senses, furnished of God for that end. In the exuberance of His loving kindness, the Creator having made liberal provision of food for man and beast—giving them "every herb bearing seed upon the face of all the earth, and every tree, in which there is the fruit of a tree yielding seed"—all nature smiled in its loveliness. Every herb, every tree, was perfect of its kind; and already the beauty and the fragrance of the flower, and the mellowness of the fruit, in all their diversified orders, with the teeming myriads of living creatures, each in possession of that happiness which they were severally capable of enjoying, may have arrested the eye, and affected the sense, and filled with gladness the heart of him to whom in love the whole were given. All earth's features of interest to the eye of intelligence, rising from its mildest to its most majestic forms, spoke of the presence and Godhead of Jehovah—and all creation's million voices, from the mutest to the loudest of them all, may have been heard with admiration and delight by the yet sinless and highly-gifted immortal, reflecting brightly his Maker's image, brought last upon the scene, and placed there as Lord over it all under Him.

And besides and beyond all of beauty and magnificence that immediately met the eye of Adam, as it roamed over creation's wonders, there were worlds upon worlds, and systems upon systems, too distant for even his undimmed eye to discover; and myriads upon myriads of creatures, all instinct with life, within his own immediate range, too minute for the unaided eye to perceive, yet in their diminutive mechanism for maintaining and enjoying life, lay evidence of highest character of infinite power, wisdom, and goodness, when perceived. And the wonders which are revealed to us only by the aid of telescope and microscope, were fully seen, and duly appreciated by their great Creator, and the commemoration of their creation is all embraced in the sabbatic rest.

For, whatever may be the effect on the heart of man, there was one eye of infinite intelligence, and one heart of infinite beneficence, whose interest and whose joy, deeply felt, were not to pass unexpressed. "*God* saw every thing that He had made, and behold it was *very good*;" and a memorial of Him as the Creator, and of this His creation, was now to be established, that not only Adam and his wife, but that all their descendants, less near to the time, though not less near to the realities and wonders of creation, as they were not less dependent upon the love and tenderness of the Creator, might also contemplate the wonders, and hear the sounds, and see the sights, which gave pleasure to the Lord of all, and might, from age to age, with loudest notes, join in expressions of adoration and praise.

Resting with complacent delight in His finished work, "God saw *every thing* that He had made, and behold it was very good." Nothing needed amendment or improvement. It is all worthy of its Lord; and the Sabbath which He sanctified and blessed "*because* that in it He had rested from all His work," stands forth a witness for God, against those who would deify, or give an eternity of existence unto matter. The falsehood is not only repudiated in the Scriptures, but against this atheism which has had a place in many of the forms of false philosophy, both of ancient and modern times, the Sabbath is the appointed testimony, which the people of God ought ever steadily in their practice to have exhibited.

In God's appointment of the Sabbath, there is, then, more implied than the opportunity it brings of rest to the body and refreshing for the soul—more designed than that it should be a means of promoting and cherishing faith in God, and suggesting the duty and the privilege of regularly setting apart a portion of our time for His service—and more contemplated for our race, than the advantages with which it is fraught for the re-invigoration of the corporeal and mental powers. Every man has that within him which teaches something of the duty of acknowledging the God on whom he is ever depending; and continual exhaustion reminds us of the need which the human frame has for periodical repose beyond erest of night. The Sabbath was, however, designed, with this, to serve another purpose also.

In the Sabbath, there is, then, placed in the way of men a memorial of the divine power, and wisdom, and goodness, constantly standing forth as a preservative from the false feeling of independence. Knowing God as the source of life and sustentation in all the parts of creation—arrested by the monuments of stupendous power—every where beholding the traces of infinite intelligence and love—the creature is directed to consider these as emanations of the mind of One who ever seeks the good of men, teaching him that the Almighty power and infinite wisdom which he recognizes and acknowledges, are those of a Father who wills his blessing in all things; and, specially, is he taught to perceive this in the law which enjoins the weekly suspension of his labors for the commemoration of creation work.

It is needful for the creature, however high the station he occupies in the scale of intelligence, to remember his Creator, and his unceasing dependence upon Him for all he is and for all he has. In the contemplation suggested by the regularly returning Sabbath, this is vividly set before him—for all its associations remind us of the God whose finished work it commemorates, and whose rest it imparts. As a memorial to man of the world's creation, and reminding him of its preservation and his own from week to week by the divine care, teaching him to look to that God who "giveth to all life, and breath, and all things," the Sabbath not only affords opportunity of worship, but is a fitting means of impressing the mind, and of cherishing that feeling of dependence which is our only right condition, and which will be felt all the more sensibly according to our advancement in moral purity.

Now, to man in this righteous state, the Sabbath would come not only testifying of the duty of trust in God, but calling him also into the condition of practically proving the blessedness it brings. And Adam, even had he continued in innocence, accustomed to see a connection between his own care of Eden's garden and its fertility—observant of the fact that according as the soil was tilled and the tree was pruned, in that proportion was the amount and quality of the fruit produced—all which is true, as it respects "the six working days," to those who therein see and serve the Lord, that being the ordinance of God; as it is not less true that all this is reversed as respects the seventh day, whereon it is the ordinance of God that man should rest—he was yet to be taught, in faith to resign his implements, and in sacred time entirely to commit the objects of his solicitude to the care of the Creator, having in the Sabbath a memorial of a previous time, when both soil and tree, as well as work and fruit, were alike without existence, and having also in it a reminiscence of the God by whose fiat they were brought into being.

And being thus called to trust in God, and finding the blessings of obeying the divine call to rest, and realizing the divine goodness, and the unceasing care exercised in his behalf, both through the every-day work of his hands, and the interruption of that work, might man even in moral purity have been taught more and more to yield himself without reserve unto his Maker. With a heart right with God, man's enjoyment in Him, so far from rendering him independent of the fountain of life, would only teach him to prize it more highly, and to attach proportionate value to every means by which the consciousness of this very dependence was promoted. It was, therefore, worthy of a holy God, that while yet all was in rectitude—when every thought of man was directed aright, and every day was to him a day of holiness—still to claim for himself peculiarly, as well as to bless for the creature's good, a day separated from a common to a sacred use, making it a Sabbath of blessing to the children of men.

It was also worthy of God, who, in the exercise of His creative power, had brought a world into being, to institute a day commemorative of what He had done, to testify of His finished work of creation—and it was not less becoming of a creature in the highest state of purity and blessedness, to commemorate with gladness of heart the workmanship of his Maker, and thus in sabbatic rest to point the faith of others to the fountain of purity and bliss. From the page of nature, Adam could read reflected the glory of the great Creator, and even thus be taught to give to Him the homage of his innocence—"for the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. 1: 20. Besides being fitted to cherish communion with God, the Sabbath, therefore, in its regular return, is designed to form a continual memorial of the invisible God, by whom all things were brought into being, and on whose blessed will they are ever dependent—and, it expresses to all, in suitable exercise and form, the delight which the God of the Sabbath imparts to our souls.

[To be Continued.

* As it in no way affects the subject of our present investigation, I have not deemed it necessary to notice in the text the translation of this clause adopted by many commentators, "On the seventh day God HAD ended His work," instead of "On the seventh day God ended His work," as if part of that work remained till the seventh day. Nor will I here do more than mention the statement that the Samaritan Pentateuch, which is the oldest extant copy of the book, as also the Syriac and the Septuagint versions, all render here, "On the *sixth* day God ended His work." Boothroyd adopts this form of correcting the text. By either change, the meaning of the passage would be more clearly presented, as the obvious truth of the creation's having been actually accomplished in six days, would be expressed.

† It certainly is not a little remarkable, that certain kinds of seeds, which probably have lain deeply imbedded in the earth since the flood, vegetate when brought into a condition of enjoying the united influence of heat, moisture, and air. Sufficiently interesting, though less wonderful, is the well-known fact, that wheat which may have lain entombed in Egyptian mummy swaths for thousands of years, has in our own day, when planted in the earth, germinated freely and, bearing seed, has reproduced its kind.

MORAL CONDITION OF THE WORLD.

Meetings of great interest, with reference to the condition and prospects of the moral world, were held in the Bleecker-street Church in New York, on the first Monday in January, and attended by the Secretaries of the various benevolent institutions, together with pastors and members of several churches. The following account of the meeting, we copy from one of the daily papers:—

After prayer and reading of the Scriptures by Dr. E. Mason, Rev. Dr. Armstrong presented some aspects of the world, full of encouragement to Christian philanthropists. First, the late decision of the Emperor of China, removing the obstacles to Christian efforts in that vast country, and allowing his subjects entire toleration—whereas, formerly, death was the penalty for such as preferred Christianity. In Hindostan, too, the supreme authority of the land had, the past year, repealed the old Hindoo law which made the renunciation of caste in favor of Christianity a forfeiture of all property and other privileges, and had made all educated persons (Christians as well as others) eligible to the most important offices. Dr. Armstrong alluded also to the decay of false religions generally. Budhism, professed by more than 300,000,000, was very manifestly on the wane. The King of Siam, heretofore a very devoted Budhist, eighteen months since sent a messenger to Ceylon to inquire as to the state of religion. In August last, the messenger reported to him that Budhism was falling in that country, through the influence of the same kind of Missionaries that introduced the arts of civilization. On hearing this, such was the King's regard, and that of his family, for these improvements, that a brother of his, a Priest, voluntarily offered to build a seminary for the Missionaries, on condition that they would educate some of his people also. In Calcutta, great advance was making in education, in consequence of governmental encouragement to those best trained and qualified for civil offices. In one region of Peninsular India, as appeared from a recent communication, there had been an extensive renunciation of idolatry—about 2,000 families professing devotion, henceforth, to the true and only living God. Mohammedanism, too, was on the decline. In Turkey, the centre of its power, the Sultan was encouraging education, and adopting the improvements of Christian nations. In some sections of Persia, also, the government was appointing Christian Magistrates. The movements in Germany, France, Switzerland, &c., were also presenting most favorable indications that the Gospel was to have free course, and prosper. The Jews, also, whose conversion was to be as life from the dead to the moral world, were, in many cities of the old world, looking favorably towards Christianity. A number of them were now in a course of theological education at Edinburgh; and even in New York, a spacious building had appeared the last year, bearing the inscription, "Mission-House for the Jews." He alluded, also, with great interest, to the movements for promoting general union among Christians, and to the breaking up of unscriptural alliances between Church and State—the noble example set in Scotland, and very recently in Switzerland.

Rev. Mr. Hall, Secretary of the Home Mission Society, while he deplored the general want of a revival influence from on high, in the churches, and the need of greater union in effort, said that external prospects, in general, were very encouraging at home, as well as in distant lands. He had recently traveled 4,000 miles at the West, and was cheered to see how much was done and doing. The impression seemed deepening, that 'righteousness exalteth a nation.' True religion might be said to have gained the day; and if we were persevering in duty, the nation was safe. He showed, in affecting colors, how very different would have been the aspects of the West, and the prospects of the whole country, had the Home Missionary efforts, and other great benevolent operations for the West, so vigorously commenced about 20 years since, been all delayed to this time! And from past success he derived encouragement to new zeal and effort, and to fervent supplication for Almighty aid.

Rev. Dr. Adams said he was highly gratified with the encouraging aspects that had been presented. "We are saved by hope." And we are authorized to expect far more copious blessings from on high. This was in accordance with the analogy of nature and Providence, as well as Revelation. Great movements were seen in all departments of life, and they were to be looked for in humble faith and prayer, in reference to the kingdom of peace, which is to bless the whole earth, as well as to exalt our nation.

Very interesting addresses were made in the afternoon by Rev. Messrs. Reid and Thompson, and all present must have been impressed with the thought, that a great and sublime work is in rapid development throughout the moral world—the more sublime from the reflection, that the more than electric power which moves and directs the whole machinery, has its source in the highest Heaven.

BETHANY.

Bethany was a favorite resort of mine; the affecting history of Lazarus was especially impressed on my heart, now that I was in the vicinity where the transaction took place. It is at present a wretched Arab village, situated about a mile and a quarter from Jerusalem. The course I generally pursued in my visits to it from the Latin convent, where I resided, was by the Via Dolorosa, and through the gate of St. Stephen on the east side of the city, over the brook Kedron, ascending the Mount of Olives by the same road which David went up when cursed by Shimei—this leads by the garden of Gethsemane, and the tomb of the blessed virgin crossed the place of our Saviour's ascension, and, on the descent on the other side of the Mount of Olives, entered the village of Bethany amidst the barking of ugly hyæna-like dogs, which are an abundant nuisance in Syria and Turkey, whilst at the same time assailed by children screeching "Hadjee Baugh-sheese." In a lane as you enter the village from the Jerusalem side, a lonely and neglected spot, the tomb of Lazarus is shown. A doorway of masonry covering the face of the rocky cavern. The original orifice may still be discerned against which the stone was laid. The cave is very deep, and at present is descended by a numerous flight of steps. St. John well expresses it when he says, "Jesus cried with a loud voice, Lazarus come forth." Farther on, in this most melancholy looking village, is a wretched little mosque, which I would suppose to be the site of the house occupied by Mary and Martha; though there are two large gable-ends of a once respectable-looking edifice, which are pointed out as having been their residence. This village of Bethany, the favorite resting-place of our blessed Saviour, I constantly resorted to every week whilst in Jerusalem. The never-to-be-forgotten circumstance of the resurrection of Lazarus, and the manner in which St. John describes it, together with its being the district from whence our Lord ascended, so interested my affections, that, in my walks about the city, my footsteps always tended hither. From the Bethany side of the Mount of Olives there is a fine view of the Dead Sea, over which hang the dark blue mountains of Moab. One would suppose he could just drop down from Bethany, and in an evening's walk reach the Dead Sea; yet it is twenty-two miles distant: the intervening desert is arid and desolate in the extreme, and, moreover, still considered dangerous from predatory Arabs. In the time of Lot, part of the vale, now a desert, was called Siddim, or Chalk, and this is still manifest where the chalky district commences on that side of the Mount of Olives which verges towards the desert of the Dead Sea. Sometimes I returned from Bethany to Jerusalem by the low road, round the Mount of Olives, through the village of Siloam, crossing the valley of Jehoshaphat, and so entering the city near the spot where our Lord instituted the last Supper, which is on Mount Sion.—*Burton's Voyage.*

THE POWER OF KINDNESS.—Fenelon was a Roman Catholic, and Archbishop of Cambria, in France. He was a man of the finest feelings, of the greatest benevolence, and he uniformly practiced the law, "overcome evil with good." He was kind and affable to the lowly, mild and courteous to the ignorant, philanthropic to the miserable, and ever gentle both to friend and foe. The consequence was, that he won all hearts. His diocese was often the theatre of war—but the English, Germans, and Dutch, even surpassed the inhabitants of Cambria in their love and veneration for him. At such times, he gathered the wretched into his residence and entertained them; for his known goodness had surrounded him with a power which even contending armies could not resist; and the consequence was, that his dwellings were safe, even when towns and villages were lying in smoking ruins around him. The following is an instance of his kindness: He observed one day, that a peasant, who had been driven from his home, and to whom Fenelon had given shelter, ate nothing. He inquired the reason. "Alas! my lord," said the poor man, "in making my escape from my cottage, I had not time to bring off my cow, which was the support of my family. The enemy will drive her away, and I shall never find another so good." Fenelon, availing himself of his privilege of safe conduct, immediately set out, accompanied by a single servant, and drove her back himself to the peasant. By thus walking according to the law of overcoming evil with good, he gained the affection of all. The peasantry loved him as their father—and, long after his death, their tears would flow when they said, "There is the chair on which our good Archbishop used to sit in the midst of us; we shall see him no more." What a crown of unfading glory the law of love gave man. [Montgomery.

SACREDNESS OF TEARS.—There is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, and of unspeakable love. Oh! speak not harshly of the stricken one—weeping in silence! Break not the deep solemnity by rude laughter, or intrusive footsteps. Scoff not if the stern heart of manhood is sometimes melted to tears of sympathy—they are what help to elevate him above the brute. I love to see tears of affection. There are painful tokens, but still most holy. They is pleasure in tears—an awful pleasure! If there were none on earth to shed a tear for me, I should be loth to live; and if no one might weep over my grave, I could never die in peace.

The Sabbath Recorder.

New York, January 15, 1846.

SUNDAY LEGISLATION UNCONSTITUTIONAL—NO. 4.

In the late Philadelphia Convention for promoting the "*proper observance of the Christian Sabbath,*" it was a disputed question as to what character the Convention ought to assume;—some affirming that they were there as Christian men, and the representatives of Christian societies; and the majority declaring by vote, that they considered themselves only as a civil, and not as an ecclesiastical body. But if we consider the facts of the case, it will appear plainly, that the minority were right in what they affirmed on this point, and the majority wrong in the *pretense* which they made. The meeting was called by a religious society—the Philadelphia Sabbath Association. It was called for a professedly religious object; for the preamble of the report of the business committee, which was adopted by the Convention, says it was "to promote the proper observance of the Christian Sabbath." It was composed of professedly Christian men; for they declared by vote, that "We believe a faithful observance of the Lord's day . . . . . is obedience to the com- [illegible] they were an ecclesiastical body or not, that they were organized and acting as a *religious body,* and for a religious object. They were the representatives of a religious party, seeking to control the civil power of the State to establish and enforce a tenet exclusively religious, and that at the expense of the rights of another religious party; which is contrary to the Constitution of the State of Pennsylvania.

By referring to the published report of that meeting, it will be seen that the resolutions reported by the business committee, although all entertained by the meeting, were not all carried through—the third and fourth resolutions being abandoned after considerable debate, but abandoned, as it would appear from the speeches made on the occasion, on the ground that the law of 1794 would be sufficient to cover all the objects of the friends of the *Christian Sabbath,* if *properly enforced,* without further application to the Legislature; that is, to compel the religious observance of the first day by the prosecution of those who shall perform any secular labor on that day! This movement was effected after a lengthy discussion of nearly two days continuance, by Dr. Durbin's introducing a resolution, which was finally adopted as a substitute for the third and fourth resolutions. This resolution advises application to the Legislature for an Act, merely "to relieve canal and railroad companies from penalties for not performing certain acts on the *Sabbath day.*" This, of itself, would be unobjectionable; nay, it would be commendable; because every individual and every chartered company ought to be left perfectly free to observe any day of the week which he or they may conscientiously believe to be sacred unto God. But as the case now stands, it is to be regarded as a mere compromise of measures to attain a favorite object; it is an endeavor to remove a legislative obstacle to the universal enforcement of the unrepealed law of 1794. It is not for the sake of relieving the burdened consciences of men earnestly desirous of observing the *Lord's day,* but under legal compulsion to violate it. There are no such men in Pennsylvania. It is optional with every man whether he will enter or continue in a situation or office in which he must necessarily violate any religious obligation. Dr. Durbin's resolution is a manœuvre to draw the Legislature into a position, in which a certain religious party can say to the civil authorities, "Now you must enforce the law of 1794." And the boatmen and railroad men, travelers and laborers, with conscience or no conscience upon the subject, must lay by their occupations upon that day to please those who are determined to enforce submission, willing or unwilling, to a favorite dogma, despite the Constitution of the State, and the rights of others of their fellow citizens. It is understood, that certain men have made a vow that they will never cease to agitate the subject until this favorite object is accomplished! But let them look to it; there were once forty men who made a vow that they would never eat until they had killed Paul, yet Paul escaped their hands.

The law of 1794 inflicts a penalty of four dollars for every offence against Sunday-keeping, (or rather Sunday-keepers,) to be levied upon the goods and chattles of the offender; and in default thereof, imprisonment for one week; and says, there is no exception in favor of Jews or Seventh-day Baptists. No law could be framed more palpably contradictory to the Constitution of Pennsylvania, or more flagrantly opposed to the rights of conscience; and yet Judge Parsons and a large number of the clergy of Philadelphia are moving heaven and earth to have this law enforced! What do they mean? Have they excluded Jews and Seventh-day Baptists from their category of humanity? If *they* have, their Creator has not, nor has the Constitution, nor the people of Pennsylvania. Whatever has been done in past ages, it is not possible *now* for all the parsons in Philadelphia long to withhold the just rights of a peaceable, upright and injured class of citizens. Things were often done in times past, when people who were most interested in them knew not of it; but there is now a vigilant press to guard the rights of an injured people, and guarded they will be.

The law of 1794 is as plainly unconstitutional as it is possible for an act to be. The Constitution says, "No human authority can in any case whatever control or interfere with the rights of conscience." Yet the law above-named seeks to interfere with and control the consciences of all those citizens who religiously observe the seventh day of the week. It says, contrary to their consciences, "You shall religiously observe the first day of the week, notwithstanding you have religiously observed the seventh day, and believe that your Creator has authorized you to secularize the first day, as the five following days of the week, by his holy law." To compel a people to *do* that which is contrary to their consciences, is as arbitrary as to forbid them to do what they feel in conscience bound to perform. It is a poor apology for liberty, to tell the people of Pennsylvania, you may keep the seventh day, if you compel them, contrary to their conscientious belief, to keep also the first day.

It would be more tolerable, if this compulsion were exercised for state purposes; but it is the more odious and flagrant, because it is done to establish the religious tenets of a religious party. That party may be the majority in the State; but if it were ninety-nine-hundredths of the people of the State, it could not affect the constitutionality of the statute. The Constitution says, "NO preference shall be given by law to ANY religious establishments or modes of worship." What is the religious observance of Sunday but a mode of [illegible] It is a religious institution, and said to be instituted and observed in honor of the resurrection of the Saviour of mankind. For what purpose does the statute enforce it? Is it a civil or a religious object? Religious, doubtless. It may have some bearing upon the welfare of civil society; but so has every other institution of religion, and notwithstanding this, it is as exclusively a religious institution, a mode of worship, as is the observance of the Lord's Supper. In past ages, and in other countries, it has been so regarded; and the code which compelled the one compelled the other; and under the Constitution of Pennsylvania, it would be as consistent to compel this as that.

Judge Banks, in court at Easton, when commenting upon the religious rights of the people of Pennsylvania, said respecting this section of the Constitution—"This provision places the rights of conscience above the reach of human authority. It can exercise no power over this right. It cannot control, and indeed cannot interfere with it. The authority of the Executive branch of the government cannot do it. They cannot do it singly, nor can they by their united authority do it. And why? Because their authority is human, and incompetent to perform any such purpose. It is declared incompetent, not in particular cases, but it is declared that it cannot be done in any case whatever."

If Judge Banks' opinion be correct—(and it is a common-sense one)—then the efforts of all the Sabbath Associations in Pennsylvania will be in vain to enforce the law of 1794, although it be not repealed; for this declares that all the authority in the State is incompetent to interfere with the rights of conscience. Yet to compel a Seventh-day Baptist to religiously observe the first day, is to interfere with the rights of conscience; for he believes that the God who sanctified the seventh day, secularized the first day, and that to put this in the place of that, is an offence against his holy law. With Judge Banks' view of the meaning of the Constitution, it would be impossible for any unbiased court to convict an intelligent Seventh-day Baptist of offence against the first day, commonly called Sunday. If he made a proper representation of his case, he must be acquitted, because the Constitution, which the courts are sworn to defend, declares that no human authority whatever is competent to intefere with his conscientious refusal to observe that day. Every man has a constitutional right to omit to do what his conscience forbids, as really as he has to do what his conscience obliges him to perform, provided it is not prejudicial to the just rights of others. Now the non-observance of Sunday by one citizen is in no way prejudicial to the just rights of another citizen; because the non-observance of it by one does not hinder or incapacitate the other for its observance. People attend church on every day of the week, when all mechanical and manufacturing operations are in full clangor; and the observers of the seventh day keep it as a holy day, while the multitude of their follow citizens are in full pursuit of their common avocations. Let these views of the matter be widely disseminated, and the law of 1794 must become inoperative upon all conscientious observers of the seventh day as the Sabbath. Let them hereafter assert their constitutional rights with all the confidence of upright and just men, and they must be awarded them.

We would not, however, throw a single doubt upon the justice of the Legislature of Pennsylvania. Let the subject be fairly and respectfully laid before them, and whether they repeal the law or not, they will unquestionably pass a law to exempt Seventh-day Baptists from the penalties of the statute for Sunday-keeping, and protect them from suits at law, and civil and military service, on the seventh day of the week which they observe as the Sabbath. A more peaceable or upright class of citizens is not to be found in the State, and their rights will be respected where they are suitably represented.

Pennsylvania has as just and liberal a Constitution as any State in the Union, and she cannot afford to have it disregarded for the gratification of any religious party whatever. She has a fair name for religious freedom. From her commencement, rarely has her soil been polluted by religious persecution; and she may not suffer it to rage against the Sieben Tæger, whose fathers nursed and fed the dying patriot who was wounded and fell in defense of his country's freedom.

Although there may be but little sympathy with the religious peculiarities of those who observe the seventh day, they will find many advocates of equal rights, who will favor their cause so soon as it is fairly presented. We trust, therefore, that they will make a general and vigorous movement to effect this just purpose, and that all other Seventh-day Baptists in the State will unite with them in a respectful application to the Legislature during the present winter.

S. D.

DEACONS WANTED FOR THE WEST.

The duty of ministers of the Gospel to cast their eyes over the waste places of the West, and in some cases to make great personal sacrifices for the purpose of cultivating them, is generally acknowledged. Yet there is another class of religious men, equally needed, and who might be equally useful, concerning whom the same obligation is not near as widely felt. We refer to such pious and discreet brethren as are qualified to fill the office of deacon. It is well known, that comparatively few men of this stamp are found in the far West, while some of those who are qualified for the station by education and experience, are so completely secularized in mind and habits as to render them quite unavailing. The consequence is, that the responsibilities and duties usually devolved upon deacons, are either wholly neglected, or are transferred to the minister, who is thus compelled to neglect his pastoral duties, or submit to an amount of labor which is ruinous to his mental and physical health. It is impossible to estimate the good which might be accomplished in that new country by a supply of men, with such business habits as would qualify them to take charge of the temporal interests of the churches, and such spiritual graces as would fit them to superintend the Sabbath-Schools, Bible-Classes, and benevolent operations of the day. They would greatly augment the usefulness of the ministry, and might each become a nucleus around which to gather the elements of a wide-spread and salutary moral influence. Let some of the "good men and true" who throng the eastern churches, and whose dissatisfaction with their present situation leads them to contemplate radical changes, lay these considerations to heart, and in making their changes inquire not only where their personal interests will be best secured, but also where they can do most to build up the waste places of Zion. If they would act upon this plan, a pressing want would be supplied, and their own true interests in the highest degree promoted.

The Church in Richland, N. Y.—We are glad to learn, that this little church, which was organized about a year ago, mostly of persons who had recently embraced the Sabbath, is in a prosperous condition. By a letter from their pastor, Eld. Elias Burdick, we are informed that a kind Providence has favored them with a comfortable house to worship in, which is owned by them in company with the Methodists, being occupied by one congregation on the Sabbath, and by the other on the first day. It was dedicated on the 14th of October last, by appropriate and interesting services, in which Eld. Joel Green of Watertown, and Eld. Holmes of Mexico, participated.

The Revival in Scott.—Several weeks ago we published some account of an interesting revival in the Sabbath-keeping Church at Scott, N. Y. We rejoice to learn, by a letter from Bro. Luke P. Babcock, that the work continues, and increases in interest. There has never been a time of deeper feeling, or a more encouraging state of things in the church. Thirty-four persons had been baptized when the account which we published was written; twenty-seven have since been baptized; making sixty-one in all to whom the ordinance has been administered.

System in Giving.—The following paragraph was evidently written by a man of experience and observation. We wish its thoughts could be indelibly impressed upon the mind of every member of our churches. Then would there be less occasion for missionaries at home, and no difficulty in supporting them abroad. Read it carefully, and answer to yourself candidly, whether you are justly chargeable with neglecting the duty of which it speaks:—

"The duty neglected in a great many cases is to teach young churches to adopt a regular system in their operations. I have seen this duty neglected more than almost any other. It should not be so. If there is a small church of twenty-five members, collected in a new country, where none are rich, and all find enough to do to live and meet their wants, even here the members of the small and poor church should be taught to pay as freely and as regularly for the support of the public worship of God, as they do to support their families, improve their farms, or erect their buildings. If they are not taught this when poor and few, they will not attend to it when they become numerous and rich; and then an awful blight will come over a covetous church. If a young and poor church do all these things systematically and punctually, as far as they are able, and increase their contributions as their wealth increases, those who unite with them will imbibe the same spirit, and pursue the same course, and that church will prosper. To teach and preach these things, is the minister's duty."

Marriage Extraordinary.—The two somewhat noted anti-slavery lecturers, Stephen S. Foster and Abby Kelly, were joined together in "the bands of holy matrimony," at New Brighton, Pa., on the 21st ult.

"Sabbath Convention."—We see it stated in some of the papers, that the clergy of Alabama have called a Sabbath Convention to be held in Mobile on the 26th of February next.

THE DE RUYTER INSTITUTE.

Alfred, Jan. 6, 1846.

To the Editor of the Sabbath Recorder:—

I send you the following communication from the Rev. James R. Irish to me, as Agent of the Stockholders of the De Ruyter Institute. Will you please give the same a place in your paper?

It may be proper here to say, that the De Ruyter Institute having been sold a year ago last July for its debts, it has since been redeemed by a number of the members of our denomination; and as the result of their liberality, is about to be re-opened for the instruction of our youth, with the prayer and hope, that it may yet subserve the great end for which it was first erected.

Something farther may be looked for on this subject before many weeks.

Respectfully, Lucius Crandall.

West Genesee, Jan. 4, 1846.

Bro. Crandall—Agreeably with your request, I take the earliest opportunity to forward to you an answer to your proposition in behalf of the Stockholders of the De Ruyter Institute, for me to engage as Principal of the same.

Though I have reason to fear that I am unequal to so responsible a charge, yet I am impelled by considerations which you have urged, and such as are suggested to my own mind, to devote myself to the work. I do this with a confident expectation, that the undertaking will be seconded by the united co-operation of the denomination in that vicinity, and others interested in the prosperity of De Ruyter Institute.

I am happy also to inform you, that brother Gurdon Evans will join me as a co-laborer in the charge. A Preceptress is not yet engaged, but we hope to secure one that will be qualified to redeem all reasonable expectations in relation to that department.

You may then say to the Stockholders and Patrons of the Institution that, by Divine permission, we will be in readiness to wait on them and their youth as early as may be most expedient for a spring term.

Yours in the Gospel,

Jas. R. Irish.

German Jews and the Sabbath.—A paragraph has appeared in several papers, stating in effect, that a considerable number of the Jews in Germany have abandoned their Sabbath, and determined to have service performed in the Synagogue on Sunday. An Israelitish correspondent of one of these papers speaks of the subject as follows:—

"I perceive that you have made an extract from an exchange paper, setting forth that the Jews in Germany had substituted Sunday for Saturday, as their Sabbath. A few in Frankfort, anxious to accommodate themselves to the business facilities of Saturday, have made that change, but not the Jews in all Germany. There is no human power which can change the laws and ordinances of God, and every sensible and true Christian will admit that Saturday is the Sabbath of the Lord, as laid down in the commandments, and Sunday is the Sabbath by adoption—the Sabbath of the Christian Church. When the Jews give up keeping the seventh day, they surrender the great pillar of their faith, and none will regret it more than true Christians. I have no belief that it ever will be abandoned."

Taking Newspapers.—Many persons speak of taking newspapers just as though they really thought the money expended for them was so much given outright to the object for which the paper was established. We think differently, and should heartily recommend the discontinuance of any paper which does not furnish to every subscriber, in the course of a year, sufficient valuable matter to repay his subscription fourfold. There are but few papers which will not do this. Only comply with the following directions of a cotemporary, and you will in the end find it so:—

"Every one who takes a weekly newspaper, (and some one in every family ought to take such a paper,) should carefully preserve its successive numbers, and every two or three years get them bound. Every man who does this, leaves a valuable book to his children, who will respect his memory and value the bequest more than ten times its cost. A volume of newspapers sixty years old, would now sell at more than cost any where. A newspaper is the very best history of the times which can be found; and after a long lapse of time they are resorted to by scholars snd antiquarians, with great interest."

Missionary Meetings.—A series of thirteen missionary meetings were recently held in different Baptist churches of Philadelphia, which were attended by the returned missionaries, Messrs, Judson, Kincaid, and Abbott. They resulted in securing collections and subscriptions to the amount of fourteen thousand two hundred dollars.

The Christian Parlor Magazine for January contains its usual variety of religious and literary matter, with a fine plate of "Smyrna (Asia Minor) from the Harbor." Those who think that Magazines, to be tasteful, must be filled with light reading and useless trash, should examine this. Darius Mead, 141 Nassau street.

The Mothers' Magazine, published at the same office, and edited by Mrs. A. G. Whittlesey, Rev. D. Mead, and Rev. D. Clark, contains many articles well adapted to the class of persons for whom they are designed.

No. 2 of The Pulpit, a Monthly Publication, containing Sermons, Sketches and Plans of Sermons, from living ministers, with other miscellaneous matter, has just been issued by O. Scott, from No. 5 Spruce street.

The Jewish Chronicle for this month has full reports from the missionaries of the principal Societies for promoting Christianity among the Jews. Published at No. 23 Nassau street.

Cassius M. Clay, of Ky., addressed a very large and respectable concourse of the citizens of New York at the Broadway Tabernacle on Monday evening last. He was introduced to the audience by Horace Greeley, Esq., with a few words of allusion to his past history and present attitude, after which he spoke for about two hours in behalf of the policy, necessity, and justice of emancipating all who are held in bondage except for their own crimes. His address was warm and fervent, and in some parts eloquent. It was received with enthusiastic cheers by the largest audience ever crowded together in the Tabernacle.

DOINGS IN CONGRESS.

The Senate seems to have but little public business before it at present, and therefore spends most of its time in executive sessions. Nothing of general interest was done last week.

In the House of Representatives there was a warm discussion about Oregon, which occupied a part of every day last week. It commenced on Monday, when Mr. C. J. Ingersoll, Chairman of the Committee on Foreign Relations, reported a resolution advising the President to give notice to Great Britain of the termination of the Joint Commercial Occupation, which he moved to make the special order of the day for the first Monday of February. Mr. Davis of Ky., also read a minority report, declaring that the House has nothing to do with the business, but that the subject is a proper one for the action of the President and the treaty majority of the Senate. Mr. Adams of Mass., Mr. Giddings of Ohio, and several other distinguished Representatives, spoke in favor of giving the notice. Mr. Rhett of S. C., was one of the warmest opposers of it. The notice seems to be regarded as necessarily leading to a war, and various mercenary motives are charged upon those who are in favor of it. Some western men are charged with favoring it for the purpose securing the election of a western President in 1848. Some northern men are charged with favoring it for the purpose of having a war which will give the slaveholders trouble, etc. etc. The subject was under discussion when the House adjourned on Saturday.

Several notices were given of bills to be introduced, among which was one for the prospective abolition of Slavery in the District of Columbia, another to grant every white man, who may be willing to work it, 160 acres of the public land. Mr. McConnell, of Ala., moved a series of resolutions for the annexation of Ireland to this country!

NEW YORK LEGISLATURE.

The Legislature of New York convened at the capitol in Albany on Tuesday the 6th inst. In the Assembly, Wm. E. Crain, of Herkimer, was chosen Speaker; Wm. W. Dean, of Otsego, Clerk; S. S. Wood, of Westchester, Sergeant-at-Arms; and H. G. Pope, of St. Lawrence, Doorkeeper.

After the usual formalities, the Governor's Message was received, read, and ordered to be printed. It is a lengthy document, which most of our readers in the State of New York will probably receive through some other medium, and will not therefore thank us to publish. The Governor gives a cheering account of the state of Common School Education, and of the various philanthropic institutions, and represents the past year as having been one of very great prosperity in nearly every respect.

In the Assembly, on Wednesday, several notices were given of intention to introduce bills, which indicate that the Legislature will have *no* lack of business for the winter. Among these notices of intention to introduce bills, was one by Mr. Collins, of Allegany County, to amend the Act of 1839 relative to the Seventh-day Baptists. We are glad to see that this subject is brought up at so early a period in the session; and we are assured by those acquainted with Mr. Collins, that he will spare no effort to secure that attention for his bill which the subject of it deserves.

On Wednesday resolutions were introduced in the Assembly, and unanimously adopted, approving the present low rates of Postage, and instructing the Senators and Representatives of the State in Congress, to use their best endeavors to prevent an increase.

The Anti-Rent discussion has commenced in earnest, and bids fair to occupy a prominent place this winter.

Jewish Worship in Algeria.—The Moniteur publishes a royal ordinance dated the 9th ult., instituting an Israelite consistory at Algiers, and two provincial consistories at Oran and Constantine. The authority of the first is to extend over all the French possessions in the North of Africa, and that of the latter is to be confined to their respective provinces. The Algerian consistory is to be composed of four lay members and a great rabbi, and each of the provincial consistories of three lay members and a rabbi. The lay members of the former, directly appointed by the King, are to retain their functions during four years, and those of the latter during three. The salaries of the great rabbi and the provincial rabbis, as well as the cost of the administration, are to be paid by the State. The members of the consistories, on the day of their installation, are to take the following oath: "Before the Almighty God, creator of heaven and earth, who forbids His name to be taken in vain, and punishes perjury, I swear fidelity to the King of the French, obedience to the laws, ordinances and regulations published, or which shall hereafter be published, by his Government." The duties of the consistories are, to maintain order in the interior of the synagogues, to prevent the formation of private religious meetings without a special license, to appoint the ministers and other agents of the temple, particularly the schohets; to attend to families sending their children to the the asylums and schools; to encourage Israelites to exercise useful professions, and to devote themselves in particular to tillage, &c.

General Intelligence.

LATER FROM SIERRA LEONE.—We have received advices from Sierra Leone to the 30th August, and the information in regard to the slave trade is very interesting. It appears from a list published, that during the period between the 1st of April, 1844, to the 17th of May, 1845, sixty vessels were captured, on board of which nearly 5000 slaves were found; five of these vessels were destroyed and the remainder condemned.

Among the slavers captured was the "Africano." At the time it was taken there were 589, of which number 28 died on her passage to Freetown, and on the first night of her arrival there, thirty men were hurried into eternity. It appeared that there were two distinct tribes among the negroes, and during the night they commenced quarrelling, and being mutually exasperated commenced beating each other with billets of wood, and whenever opportunity offered, strangling each other. The next morning thirty were found dead, and within two days after five more died. Five hundred and twenty-four were at length landed, and the Watchman says:

An eye witness informs us that the poor creatures were so thirsty that they drank the water out of the ends of old canoes, which were hauled up on the beach, surrounded them like so many hounds after a hard chase, each pushing the other for a drop of water. On reaching the African yard, they were supplied with water which they drank out of mess-tuns with avidity. There was no Slave Deck on board of this vessel, and several of the poor creatures got jammed between the casks and were severely bruised; these casks formed their beds to lie upon.

The officer of the Navy, who brought the "Africano," stated that the towns of Lagos, on the slave coast, have been completely destroyed. A Chief, who was banished from Lagos by the King about three years ago, returned in July last, with a force of ten thousand men, drove out the reigning King and his people, and took possession of the rivers and town of Onee. It is said that in the contest upwards of five thousand persons were slain, and during several nights, the glare of burning towns illuminated the air for miles around.

REV. DOCTOR MACLAY.—It gives us pleasure to inform the numerous friends of this venerable and respected clergyman, who have been for the last few days in painful anxiety as to his fate, that he is one of those who escaped with life from the wreck of the steamer Belle Zane, which was overturned by striking on a snag in the Mississippi on the 18th of December, with 90 souls on board, 40 of whom are supposed to have perished.

Dr. Maclay, who was in bed when the boat struck, jumped from his berth and waded across the cabin, breast deep in water, and with only his night clothes on. He with others floated upon the hurrican deck for more than four hours, during one of the coldest nights of the season.

Several of the passengers were so badly frozen as to render their limbs useless, and Robert Burns, of Newport. R. I., was frozen to death after reaching the shore. Incredible as it may appear, Dr. Maclay, although at the age of 69, and exposed to the terrors of such a night, from his vigorous constitution and wonderful powers of endurance, escaped with trifling injury.

A NEW WAR INSTRUMENT.—A Mr. McDowling, manufacturer of Surveyor's and Nautical instruments at Newark, N. J., has, according to the Eagle, invented a very formidable missile, to be used in war, for the destruction of vessels, armies, &c. It consists of a conbustible *dart and ball, to* be thrown together or separate. It may be so constructed as to suit the bore of a *cannon* or musket, and can be discharged from either, or thrown by hand. When the dart strikes an object, both explode, causing destruction in every direction. It may be made sufficiently powerful to destroy a vessel of war at the distance of two miles.

A PROFESSOR OF PHRENOLOGY.—Dr. Weir, physician to the Infirmary of Glasgow, has at length been appointed in a chartered University. The Andersonian University of that city has a royal charter. Twelve hundred students, four hundred of whom are medical students, are on the books, and it enjoys all the privileges of the more ancient Universities. This is the first University in Europe that has established a chair expressly for Phrenology. It is expected that Heidelberg will be the next example.

SMALL POX IN PHILADELPHIA.—About one hundred deaths from small-pox in four weeks have been reported in this city, and cases cured variously estimated from six to ten thousand. One fact related to me by a merchant here, is worthy of note. He was suddenly taken very sick with the small-pox; but none of his family took it, although his children had not been vaccinated, and were allowed to come in his room, and the smaller one on his bed. The preventive was a thorough ventilation of his house and room every day, and a slow fire in his room and under his bed of tarred rope, which killed the contagious effect of the disease. From which he argues that by perfect cleanliness, the spread of that disease to any alarming extent would be prevented.

A COLORED COLONY.—The Detroit Daily Advertiser states that a project is on foot to establish a colony or community of the colored people on the State or government lands north of the Grand River in Michigan. An agent from Xenja, Ohio, has been out to look at the country and make a report to his brethren in that State. The purpose is, to buy a large tract, equal to one of the organized counties, and settle it exclusively with the colored race. They think in this way the Legislature will be forced to give them political and municipal rights and privileges. The colored people have a large and flourishing colony in Mercer county, Ohio, which has been in successful operation some years.

MELANCHOLY ACCIDENT.—On Friday last, a Mrs. Eaton, of Exeter, was found by her husband, burned almost to a cinder! Mr. Eaton had been married but twenty-four hours, and having occasion to leave his house on business, returned in about three-fourths of an hour, and found his wife, whom he had just before left in good health and spirits, in the dreadful condition above described. There is a mystery hanging over the affair which can never be unfolded. The probability, however, is that Mrs. Eaton was visited by a fit and fell forward into the fire. The funeral sermon was pronounced by Rev. E. G. Carpenter.

SPECTRAL VISION.—A gentleman of this city, known for his intelligence and enterprise, for years past has been entertained with a singular spectral visiter, whenever he enters a certain gate in front of a relative's house on Washington-st., bordering on Roxbury. He is met by a large, full-faced, florid-complexioned man, dressed in a broad-brimmed white hat. This occurs at all hours of the day. The spectre recedes from him as he advances, and near the front door is lost in air. He assures us he takes pleasure in looking his intangible visiter full in the eye—examines the color and cut of his garments, and now regards him as an old, familiar acquaintance. The gentleman is not conscious of having defective vision. It is evident that a morbid action takes place in his brain, through its connection with the optic aparatus—and that the spectre is reproduced by local causes existing at the gate, which cannot yet be explained.

[Boston Medical Journal.

ARTIFICIAL STONE.—The process by which this is made, is to pulverize the flint, granite or marble used, and to work it up into a thick paste. This paste is placed in moulds of any design; and upon being subjected to the action of an oven, the contents of the moulds become vitrified. Thus the most compact and beautiful designs in slate, granite or marble are produced, applicable alike for ornament or for substantial purposes. It withstands all atmospheric changes, and is as durable as flint.

WATER-CURE IN THE UNITED STATES.—There are now in the United States six Water-Cure establishments, or places where patients are treated more or less thoroughly according to the Hydropathic System, located as follows:

New York city, Dr. Joel Shew; Brattleboro', Vt., Dr. R. Wesselhœft; New-Lebanon, N. Y., D. Cambell; Northampton, Mass., David Ruggles; Philadelphia, Dr. Schiefferdecker; Harrison Co., Mississippi, Dr. Byrenheidt.

There are already in existence two monthly periodicals devoted mainly to the explanation and defence of the system—'The Water-Cure Journal' of this city and 'Green-Mountain Spring' at Brattleboro', Vt.; and Sylvester Graham has issued a Prospectus for a third. These facts would seem to indicate that the Water-Cure is rapidly gaining ground in this country.

COMPLIMENTARY TRIBUTE.—The King of Prussia has transmitted to Dr. Howe of Boston, a medal for "scientific merit," as a testimony of His Majesty's appreciation of Dr. H.'s services in the cause of the Institutions for the Blind, and of his method of instructing the deaf and dumb, who are also blind. The medal is of gold, of large size, and beautiful workmanship. On one side of it is Apollo in his chariot, with four horses, with the zodiac at their feet. On the reverse is the head of the present King, with the legend *Fieidr. William IV. Koenig von Preussen.* It is not a little singular that this tribute should come from the country in which Dr. Howe was imprisoned in 1830, for his interest in behalf of the Poles.

A MIRACLE.—The Editor of the French Courier, of this city, says that M. Bocchiere, a Neapolitan chemist, has discovered a healing agent of such marvellous power as to be capable of closing up wounds in arteries—even the largest of them. Two sheep were taken, at a public institution in Paris, and the corotid artery in each severed; one of them was treated in the regular way, and the other with the Bocchiere water. The first one died, but the other one was running about and eating grass within twenty minutes after the operation, and this caused the famous Lisfranc to say, "Gentlemen, here is a result which may be summed up in two words—here is life, and there is death." Other extraordonary cures, and among them that of spitting of blood, are mentioned as among its virtues. This water, the composition of which is a secret with the inventor, has in all cases to which it has been applied stopped hemorrhage within twenty minutes. It entirely heals blood vessels.

The Potato Rot, if it comes to be a permanent disease, will produce results, by far more important than a political revolution that should change every government in Europe. The Buffalo Commercial is of opinion, that, by long propagation, by tubers, the potato plant has come to its extreme old age, to be followed by dissolution. This hypothesis is not impropable. We know that fruits, after long propagation by slips and buds, run out—becoming seedless and valueless. The Buffalo Editor suggests, as a remedy, that resort be had to the original tubers, to be taken from their native soil in South America. We are not informed whether, in their wild state, they are continued in existence from year to year by tubers, or by seeds, or by both. If by tubers, they may have run their course in their native soil, and we cannot, therefore, place any more dependence on them than on our civilized and christianized Neshanocs and Pink-eyes. But if in their native clime they propagate themselves by seeds, the remedy of resorting to them for a new start in life, may prove valuable.

The native potato is found growing in the rocky cliffs on the coast of Peru, its blossoms always white.

[Toledo Blade.

AN AMERICAN AUTOGRAPH COLLECTOR.—Dr. Sprague, of Albany, the rector of the Presbyterian church in that place, is not less known as a collector of antiquities and autographs, than as an eloquent preacher. His collection of 15,000 rare pamphlets was given some time since to the Theological Library at Princeton, and his autographs would fill a very respectable private library. He has several thousand of them, among which are Calvin's, Bunyan's, a large number of European kings, and all the signers of the American "Declaration." Some time since he requested the autograph of Franklin from an ancient Professor of Natural Philosophy, of which he had possessed himself before. "Oh! you have one already," said the Professor. "No matter," replied the determined collector, "I want it for exchange—one Benny Franklin in Europe is worth two kings!" One of the daintiest compliments ever paid to a Boston printer's boy.

[Boston Transcript.

We have seen it stated that 1556 papers are publishad in the United States, and but 1891 in all the world besides.

SUMMARY.

A Woolen Factory has just been put up in Richmond, 420 by 45 feet, and four stories high. It is capable of manufacturing 2,000 yards of flannel per week, and working up 210,000 lbs. of wool per annum.

Headly, in his "Letters from Italy," states that there is a Lake near Tivoli which has the remarkable property of petrifying its own borders. It is thus gradually contracting its limits, until it bids fair to become a solid mass of stone.

Yankee enterprise seems to keep pace with the times. The brig Henry is now loading at Newburyport for the Columbia river. Dr. Watson, of Newburyport, has taken passage in her, and persons desirous of going out can learn the necessary particulars of price of passage, &c., by addressing Messrs. Cushing and Johnson, Newburyport, Mass., post paid.

The export of New York for the month of December, was as follows:

To Calcutta, tons	50 0
St. Jago,	23 0
Kingston, Jam.	42 0
Demarara,	147
Total,	1,297
Previous six months,	14,979
Total for seven months,	16,276

Mr. Vanhi has communicated to the Academy of Sciences at Paris, that he has discovered a process for rendering quicksilver so solid, that medals can be struck from it without any addition of other substances.

The botanist Gaubert, in a recent sitting of the French Academy of Sciences, attributed the remarkable mortality of the trees in the Parisian Boulevards to the nightly illumination with gas, since the trees as well as living creatures need to repose at night.

The Rochester Democrat says, that Mr. Daniel Sinclair, of Caledonia, Livingston county, N. Y., has a sheep in his possession sixteen years of age, which has never failed of shearing sixteen pounds of wool, and raising two lambs annually. The mother of this sheep was butchered in her sixteenth year, and yielded twenty pounds of tried tallow.

The editor of the Cincinnati Atlas estimates the flour in that city at the present time at 28,000 or 29,000 barrels. Of this quantity 22,000 barrels have been sold mostly on Eastern account, and are waiting shipment, leaving about 6600 barrels on sale.

The people of Alabama have decided in favor of biennial sessions of their Legislature by a majority of 50,952.

Copper 100 parts, tin 14 parts, when hardened and tempered after the manner of the ancients, will yield an edge nearly equal to that of steel.

The Ohio House of Representatives have passed resolutions, by a unanimous vote, requesting their Senators and Representatives in Congress to vote against an increase of the present rates of postage.

The Massachusetts Ploughman says, the art of engraving on glass, has considerably advanced of late in Europe, and has become as easy and complete as on copper or steel.

There are 900 different kinds of roses; pinks fifty.

The North British Review, in an article on phrenology, delivers the following judgement:—"We have been compelled, therefore, to regard phrenology as the twin-sister of animal magnetism; and, hanging phreno-mesmerism as a millstone round their necks, we willingly cast them into the sea."

The public printing at Washington is estimated to be of more pecuniary value than the office of President of the United States. From 1834 to 1840, inclusive, the printing amounted to $2,168,661, which at ten per cent., the estimated profit, would give $167,464, or $66,780 annually.

The Chinese make the sheets of their tea chest lead in the following manner:—Two men have caldrons of melted lead constantly ready; one sets beside a smooth flat stone, several feet across, with another flat stone to wield when necessary. The other man pours out a quantity of the melted lead on the stationary stone; when the moveable stone is instantly placed upon it, pressing it out into a thin sheet; they are made very rapidly.

When a young man has acquired a love of reading, and of course a healthful relish for intellectual pleasures, he has become possessed of one of the best preservatives against dissipation.

The wheel of fortune turns more capriciously than the wheel of a lottery. We perceive that a banjo player and negro singer named Neil Jamison has gone to Scotland to receive a legacy of £50,000.

There are eighteen persons now under sentence of death in the United States. All these unfortunates, according to sentence, will be executed before six months have elapsed.

A juror in one of the Philadelphia courts, was taken down by the small pox while hearing evidence.

We learn from the Colonization Journal, that Judge Leigh, the executor of John Randolph, has purchased a large tract of land in Mercer County, Ohio, on which to locate the slaves, some 300, manumitted by that remarkable man. A large quantity of land in Mercer county, comprising three or four townships, is now owned nearly altogether by colored persons.

The Warsaw Signal says: Two Catholic Priests passed through this place on Monday last, on their way to Nauvoo. Their object was to ascertain the particular nature and amount of property which the Mormons wish to dispose of to their Church, and on what terms it can be bought.

The November donations to the American Board of Foreign Missions amounted to $20,003 26. Legacies, 44,805 18. Total of donations and legacies, $64,808 44. Total of do. from August 1st to November 30th, $105,557 03.

☞ John Bromfield has presented to the Boston Athenæum the sum of $25,000, three-fourths of the income of which is to be expended in the purchase of books to replenish the Library of the Institute—the remaining fourth to be added annually to the principal.

We understand that the venerable Rev. Dr. Shepard, of Lenox, Mass. is dead. He had lived to see his three-score years and ten, and during the last year preached the fiftieth anniversary sermon of his settlement in that place. He is the last of the class of venerable divines who for so long a time were an ornament and an honor to old Berkshire.

At Lima, Iowa, a few days since, Dr. Blue, a Methodist preacher, was killed by his horse, which, becoming restive, pushed its owner, who was walking with the bridal over his arm by its side, against the hind wheel of a wagon they were passing.

At Canonsburgh, on Tuesday last, one of the buildings of Jefferson College was blown down, and now lies a mass of ruins, and the apparatus and all the other valuable property which it contained was destroyed. The loss must be very great, as the building was a valuable one. It was erected 16 years ago at a great expense.

A State Temperance Convention will be held in Harrisburgh, Pa., on the 28th inst., to which all the Temperance Associations throughout the State are to send delegates with reports, embracing the names and number of members belonging to the various associations, and other information proper to lay before the Convention.

The receipts at the Anti-Slavery Fair at Faneuil Hall, amounted to three thousand seven hundred dollars, being a thousand dollars more than the receipts on any previous occasion.

The Minister of War in Prussia, has addressed a circular to all generals holding command, stating that the king, in order to promote sobriety, has ordered that every soldier in confinement, in camp, in bivouac, who may be willing to give up his allowance of brandy, shall receive the value in money.

A hen, of the golden peasant breed, belonging to Mr. Richard Barnes, of Treals, which has been brought up a pet ever since it was a chicken, comes regularly into the house, and lays its egg on the lap of a child four years old. If the child is absent, it deposits it on the chair wherein the child is accustomed to sit. After it has laid its egg, it is indulged with a few pieces of oat cake, or wheaten bread.

In Peterboro', Madison county, 29 persons in 22 years have been licensed to sell intoxicating drinks. Five abandoned the business without any gain to themselves, but having occasioned great loss to their industrious neighbors. Twenty were still living, when the account was taken, *all drunkards*, and poor, and most of them a charge with their families upon the town. Four had died drunkards and poor.

We published a statement of the Commerce of the New York Canals for 1845, as compared with the previous year. The business of 1845 exceeded that of '44 by more than thirteen millions of dollars, and according to the best estimates the aggregate value of the property which has passed over the canals both ways, is equal to the whole amount of Imports and Exports at this Port, and only about $16,000,000 less than the entire Imports of the United States.

A negro named Thomas Thompson, who had been discharged from the State Prison at Charlestown, broke into *his old quarters* and stole therefrom sixty-four pounds of bristles and a brush, valued at $150. He scaled the outer walls by some means or other, and then broke into the shop where the bristles were kept, unperceived by the keepers or watchmen. He was taken by a watchman of the town in one of the back streets, else he might have escaped with his booty. We have often heard of people breaking out of prison, but never heard of one breaking into a prison before. The feat was worthy of Jack Shepard.

A fire kroke out a little past 12 o'clock on Tuesday night, in the extensive building at the Depot of the Concord Railroad Company, occupied by Messrs. Gilmore & Clapp as a Grocery establishment, and by the Railroad Company as a Car House, which, together with most of their contents were consumed. Loss $70,000.

A fire broke out in the town of Rome, in this State, on Tuesday morning, which laid thirty buildings in ashes, and destroyed a considerable amount of property. The extent of the conflagration was owing to the inefficiency of the Fire Department.

It is rumored that Mr. Gough will shortly change his vocation as Temperance Lecturer to that of the Orthodox Congregational ministry. He intends to spend the remainder of the winter in the South.

"Conscientious Fullness" is the phrase employed by the Morning News to describe the tedious prolixity of the Governor's Message.

The receipts of the last Fair of the American Institute were $12,600 43; Expenses, $8,098 22—leaving a balance of $4,502 21—$4,000 of which is invested in Bank. During the Fair, 135 new members joined the Institute.

Mr. Connor who was so dreadfully injured some four weeks since, on the railroad, as to be obliged to suffer the amputation of both legs above the knees, we saw riding in a sleigh thro' our streets to-day, looking as "hale and hearty" as ever. The accident occurred on the 6th of December. On the 25th, only 19 days subsequent, he attended Christmas services in St. Anne's Church.

[Lowell Adv.

In a certain part of Massachusetts, where the small-pox prevails to some extent, the keeper of a public tavern, notwithstanding he had a malignant case of the disease in his house, admitted a bridal party on a wedding tour. The bride caught the infection and in the course of ten days was a corpse.

There are three Printers in the United States Senate, Messrs. Cameron, Westcott and Niles.

MARRIED,

In Hopkinton, R. I., on the 22d ultimo, by Eld. Daniel Coon, ROWSE KINYON and FANNY BRIGHTMAN, all of the above place.

Also, by the same, on the 4th inst., at Stonington, Conn., DANIEL L. BABCOCK and MARTHA CHAMPLIN, all of the above place.

Also, by the same, on the 5th inst., WM. R. BURDICK and CATHERINE CHAMPLIN, all of Stonington,

☞ In our marriage list a few weeks ago, appeared the name of GEORGE A. LANPHEAR; it should have been GEORGE C. LANPHEAR.

DIED,

At Waterford, Ct., on the 4th inst., ELIZABETH GARDNER, consort of Benjamin Gardner, (formerly wife of Ezekiel Tinker, deceased,) in the 79th year of her age. Having patiently waited her appointed time, she died in hope of a glorious immortality beyond the grave. She has left a large circle of relatives and the community in which she lived, to mourn their loss. A funeral discourse was preached on the occasion by Eld. L. T. Rogers, from Psalms 73: 26—"My flesh and my heart faileth, but God is the strength of my heart and my portion forever."

LETTERS.

D. Coon, Lucius Crandall, Wm. M. Fahnestock, Samuel Davison, Hiram P. Burdick, A. L. Latham, Lester T. Rogers, Luke P. Babcock, (you need not make the addition at present,) Elias Burdick, (reduce in such cases as you mention acording to your discretion.)

RECEIPTS.

Alfred—Paul C. Witter, Albert Potter, Nathan Wardner, $2 each; Dea. Amos Crandall, $1.
South Richland—W. V. Hubbard, Brayton Slater, Walter Menter, $2 each.
Scott—Anson L. Whiting $2; John Barber 3d, $1.
Clarence—Hannah Eldred, $2.
Paquetanock, Ct.—Jonathan Nash, $2.

NEW SUBSCRIBERS.

Alfred.
Jeremiah Hall,
Rial Wescott.
G. Evans.
Almond.
Jesse Teft, Sen.,
Jesse Teft, Jr.
Clarence.
Dea. Lyman Pratt,
Abram Andrus.
North Adams.
Charles W. Gardner.
Friendship.
Ezekiel R. Clarke.
Middleport.
Amasa Bowen.
Cowlesville.
John L. Burdick.
South Richland.
Richard Menter.

Review of New-York Market,—Monday, Jan. 12.

FLOUR AND MEAL.—There are no exporters in market and the demand for consumption is quite small. Genesee we quote 5 75@5 87½, there being sellers at the lower rate for shipment. Orleans is held at 5 62½ without buyers. Scratched Western is 5 50@5 62½.—Good brands Georgetown, Richmond, Baltimore, Brandy, &c. &c. are 5 75@$6. Rye Flour 4 25@4 31¼ with sales 300 bbls. Meal is still inquired for, for shipment, and 1000 bbls Brandywine and 200 bbls. Jersey sold at 4 00 for Jersey and as reported 4 06¼ for Brandywine afloat. Bag Meal 1 25@1 44 for Yellow and White.—Western Ship Stuffs 15@18 cents. Buckwheat is less plenty at 1 87½ per cwt.

GRAIN—Wheat continues dull with several samples in the market. Of Corn we only hear of 1000 bushels Southern at 67c. weight. Rye is nominal at 78@80cts. Barley is dull at 69@72 cts. Canal Oats 49@50cts. with retail sales.

SEEDS—Clover continues very dull, and prices range from 10 to 11 cts. with not much offering below 11cts.—We note sales of 100 tcs. Clean Flax at 11 25. The last sale of Rough Flax, in bulk, was at 128 cts.

METALS—Scotch Pig Iron is held at $36 cash, without sales of importance. American is selling in small lots at $30 for Anthracite and $35 for Charcoal. Lead 4 75, nominal.

HAY—A sale of 400 or 500 bales was made to-day for Southern shipment at 95 cents. The market ranges from 90 to 95 cents for fair parcels.

PROVISIONS—A sale of 560 bbls. one year old prime Pork has been made on private terms. The market is about 10 25. Mess is dull at $13. Sales 500 bbls. State Mess at 13 50. Beef is 7 75@8 50, and $5@5 50, with moderate trade demand. Sour is selling at 2 87½@$3, and 3 25@3 50, and in demand. Prime Mess for expor, is $14 00. Pickled Meats are nominally 7½c. for Hams, and 5½c. for Shoulders. City Smoked Hams are 9½@11ct Shoulders 7c. Sides 8c. Beef 6¾@7c. Lard is quiet at 8¼@8¾c. Sales 150 kegs City at 9 cts. Butter and Cheese without particular change. Western Dairy Butter is 13@16; Ohio 11½@12; Cheese 7@7½, with light demand.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

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From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also, to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

SAMUEL RUSSELL,
President of the Board of Trustees

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TOBITT'S PRINT, 9 SPRUCE ST.

Misellaneous.

THE SAILOR'S BRIDE.

She sat in her chamber, her countenance beaming
All radiant with joy, an expectant of bliss;
From her dark flashing eye, true love's light wae gleaming
The sunshine of hope, as it glanced upon his.

The quick beating pulse, love's soft music, was stirring
The heart with its melody, thrilling and rare;
As she leaned on his bosom, no impulse demurring
And heard the fond words, he was free to declare.

To-morrow I leave thee, to traverse old Ocean,
To buffet his billows, and struggle with storm;
The last time, to witness those scenes of commotion,
Apprehensive of which, thou art filled with alarm.

But my heart remains with thee, and my mind will oft dwell
On thy love, far away on the watery waste,
And O how delighted, I scarcely need tell,
Will my heart be, when we again, homeward bound haste.

* * * * * * * * *

He departed in sadness. Deep sorrow came o'er her.
The darkest forebodings be-clouded her mind;
Yet fond hopes of the future, failed not to restore her,
To love's joyous feelings so gentle and kind.

In confidence soothing, hope bloomed forth in beauty
Its fragrance shed perfume and pleasure abroad,
She cheerfully moved in the pathway of duty,
And trustfully leaned on the promise of God.

Time pass'd slowly onward. Days, weeks, months and years
Roll'd by, but no tidings from him far away.
Fond hope, long enduring, at last disappears,
And her joys withered all now fade and decay.

That nobly built vessel, so gallant and bold
With streamers and canvass, broad cast to the wind
Had foundered at sea, though her fate was untold,
For no vestige of vessel or crew, could they find.

How awful their fate, who thus sunk in the wave
From the mid-day of life to the darkness of death,
With only a moment, God's mercy to crave
Ere the deep and dark waters deprive them of breath.

Thus he died whom she loved, but should see never more,
With a last thought of FREELOVE, a widow, alone
Thinking still of her WILLIAM, hoping on as before
Against hope, ere the whole dreadful truth became known,

THE WASHERWOMAN'S FAMILY.

BY REV. DANIEL M'JILTON.

The family consisted of a poor widow, with two children—a son of three years, and a daughter of seventeen years of age. The woman was well advanced in years, and full of infirmities. She was afflicted in her body, but she was using every exertion to support her little family. I asked her, how she supported herself and her children? She told me she took in washing when she could get it, and that with all her exertions she could make them but a most uncomfortable livelihood. She had then a few pieces to wash, and she said that when they were finished and taken home she would get twelve and a half cents for her labor. With this small pittance she intended to buy bread, to serve the immediate and most pressing necessities of her children. The little boy was then crying for bread. The pains of hunger compelled him to cry, and he looked most wishfully around the room, as if he thought the very walls ought to answer to his tears, and grant him that which would satisfy the demands of nature, and relieve him of his sufferings. The little girl appeared to be distressed greatly, but she had more command of herself, and bore her pains with a fortitude which would have been creditable to a more experienced sufferer. The scene was a touching one, and my feelings were brought up to a high state of excitement. I saw nothing comfortable about the room, nor the sign of a single article of food, nor anything that indicated its presence for some time before. Sickened at this sight of suffering, I hastened from the house with a determination to procure something to relieve such great destitution. I hurried to the house of a friend not far distant. There was a baking of bread, just ready to be removed from the oven. I told my story of wretchedness, which I had not finished when a loaf was handed me, neatly wrapped in a towel, and the countenance of the owner told me to fly with it, and save the poor children from further suffering. I flew with the gift, smoking in my hands, and delivered it to the wretched mother. Words were unnecessary. Every movement was well understood. The woman removed the towel from the bread. The little boy with a face all joy was at her side in a moment. The little girl gazed wishfully at the timely provision, and her eyes sparkled with pleasure at the prospect of speedy relief. The mother, with a heart overflowing with gratitude, had a slice for each in less time than it takes me to tell it. I remained until the half-starved children had finished their meal. I looked on them with a heavy heart while they were eating, and thought of the multitudes who were living in wealth, and amid a profusion of the good things of this life, while this needy family were suffering from want—want of the most pressing nature. O that those who have abundance might be induced to consider the poor, and to minister to their necessities! I asked the little girl, if she could read? She answered, Yes. I then asked the mother for a Bible, that I might hear her read it. She said she had no bible. Ah, thought I, poor, wretched creatures, as destitute of the bread of life as of the food that perisheth! Miserable destitution! I went immediately to the Depository of the State Bible Society, and procured a copy of the Scriptures from the agent, and returned with it to the house. I handed it to the little girl, with a desire that she should let me hear how well she could read. She opened it, and read as correctly and as sweetly as I ever heard a child read in my life. "My little child," said I, "where did you learn to read so well?" "In the Sunday School," she replied, "And," said I to the mother, "has she never been to any but the Sunday School?" "Never to any other," was the answer. Surely the Sunday school enterprise is the work of God. It is the work of his own glorious hands, and well is it suited to the wants of these modern times. Let those engaged in this labor of love be encouraged to go on in their holy enterprise. The hand of God is in it, and his blessing will attend the efforts of his faithful servants in its prosecution.

The proficiency of this child, and her better preparation to meet the responsibilities of life, I would hold up as an inducement to Sunday school teachers to persevere in the good cause. Go on, ye servants of the Lord. In the morning sow your seed, and in the evening withhold not your hand; for you know not which shall prosper, this or that, or whether both shall be alike good.

THE HERO OF THE PLAGUE.

When the plague raged violently at Marseilles, every link of affection was broken;—the father turned from the child—the child from the father—cowardice and ingratitude no longer excited indignation. Misery is at its height when it thus destroys every generous feeling—thus dissolves every tie of humanity. The city became a desert—grass grew in the streets—a funeral met you at every step. The physicians assembled in a body at the Hotel de Ville, to hold a consultation on the fearful disease, for which no remedy had yet been discovered. After a long consultation, they decided, unanimously, that the malady had a peculiar and mysterious character, which opening a corpse might develope—an operation which it was impossible to attempt, since the operator must inevitably become a victim in a few hours, beyond the power of human art to save him, as the violence of the attack would preclude their administering the customary remedies.

A dead pause succeeded this fatal declaration. Suddenly a surgeon, named Guyon, in the prime of life, and of great celebrity in his profession, rose, and said firmly--

"Be it so; I devote my life for the service of my country. Before this numerous assembly, I promise, in the name of humanity and religion, that to-morrow, at the break of day, I will dissect a corpse, and write down, as I proceed, what I observe."

He left the assemb-y instantly.—They admire him—lament his fate, and doubt whether he will persist in his design. The intrepid and pious Guyon, animated by all the sublime energy religion or patriotism can inspire, acted up to his word. He had married, and was rich; and he immediately made his will, dictated by justice and piety.

A man had died in his house within twenty-four hours. Guyon, at day-break, shut himself up in the same room. Full of enthusiasm, never had he felt more firm and collected. Kneeling before the corpse, he wrote;—"Mouldering tenement of an immortal soul, not only can I gaze on thee without horror, but even with joy and gratitude. Thou wilt open to me the gates of a glorious eternity. In discovering to me the secret cause of the terrible plague which destroys my native city, thou wilt render my sacrifice useful.—Oh, God! Thou wilt bless the action Thou thyself has inspired."

He began—he finished the dreadful operation—and recorded in detail his surgical observations. He then left the room—threw the paper into a vase of vinegar, and immediately sought the Lazaretto, where he died in twelve hours—a death ten thousand times more glorious than the warrior, who to save his country, rushes on the enemy's ranks—since he advances with hope at least, and sustained, admired and seconded by the whole army.

Physicians, who remain firm in the discharge of their duties, while the fears of their fellow citizens are prompting them to fly from contagion, display that moral courage which is as far superior to the physicial energy which sustains the soldier in battle, as mind is superior to matter.

PROGRESS IN CRIME.

A few years ago, as I was walking through my native village, on an errand in the dusk of the evening, I saw two young men rush from a shop, one pursuing the other. They were brothers. The oldest had a leathern strap in his hand. He caught his brother, and after a severe struggle, in which many blows were given and received, succeeded in throwing him down, and severely whipping him with the strap. I was then a child, and the scene produced an impression upon my mind, which will never pass away. This occurred about fifteen years ago. Since that time, I have neither seen nor heard from these two individuals, till a few days since, I read in a newspaper, that this very person, who then whipt his brother, is sentenced to *death for the murder of his wife!* The two events I could not but connect in my mind, though fifteen years apart. What a warning to parents to restrain the passions of their children. What a warning to children to avoid contention and check the risings of anger. [Abbott.

"I WANT MY MOTHER."

"Passing the Old Basin, we were attracted by the semi-suppressed sobs of a little girl, to whom bread and butter, or at least an overplus of it, seemed a stranger. Her face was unwashed, her hair uncombed, her dress was dirty, and as she sat by a wood-pile, tears tricked at intervals down her cheeks. Young as she was she seemed to feel—and to feel keenly—that she had been bereft of a mother's care. 'What is the matter?' we asked her. 'I want my mother,' she replied, and in a tone which showed the want was not to be supplied. 'Why do you not go home?' said we. 'I want my mother,' was the answer. 'Here, buy apples,' we said, offering her a small piece. 'I want my mother,' she said, refusing, or at least not stretching out her hand to take it. A neighboring woman saw us talk to the child and she briefly told us the history of her early privation.

Her father lives hardly. His poverty compels him to be from home daily to his labor. Her mother, a woman of the kindest maternal affections, died last week of the scarlet fever. Daily does the little girl sit at that wood-pile, shunning all associations with her former play-mates; and her constant reiteration is—'I want my mother! I want my mother!' We understood that a humane gentleman in the neighborhood is about to have her placed in one of the asylums."

It is as impossible for a person to draw near to God with the confidence of faith, while he lives in the love and practice of sin, as it is for a person to come to you and go from you at the same instant of time.—*Ebenezer Erskine.*

What madness it is in us to presume on our interest in God's favor for the securing of our sinfulness from judgment! The angels were deeper in it than we mortals can ever to be in these houses of clay, yet long since are ugly devils, and they who enjoyed the liberty of the glorious heaven, are now reserved in everlasting chains of darkness.

FOR THE CHILDREN.

THE BLESSED DEAD.

BY REV. WM. H. BREWSTER.

(Preached to the Sunday School of the W. M. Church, Fountain-street, Providence, R. I.)

Rev. 13th, 14th. "*Blessed are the dead which die in the Lord.*"

Life is short—'tis soon gone. Men used to live several hundred years, but now few, very few, live to be 100 years old. How many, children, can you think of that are a hundred years old? More than one half the people die before they are 17. Most people calculate to live much longer than they do, and hence waste a great part of life.

You calculate to live to be old; you think what you shall do when you are men and women; but, dear children, you will not all live to be men and women. Children die! Go into the grave yard; how many are buried here! We walk over them continually. See, here is a *little* grave! How short and new; 'tis the grave of some precious little child of an afflicted mother. Did you ever notice how many there are? I have frequently to attend the funeral of infants. O, 'tis affecting to see these little, lovely things, as beautiful as dressed dolls, aid pale and cold in the coffin. I will here read some poetry descriptive of such a sight.

"'Twas summer, and a Sabbath eve,
And balmy was the air;
I saw a sight that made me grieve,
And yet the sight was fair,
Within a little coffin lay
Two lifeless babes as sweet as May.

Like waxen dolls which infants dress,
Their little bodies were,
A look of placid happiness,
Did on each face appear.
And in the coffin, short, and wide,
They lay together, side by side.

A rose bud, nearly closed, I found,
Each little hand within,
And many a pink was strewed around,
With sprig of jessamine,
And yet, the flowers that round them lay,
Were not to me, more fair than they.

Their mother, as a lily pale,
Sat by them on the bed,
And bending o'er them, told the tale,
And many a tear she shed,
Yet oft she cried amid her pain,
My babes and I shall meet again."

You see how narrow my hand is. The Bible says, "our days are as an hand's breadth." Did you ever go into a factory, where they weave cloth, and see how swift the shuttle flies? Job says, "my days fly swifter than the weaver's shuttle." What is your life? It is even as a vapor that appeareth for a little time, and then vanisheth away. Did you ever go out in the morning when a fog or vapor hung over the river, hiding the vessels, and boats, and some of the houses on the banks? A short time the sun rises clear and bright, the vapor is all gone. So you and I shall pass away in a little while.

I am going to tell you of a beautiful young man, who, when a boy, wrote some fine poetry. His name was Henry Kirk White. One day he felt sad to think he was going to die so soon, and wrote: "Fifty years, and who will hear of Henry? Alas, no one! I shall fall as falls a stranger in the streets of London. A little crowd collect, and all's forgotten." He has died, but is not forgotten; he did so many good things, he is remembered. Men dread to die; fear to die. A few years ago, one cold night, a steamboat down in the sound here, with a great many people on it, some good, and some wicked, took fire. The poor people must now burn to death, or jump in the water and drown. There were men there who had been swearing and drinking, but now they must die. Some of them got on to pieces of plank, others on to bales of cotton, and floated round there in the dark waters, and if they could, would rather have staid there a whole year than to die. Now what made these people afraid to die? They suffered more on these planks and cotton bales, than they would to have died at once. Men will have their limbs cut off, and undergo almost any thing, rather than die. Why? Because they are afraid to meet God; because they have sinned before him. Some persons desire to die. They are Christians. They love God and desire to be with him; they love Christ, and desire to see him in glory. Job says, "I would not live always." Paul says, "I desire to depart and be with Christ." The text says, "Blessed (i. e. happy) are the dead which die in the Lord." To die in the Lord is to die Christians. But, you ask, how can the *dead* be happy? Because that part of you which is happy, don't die.—What is it when you smile and look cheerful that is happy? 'Tis not your face, is it? No, 'tis the mind, which we sometimes call the soul.

2. *Such go and see God.*—When you see the sun, and moon, and stars, don't you sometimes think you would like to see God who made them. You have heard of Christ, that he came to earth and died for us. O, how much he suffered! he groaned and fainted, prayed, and after lingering out "three dreadful hours in pain," he bowed his head and died. How much he loved us. But this good friend I have never seen, and never shall till I die; but if I die in the Lord I shall be with him.

3. There are angels too, bright sinless beings, they have watched us. When you were sleeping infants, they watched around your cradles though we could not see them.

4. You have heard of good men, Luther, Wesley, Bunyan, Paul, David, and Abraham. These are all in heaven. They have on white robes, and bright crowns on their heads, much brighter than the sun—harps in their hands, with which they praise God, and sing so sweetly, that all the music of earth is nothing to it. There are, too, millions of children, infants there. Your little sister, that died so soon after she began to laugh and play, and look so pretty, is there, and she looks much prettier now than then. These little children look as lovely as little angels, and sing as sweetly. O how pleasent 'twill be to go and see them. The mother that dies in the Lord will there see her little sweet babe, who will say, Mother, you wept when I died, but how could you if you knew I was coming to this blessed place.

'Tis a place of rest. "They rest from their labors." There is no suffering in heaven. None are hungry, or cold, or disappointed, or afflicted. None feel pain, none are sick, none die. There are no graves, no coffins, no funerals—

"No groans to mingle with the songs
Which warble from immortal tongues."

There are no wicked persons there; no unkind words are spoken; nothing to mar the peace of all. "There is no night there."

"No midnight shade, no clouded gloom,
But sacred, high, eternal noon."

GOSPEL LIGHT SHINING IN DARK PLACES.

Upon many a dark heathen land the light of the gospel has begun to dawn. It is not yet the brightness of day; but there are a few streaks of light which show that the morning will soon break. May it go on, shining brighter and brighter, until it shall be said of every part of the earth, "The darkness is past, and the true light now shineth," 1 John ii. 8.

Gospel light has begun to shine on China. A lady, engaged in teaching the little Chinese girls, thus writes from that distant land:—"A slight incident occurred the other day that pleased me much, because so unlike the native character—the Chinese being about the most perfect in deception of any people that ever existed. A Chinese girl, named Beenio, was in my room, examining the little things on the table, and amongst them noticed a letter-folder, of which she inquired the use. I told her, and then gave her a new book to cut open for me. Whilst so doing, I heard the paper, as I thought, tear, and called out to her to stop, as I suspected she was injuring the book; to which she replied, '*Tidak*,' which means "No." She put away the book, and I never thought of it more; but next evening, when school was over, she followed me up stairs, and I saw she was not the same bright, merry, laughing child as usual. I looked at her, concerned to know what was the matter; and she said, "When I was cutting the book open yesterday, the leaves were torn before I touched them; but I *did* tear them more, though I said "No" to you; and I have been so unhappy since I denied it. Last night I could not sleep for thinking of it." Surely, if it be said of the redeemed that "no guile is found in their mouth," this dear child seems likely to be ranked among their number. Nor is this by any means a single instance of her uprightness of character. The Chinese motto is, that the person who knows not how to lie cleverly and boldly, is a weak and silly person. So openly, alas! do they proclaim their parentage, as taught us in John viii. 44."

Gospel light now shines in the South Sea islands. A missionary, in one of the islands, preached from the text, "Let him that stole, steal no more," Eph. iv. 28. The next morning, when he opened his door, he saw a number of the natives sitting on the gronnd before his dwelling. He asked what made them sit there so early. They said, "We have not been able to sleep all night: we were in the house of God yesterday: we thought, when we were pagans, that it was right to steal when we could do it without being found out. Hiro, the god of thieves, used to assist us. But we heard what you said yesterday from the word of God, that the Lord had commanded that we should not steal. We have stolen, and all these things that we have brought with us are stolen goods." Then one of them lifted up an axe, a hatchet, or a chisel, and cried, "I stole this from a carpenter of a ship," naming the vessel: others held up a saw or a knife; and, indeed, almost every kind of property was brought and shown with similar confessions. The Missionary told them to take the stolen goods home, and restore them to the owners when an opportunity should occur. They all said, "Oh no! we cannot take them back; we have had no peace ever since we heard it was displeasing to God, and we shall have no peace so long as they remain in our houses; we wish you to take them, and give them back to the owners whenever they come." The influence of Christian truth, as seen in their conduct, much encouraged the missionaries in their work.

Let us now turn to another part of the world, and trace the gospel light as it has begun to shine in New Zealand. An English carpenter, who was building a new church at one of the stations, engaged a native convert, promising to pay him for his labour. As soon as the native had finished, he went to the carpenter for his wages; but one of the workmen told him to go away, and then struck and kicked him very cruelly while lying on the ground. The native Christian bore it all patiently; but when the other had ceased his cruel conduct, he started on his feet, seized him by the throat, shook him, and taking in his hand a sharp tool, he brandished it over the head of the trembling man. "Now," said the native, "you see your life is in my hand. You owe your life to the preaching of the gospel. My arm is quite strong enough to kill you, and my arm is willing to kill you; but my heart is not, because I have heard the missionaries preach the gospel. If my heart was as dark as it was before I heard them preach, I would strike off your head. You owe your life to the preaching of the gospel."

Now, in these three anecdotes we see how the light of the gospel shines into the hearts of the heathen. By it, the little Chinese girl was led to see the evil of lying; the South Sea islanders were convinced of the sin of theft; and the hands of the New Zealand savage were kept from shedding the blood of one who had injured him. If it had not been for the gospel, they would have lied, stolen, and murdered, and not have known they had done any wrong; they would even have boasted of their deeds. Has this holy gospel shone into your heart, my young reader? Has it made you to see the evil of lying, dishonesty, revenge, and all other sin? Has it made you humble, patient, and kind? Has it caused sorrow for all the iniquity of your life, and led you to seek for mercy through the Lord Jesus Christ? These are serious questions; may they lead to prayer and self-examination.

DEATH OF CHILDREN.—Leighton thus wrote on hearing of the death of a child:—

"Sweet thing, and is he so quickly laid asleep? Happy he! Though we shall have no more the pleasure of his lisping and laughing, he shall have no more the pain of crying, nor of being sick, nor of dying. Tell my dear sister, that she is now so much more akin to the other world; and this will be quickly passed to us all. John is but gone an hour to bed, as children used to do, and we are undressing to follow. And the more we put off the love of the present world, and all things superfluous, beforehand, we shall have the less to do when we lie down."

THE WATERFALL.

The above picture represents a beautiful waterfall. We have visited a number of waterfalls, but are not sure that we ever visited the one here represented, and hence we will not attempt a particular description of it. You may see the mountain streams leaping from the high rocks, and dashing themselves down into the gulf below. And when the children observe the green trees and shrubbery, they will think how cool and delightful it must be around the waterfall in summer.

THE SULKY GIRL.

Mr. Robert Raikes visited the parents and children of his schools at their own houses. He called on a poor woman one day, and found a very refractory girl crying and fretting. Her mother complained that correction was of no avail, obstinacy marked her conduct, and it was very bad. After asking the parent's leave, he began to talk seriously to the girl, and concluded by telling her, that, as the first step towards amendment, she must kneel down and ask her mother's pardon. The girl continued sulky. "Well then," says he, "if you have no regard for yourself, I have much for you. You will be ruined and lost if you do not begin to be a good girl; and if you will not humble yourself, I must humble myself and make a beginning for you." With that he kneeled down on the ground before the child's mother, and put his hands together with all the solemnity of a juvenile offender. "Pray forgive," &c. No sooner did the stubborn girl see him on his knees, on her account, than her pride was overcome at once, and tenderness followed. She burst into tears, and immediately falling on her knees, earnestly entreated forgiveness. Afterwards she never occasioned her mother any trouble. [London Child's Companion.

OPPOSITION TO MISSIONS IN INDIA.

It will soon be ten years since we sailed for India. To us the result of our labors seems very small, *and we still* witness many discouragements, which nothing *but a confident assurance that we are in the path of duty, and that* the Lord will fulfil his promises in the conversion of the heathen, could enable us to bear. I may here mention a circumstance which will show you something of the kind and amount of opposition, against which we have to work our way. Having obtained funds to build a church in the city, the next object was to find a suitable site on which to erect it. Only three places were to be found where great publicity and free circulation of air could be secured. The magistrate of the station accompanied me to the town to examine these sites, and to endeavor to persuade the occupants of the shops either to sell out or to give them on ground rent; and an annual sum, much greater than is obtained for the shops which have to be kept in repair at a considerable expense, was offered for the ground alone, but all to no purpose. A few seemed willing at first to oblige us, but their Hindu and Mahomedan friends got around them, and what with misrepresentations as to our object, and working on their prejudices, and threatening, &c, their minds were soon changed, and they absolutely refused, at last, to give us the ground on any terms! So much has Satan these people under his influence. The adversary trembles when he sees efforts made to erect a house for the worship of the true God, in the midst of his own abominable temples. *But* our prayer is, that He who has Satan in chains, would providentially open up the way which is now closed, and cause His house to be built in spite of all opposition. *In the* mean time we must continue the practice of *preaching* at the corners of the streets, and delivering our message to the crowds, whether they will hear or whether they will forbear.—*Missionary Advocate.*

THE ONE LEAF.—There was once a caravan crossing, I think, to the north of India, and numbering in its company a godly and devout missionary. As it passed along, a poor old man was overcome by the heat and labors of the journey, and, sinking down, was left to perish on the road. The missionary saw him, and, kneeling down at his side, when the rest had passed along, whispered into his ear, "Brother, what is your hope? The dying man raised himself a little to reply, and with a great effort succeeded in answering, "The blood of Jesus Christ cleanseth from all sin!" and immediately expired with the effort.

The missionary was greatly astonished at the answer; and, in the calm and peaceful appearance of the man, he felt assured he had died in Christ. "How, or where," he thought, "could this man, seemingly a heathen, have got this hope?" And as he thought of it, he observed a piece of paper grasped tightly in the hand of the corpse, which he succeeded in getting out. What do *you think* was his surprise and delight, when he found it *was a* single leaf of the Bible, containing the first chapter of the first Epistle of John, in which these words occur? On that page the man had found the gospel.—*Children's Missionary Newspaper.*

COLORED MEN IN OFFICE.—The Chief Justice of Dominica is a mulatto; the Attorney-General and the Judge of Appeals in Barbadoes are mulattoes; the Governor of Nevis is a mulatto. Thirty-two editors of newspapers in the British West Indies are negroes and mulattoes; twenty-one magistrates are mulattoes; in the legislative councils and houses of representatives there are seventy-two mulattoes and two negroes making laws for their former masters. Two thirds of the military force are composed of African soldiers, commanded by white officers. The ministry is abundantly supplied with colored men; and the jurymen are almost all negroes or mulattoes.—*Facts for the People.*

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PLAIN LANGUAGE WHICH OUGHT TO BE HEEDED.

Our attention has frequently been called to the studied manner in which certain advocates for a stricter observance of Sunday, speak of the duty of all men to "keep *a* Sabbath," to "rest one day in seven," to "work *six* days and rest *one*," &c. We have thought it might be well for such men to know exactly how their manner of speaking strikes a person who objects to keeping any Sabbath; and we have therefore copied the following paragraphs from a book written by one of this class, which we shall send to several of the men who are most notorious for their use of the form of speech in question. Our author represents the advocates for Sunday as attempting to support its claims by the fourth commandment, and he therefore proposes to bring their arguments to the test of severe logical scrutiny. The following is his language:—

In the first place, let us suppose their arguments to be correct, that the Sabbath is a portion of the universal moral law. The first question that presents itself is, do they observe it? The fact is notorious that they do not. How then do they produce a seeming consistency between their conduct and professions? By a direct perversion of the language of the Scripture. Observe the evasive artifice, the sneaking dexterity, the shuffling perversion of Scripture language with which their argument is put. A Sabbath is a portion of the moral law. Mark the artful and false use of the indefinable article, *a* Sabbath. Every child knows that in the commandment the definite article is used,—"KEEP THE SABBATH day to sanctify it." "THE SEVENTH DAY IS THE SABBATH of the LORD thy GOD." Deut. 5: 12, 14. The language of Scripture is express and precise, so clear that no mistake can he made, and he that runs may read. It is to mock, delude, and insult our reason and common sense to attempt to make us believe that the command, positive and precise in its nature, which orders us to keep holy THE SABBATH, is fulfilled by keeping holy *a Sabbath;* that we fulfill a commandment to keep holy expressly THE SEVENTH day, by keeping *a* seventh day. If I can fulfill the commandment by sanctifying a seventh portion of my time, why do they compel me to keep the Sunday? Why might I not keep a Monday, or a Tuesday, or any day? If the command be left indefinite, why is not the practice? But in their capricious tyranny, they will not let it be either *the* seventh or *a* seventh day. They infringe the day of the commandment, and, spurning the command of God, insolently compel me to keep a Sabbath of their institution. They trample upon the very commandment they quote. They boldly break the Sabbath that God instituted; and while they *hold* this very fourth commandment menaciously *in* my face, telling me openly that hell and damnation will be the result of my breach of it, these insolent and impious tyrants command me, in direct opposition to the commandment they affect to revere, to keep holy a day that it does not sanctify, while they desecrate, by every species of worldly avocation, the great and sacred day of the Lord's rest, which its solemn and dreadful injunctions hallow. Thus they are guilty of impiety at the very moment they are affecting the highest sanctity, and boldly transgress the law of God, while, by the dark deceitfulness of an hypocrisy by which they hope to deceive heaven as well as earth, they are, with bowed-down heads, pretending to the most submissive and humble obedience. Impious hypocrites! daring perverters of the language of Scripture! I tell you your indefinable article is an alteration of that sacred language which God himself has commanded you neither to add to, nor to diminish from. The commandment ordains *the* seventh, not *a* seventh—*the* Sabbath, not *a* Sabbath—to be kept holy. If, therefore, the commandment be of force and obligation now, you are yourselves the most daring and impious of Sabbath-breakers.

2ndly. It is by the bold impiety of a similar artifice and similar falsification of the language of Scripture, that in order to produce a seeming harmony and concord between their practice and the commandment, they dare to call the Sunday the Sabbath day. This is a devout trick—a pious fraud. It is an imposture to call Sunday the Sabbath day. It is to falsify the Scripture, history, truth, to give it this denomination. It is to insult God and to mock men—to trifle with the awful language of God himself. It is to dare the lightnings and to defy the thunders of SINAI to affirm that Sunday is the Sabbath day of the fourth commandment, the great day of the Lord's Sabbath and repose after the labors of creation.

AN AFRICAN TRIBE.—And is it necessary for us to make an ideal journey to Africa to learn practical Christianity? So it appears. Well, then, let us go. Here we are, in the midst of burning plains and savage hords. Now look at yon band of sable Christians. 'This little Christian band,' says Moffat, 'had met on a Sabbath morning, with the people in the centre of the village, to hold the early prayer meeting before the services of the day. They were scarcely seated, when a party of marauders approached from the interior, whither they had gone for plunder, and not having succeeded to their wishes, had determined to attack this Corrana village on their return. Mosheu arose, and begged the people to sit still, and trust in Jehovah, while he went to meet the marauders. To his inquiry what they wanted, the appalling reply was, 'Your cattle; and it is at your peril you raise a weapon to resist.' 'There are my cattle,' replied the chief, and resumed his position at the prayer meeting. A hymn was sung, a chapter read, and then all kneeled in prayer to God, who only could save them in their distresses. The sight was too sacred and solemn to be gazed on by such a band of ruffians; they all withdrew from the spot without touching a single article belonging to the people.'

What a reproof to British Christians! In seasons of danger, we cry, 'To arms!—to arms!' The Africans, 'To prayer!—to prayer!' Which cry savors most of Christianity? Which is the most consistent with our professions of righteousness? Which is the most acceptable to the God of peace? Brethren, brethren, let us rely on prayer. It is stronger and safer than an army; and, moreover, it is the most in accordance with our profession of faith in the living God.

THE INTERIOR OF AFRICA.

This is yet almost a *terra incognita.* We know Europe pretty thoroughly. Asia has been traveled in all its length by civilized travelers. With the geography of America we may call ourselves familiar. But how little do we know of the vast continent which lies almost wholly within the tropics, and of which the greater part seems shut up as effectually against the advance of civilization as if it were upon another planet! Indeed, the 'mountains of the moon' would be subjected to more accurate observation were they situate upon the satellite from which they derive their name. The efforts of civilized travelers have been for centuries directed to the recesses of this continent, yet four-fifths of it is blank upon our maps. Its whole centre is one broad unexplored region, and the information obtained by recent travelers is of the most aggravating kind, showing us mines of wealth which it is impossible to work.

Before giving the results of these discoveries, let us look upon Africa as the world has known it, and as it may be familiar to most of our readers. Egypt, an old and worn out country, in its antiquities one of the most interesting places on the continent, occupies a small portion of its north-western border. The river Nile has been explored to its sources by Bruce and other travelers, who have given us some curious facts. The Barbary States occupy the northern portion bordering on the Mediterranean. South of this, and stretching from the Nile to the Atlantic, is the great desert of Zahara. Along the whole western coast are small establishments or factories for trade in slaves, gold dust, ivory, palm oil, and other vegetable productions. This trade has been nearly monopolized by the English until lately, but now American enterprise has taken a large portion of it out of their hands. On this coast are the settlements of Sierra Leone and Liberia, established as colonies for emancipated slaves; but both, we have reason to belive, are in a wretched condition. The English possessions are at the Cape of Good Hope. On the eastern shore there are a number of independent sovereignties, which carry on a limited trade. The Imaum of Muscat is a prince of considerable liberality and enterprise. Quite recently, the English have made a settlement at Aden, near the mouth of the Red Sea. Having once obtained a foot-hold, they, English like, began to push about them, and one of their first discoveries was a river, where none was marked upon any chart, and upon this they steamed three hundred miles without finding the least obstruction.

Having, now passed around this continent, let us look into the interior. For half a century the English government has been expending lives and treasure in partial exploration. They have found that this whole tract of country is one of amazing fertility and beauty, abounding in gold, and all sorts of tropical vegetation. There are hundreds of woods, invaluable for dyeing and architectural purposes, not found in other portions of the world. Through it for thousands of miles sweeps a river, from three to six miles broad, with clear water, and of unsurpassed depth, flowing on at the rate of two or three miles an hour, without rock, shoal, or snag, to interrupt its navigation. Other rivers pour into this, tributary waters of such volume as must have required hundreds of miles to be collected, yet they seem scarcely to enlarge it.—This river pours its waters into the Atlantic, through the most magnificent delta in the world, consisting perhaps of a hundred mouths, extending probably five hundred miles along the coast, and mostly broad, deep, and navigable for steamboats. Upon this river are scattered cities, some of which are estimated to contain a million of inhabitants, and the whole country teems with a dense population. Far in the interior, in the very heart of this continent, is a nation in an advanced state of civilization. The grandeur and beauty of portions of the country thro' which the Niger makes its sweeping circuit, are indescribable. In many places its banks rise boldly a thousand feet, covered with the richest vegetation of tropical climes.

But all this vast and sublime country, this scene of rich fertility and romantic beauty, is apparently shut out forever from the rest of the world. It is the negro's sole possession. He need not fear the incursions of the white man there, for over this whole lovely country broods one dreadful malaria, and to the white man it is the "valley of the shadow of death." In expedition after expedition sent out from the English ports on the island of Ascension, not one white man in ten has returned alive; all have fallen victims to this seemingly beautiful, but awful climate. It seems impossible for any Englishman to breathe that air. So dreadful is it, so small the chance of life, that criminals in England have been offered pardon, on condition of volunteering in this service, more terrible than that of gathering the poison from the fabled Upas. This country, tempting as it is, can only be penetrated at the risk of life; and it is melancholy to think, that those who have given us even the meagre information that we have, did so at the sacrifice of their lives. [Colonial Gaz.

CONVERTED HEATHEN.—The London Missionary Society has received $5,000 from its stations in Southern India, as a contribution to the Jubilee fund. One fourth of this sum was given by a single native church.

THE LONELY MOTHER.

BY FRANCES BROWN.

My home is not what it hath been,
When the leaves of other years were green,
Though its hearth is bright and its chambers fair,
And the summer beams fall brightly there;
But they fall no more on the clear young eye,
And the lip of pleasant song,
And the gleamy night that was wont to lie
On the curls so dark and long.

O! pleasant is the voice of youth,
For it tells of the heart's confiding truth,
And keeps that free and fearless tone
That ne'er to our after years is known:
I hear it rise in each hamlet cot,
O'er evening prayer and page,
But wo for the hearth that heareth naught
But the dreary tones of age.

The glow is gone from our winter blaze,
And the light hath passed from our summer days;
And our dwelling hath no household now,
But the sad of heart and the gray of brow:
For its young lies low 'neath the church yard tree,
Where the grass grows green and wild;
And thy mother's heart is sad for thee,
My lost, mine only child.

But a wakening music seems to flow
On me from the years of long ago,
As thy babe's first words come sweet and clear,
Like a voice from thy childhood to mine ear;
And her smile beams back on my soul again
Thy beauty's early morn,
Ere thine eyes grew dim with tears or pain,
Or thy lovely locks were shorn.

Alas! for the widowed eyes that trace
There early lost in that orphan face.
What after light will his memory mark,
Like the dove, that in spring-time sought her ark?
For long in that far and better land
Were her spirit's treasures land
And she might not stay from its golden strand
For the love of hearts that fade.

But wo for her on whose path may shine
The light of no mother's love but mine,
O! well if that lonely path lead on
To the land where her mother's steps have gone—
The land where the aged find their youth,
And the young no whitening hair:
O! safe, my child, from both time and death,
Let us hope to meet thee there.

From the London Friend.

ELIZABETH FRY.

At a meeting specially summoned in consequence of the removal by death of Mrs. Fry, the following minute was adopted:

White Hart-court, Lombard-street, Nov. 3, 1845.

The Committee meet this day under circumstances of deeper solemnity and more oppressive interest than they have ever before known. They acknowledge the sovereignty of the Lord, in having removed from them their beloved Friend, who was instrumentally the source of this Society's existence, the main spring of its progressive operations, and to have been associated with whom they deem one of the pleasures and privileges of their lives.

There are present those, whose memories will bear mournful testimony to the past, in regard to their lamented Friend, and who desire to glorify God in *her* who they believe has entered upon her eternal rest and inheritance. They will long delight to dwell in recollection, upon the mild dignity of deportment with which she was wont to go in and out amongst them, the gentle affability of manner which won the regard of all around her, and the deep feelings of her heart, often breathed forth in the language of prayer, or in devout addresses to her Friends, before entering upon the business of their meetings.

The committee would acknowledge how much has been vouchsafed to them through this servant of the Lord, by means of the wisdom of her arrangements, and the power with which she was often enabled to execute them, the calm decisions of her judgment, and the unswerving continuance with which she sought as far as possible to promote the object in view; and above all by her frequent and fervent prayers for the aid of the Holy Spirit in carrying forward their undertakings. She reflected the character of Him who was "meek and lowly of heart," never desiring to maintain that pre-eminence which would have been yielded her, but seeking rather to mingle as *one* amongst the number of her fellow laborers, far less gifted than herself. The mild but powerful influence of her whole demeanor amongst them will not easily be forgotten; indeed, a moral atmosphere seemed to be infused by her presence, the effect of which must have been experienced in order to be understood; an atmosphere in which it was scarcely possible for discord or any unholy passion to manifest itself, but which fostered every thing that breathed benevolence, and harmony, and love.

She delighted in that "unity of the Spirit and bond of peace," which so much knit together the little band of the Society's Committee, and rejoiced to recognize the broad and independent basis of Christian truth and affection upon which that union was founded. When the infirmities of sickness long prevented her from personally joining them, tender were the messages of affection she sent them. Her last communication addressed to the Committee is as follows:—

"MY MUCH LOVED FRIENDS.—Amidst my many sorrows that have been permitted for me to pass through, and bodily sufferings, I still feel a deep and lively interest in the cause of poor prisoners, and earnest is my prayer that the God of all Grace may be very near to help you to be steadfast in the important Christian work of seeking to win the poor wanderers to return, repent, and live; that they may know Christ to be their Savior, Redeemer, and hope of Glory! May the Holy Spirit of God direct your steps, strengthen your hearts, and enable you and me to glorify our Holy Head in doing and suffering even unto the end, and when the end comes, through a Savior's love and merits, may we be received into glory and everlasting rest and peace.

In Christian love and fellowship,
I am, affectionately your Friend,
ELIZABETH FRY.

I hope to be remembered in your prayers."

It was the privilege of some members of the Committee frequently to be with her in her visits to the inmates of Newgate and other prisons, and they know, in conjunction with many others, how exquisitely she could touch cords of sympathy, which vibrated through the hearts, not only of her more favored hearers, but in many cases, through those of the sunken and sorrowful ones around her.

There was vouchsafed to her a skill peculiarly her own, in applying the remedy contained in the Gospel of Jesus Christ, to those whose sinful and degraded state lay so near her heart; she felt that Christianity, and Christianity alone could eradicate the deep and appaling evils before her; hence she was continually seeking to press home its vital truths contained in the Holy Scriptures; and many a neglected wanderer, unused to kindness, and who had long been under the fierce tyranny of her own unsubdued passions, was soothed and softened by the accents which fell from her lips, nor was she without encouraging proof, that the Holy Spirit had effectually sealed the truth to the conversion of souls. While engaged in these high objects and extensive labors, she was not prevented by them from entering into the minutest details of prison discipline: it was a remarkable feature of her character, that she abounded in those little acts of kindness and attention which are truly grateful to the recipients of them, and was prompt to relieve the most trivial wants which her poor suppliants made known to her.

At the anniversaries of our Society, a large number of friends had from year to year the opportunity of meeting her, and she was always anxious to make these opportunities the medium of extending good. On such occasions, she usually related many facts which her widely spread sources of information enabled her to gather, and with remarkable simplicity the results of her practical efforts and personal experience, and came forth with a spirit burdened as it were with the desire of advancing the best interests of persons in various grades of society, and especially those of her own sex. Mistresses of families will remember how constantly she urged upon them the domestic duty of caring for the welfare, the *religious* welfare, of their servants; visitors of prisons, how touchingly she pleaded the cause of neglected criminals, and recognized the claims of those who are laid under the straits of poverty and disease in workhouses and hospitals; and instructors of the young may be encouraged by recollecting that neither children nor even infants were overlooked in the circle of her benevolence.

The last of these anniversaries was held on the 3d of June, 1845. The shadow of the event which has removed her from earth to heaven, seems to have fallen upon it, and to have left it sacred in the recollections of many who had long loved, and who had in some degree, labored with her.

Contrary to the usual custom, the place of meeting fixed on was not in London but at Plaistow, in Essex; and the large number of Friends who gathered around her upon that occasion, proved how gladly they came to her, when she could no longer with ease be conveyed to them. The enfeebled state of her bodily frame seemed to have left the powers of her mind unshackled, and she took, though in a sitting posture, almost her usual part in repeatedly addressing the meeting, and urged with increased pathos and affection, the objects of philanthropy and Christian benevolence, with which her life had been identified. After the meeting, at her own desire, several members of the Committee and other Friends assembled at her house. They were welcomed by her with the greatest benignity and kindness, and in her intercourse with them, strong were the indications of the heavenly teaching through which her subdued and sanctified spirit had been called to pass. Her affectionate salutation in parting, unconsciously closed, in regard to most of them, the intercourse which they had delighted to hold with her, but which can no more be renewed on this side the eternal world.

The Committee are reminded, while contemplating the grave of their late revered Friend, that "All flesh is grass, and all the goodliness thereof, is as the flower of the field;" but they "sorrow not even as others which have no hope," knowing that "what is sown in corruption is raised in incorruption, what is sown in weakness is raised in power."—"The grass withereth, the flower fadeth, but the word of our God shall stand forever."—They would with renewed vigor, and in the short time that may yet be granted them, seek to carry forward those objects in which their beloved Friend so diligently labored, remembering the words often upon her lips—"*We must work while it is day.*"—"*Be ye steadfast, unmoveable, always abounding in the work of the Lord;*" and encouraged by the thought, that all created excellence is but as a beam from that divine source of light and love, which shines with unabated splendor, from Him who declares, "I am the Lord, which exercise loving kindness, judgment, and righteousness in the earth, for in these things I delight saith the Lord." Therefore, "He that glorieth let him glory in the Lord."

In a volume lately published by Bernard Barton, entitled *Household Verses*, are some lines addressed to the honored and lamented subject of the above minute. We give them below.

TO E. F.

On her Reappearance among her Friends at the Yearly Meeting, 1845.

Once more thy well-known voice lift up,
A Savior's goodness to proclaim;
Take in thy hand salvation's cup,
Call on thy God, and bless His name!

It harmonizes with the past
Of a devoted life, like thine,
That thus serenely to the last
Thy setting sun should brightly shine.

Long since first shone its morning rays,
Its noon-tide splendor may be spent;
Can coming night avert our gaze,
While stars are in the firmament!

Faith, hope, and love, as stars come forth,
Making a more than noon of night!
And bear this witness to thy worth,
'Tis eventide, and round thee—light!

From the Advocate of Moral Reform.

CHARACTER AND REPUTATION.

What is Character? and what is Reputation? and what are the relations between them? The term character is sometimes used to designate real intrinsic excellence, and especially *moral worth.* In this sense of the term, an individual destitute of these qualities, is said to have no character. It is in this sense, that I shall employ the term in this communication. Real intrinsic excellence then, and especially moral worth, moving in the varied relations and circumstances of life, in the *line of duty,* is what I now mean by character. Reputation, on the other hand, is "character by report." It expresses the light in which an individual stands in the estimation of the public. Reputation may sometimes be as character, and sometimes exactly the reverse. Without character, an individual may be in high repute with the public, and with it in its highest perfection, he may be with that same public, as the "offscouring of all things." Character creates a sacred right to an unsullied reputation, a boon always rendered to the truly virtuous in every community where virtue is practiced, and consequently respected. But in communities where virtue is not practiced, and as a consequence many of its divinest forms disesteemed, and their advocacy, but specially the condemnation of opposite vices reprobated, the cost of possessing character, in other words, of being truly virtuous, is the making of ourselves of no reputation. All men are required to *deserve* reputation, that is, to possess character. But in a world of unrighteousness, no man is required to possess reputation, or to be well spoken of. Even in a world of unrighteousness, any one may possess character in its divinest forms. In such a world, however, reputation is not in the power of any. All the powers of the universe cannot, in the least degree, sully character, without the consent of the subject. Despite of all our efforts to the contrary, reputation may vary like the colors of the chamelion, and become the foot-ball of an unrighteous public sentiment. Character cannot be sullied without an infinite loss. The individual, who, for the sake of character, "makes himself of no reputation," in other words, who sacrifices reputation at the shrine of duty, makes the nearest approach to the example of the Son of God, and becomes possessor of the treasures of the universe. The individual who forfeits character, that is, departs from the line of rectitude, to preserve his reputation, will, in the end, lose what he aims to preserve, and at last be covered with "everlasting shame and contempt." Character is power, the most efficient and resistless in the universe. God values it, and Satan fears it above all things. It is the leaven of earth, the moral capital which God has reserved for its renovation. Reputation with character as its basis, is a good to its subject, and a means of good to the world. Without character as its basis, it is a valueless, powerless thing, a bubble floating upon the tide of time, empty, insubstantial, and of momentary duration. With character without reputation, the church once "subdued kingdoms, wrought righteousness, put to flight the armies of the aliens," and turned the world upside down. With reputation without character, she lost her hold upon the heart and consciences of mankind, and became herself "the mother of harlots."

With God, reputation is as character. Just as character lies out under his omniscient eye, such is reputation with angels within the circle of eternity. There all is weighed in an even balance. Such too is the changeless destiny of the immortal subject of character, or of the want of it. What God requires of his creatures as a condition of employing them for the accomplishment of his own plans of infinite wisdom and love, is, not reputation but character. For every individual who has character, whatever his reputation may be, God has an important post of influence and usefulness in his kingdom. Real usefulness ceases with no one but with the loss of character. While his people possess character, though in respect to reputation they may be among the "foolish, the weak and the despised things of earth," God can yet use them to "confound the wise and the mighty." Yet though in this respect they be among the "things that are not," still God can use them to bring to "nought things that are."—But what can he do with them, with reputation, without character? "Reprobate silver" shall they ere long be called, "for the Lord hath rejected them." God asks of his children no reputation but what character secures them. With the truly virtuous, reputation is the shadow which character reflects upon the surface of a perpetually fluctuating public opinion, and its power and dimensions, while the substance remains will be ever such as renders the subject most pleasing and acceptable to God, and most capable of being employed in his service.

Such, as I understand the subject, are reputation and character. My object in the above observations is to prepare the way for a few suggestions, which, to my mind, are of permanent importance at the present time.

The first that I notice is this, the changeless condition of possessing and perpetuating character in such a world as we now live in; character such as God approves. It is a full and distinct consent to "make ourselves of no reputation." In a world of unrighteousness where many of the divinest forms of virtue, forms which we must put on, or totally sully character, are disesteemed, and where many the worst features of vice are in repute, every one who would move in the line of duty, in other words, possess character, must be content "to be as his Lord, without reputation." This should most distinctly enter into the reckoning of every one who would lay the foundation and raise the superstructure of character which shall stand the test of eternity. Yet, as it appears to me, this is the very point where most individuals fail in counting the cost of virtue.

How foolish, not to say morally wrong, in the light of the principles above elucidated, does the alarm and vexation which many manifest when their reputation is assailed before the public, appear. In becoming Christians we cease to "seek the honor of man." With us it becomes a "very small thing to be judged of man's judgment." Suppose we never gain reputation. Shall we grieve at not attaining that which we have ceased to seek? Suppose that, having attained this good by the possession and revelation of character, having become entitled to it by right, we are, in consequence of "all manner of evil being said against us falsely," defrauded of the blessing which has become ours, by possession and right both. Shall we now become despondent and disconsolate? Shall we conclude that our usefulness is at an end, and that God can no longer use us for His kingdom and glory? Does He esteem and love us less for having "suffered the loss of all things" for His sake? Is our reward less great in heaven? The loss of reputation to one who has character, is like clouds veiling the sun. The clouds remain not upon the face of the sky forever, but the sun abideth forever, and when he re-appears the glory of his countenance will not be less resplendent in consequence of the temporary obscuration. So it is with character. Let this be our earnest concern, to preserve that unsullied. Character with God is capital. Wherever it exists, He will not suffer it to lie unemployed. Calumny may veil it for a time; but God at length will remove the covering, and we shall then find that the service rendered during the period of obscuration is not the least important or acceptable to Him to whom our account is to be rendered.

Another remark, which I deem it important to make, is this: The severest test to which character is ever subject, is when an unrighteous assault is made upon reputation. Many seem to think, that under such circumstances, they are allowed to indulge resentment and ill will towards the wrong doers, forgetting that thus we cease to possess the right to that of which we have been deprived, an unsullied reputation. Thrice happy the individual whose character when subjected to such an ordeal shall be "found unto praise, and honor, and glory!" Let us remember that if, when reviled, we cease to bless, or when defamed, we cease to entreat, we have suffered an injury far greater than the loss of reputation. Character has received a blight. . . . . —

Let us never permit the bold, the calm and placid serenity which conscious innocence and integrity throws upon the countenance, to depart from us, till our own consciences affirm that we ought to be put to shame; and let us remember that *then* we cannot hang our heads too low. For myself, whatever report may affirm and whoever may report it, I shall never hang my head before the public, as if I were guilty, till my own conscience accuses me of guilt. To do otherwise is one of the worst forms of hypocrisy we can put on. Let us verify in our example the truth of the declaration—"the righteous are as bold as a lion."

It may be our duty to defend our reputation from time to time against calumny, just as it may to defend our property against fraud.—Both, however, should be defended in the same spirit, and both should be parted with when they cannot be retained with the same peaceful serenity.

In conclusion, I would simply add, that in this view of it, the subject appears in a very different light from that presented in the oft quoted passage from the bard of Avon:

"Who steals my purse, steals trash; 'tis something—nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he who filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

The individual who has character has infinite treasures—treasures perpetually increased by whatever take you from the possessor. Much more to the purpose is the saying of a heathen poet:

"Virtus, repulsæ nescia sordidæ;
Intaminatis fulget honoribus;
Nec sumit, aut ponit secures
Arbitrio popularis aurœ.
Virtus, recludens immeritis mori
Cœlum, negatentat iter via,—
Cœtusque vulgares, et udam
Spernit humum fugiente penna."

The meaning of the above passage may be thus expressed: Virtue, regardless of foul repulse, shines with unsullied honors. It neither takes nor lays down the symbols of power at the will of the popular breath. Virtue, opening heaven to them who deserve not to die, attempts the journey by a forbidden way, and with soaring wing spurns the grovelling world and the cold earth.

If the sun is going down, look up to the stars; if the earth is dark, keep your eyes on heaven! With God's presence and God's promises, a man or a child may be cheerful.

The Sabbath Recorder.

New York, January 22, 1846.

LAW AND GOSPEL.

NUMBER NINE.

It is sometimes argued from the inspired preface to the Decalogue—"I am the Lord thy God which brought thee out of the land of Egypt. and out of the house of bondage"—that it was intended for none but national Israel. But this argument overlooks the distinction between the *original* ground of the duties enjoined, and the *special occasion* of promulgating them. In this way the fourth commandment is stripped of all its authority, and the foundation laid for denominating it a "*Jewish*" institution. Yet it must be obvious, even to a child, that a *special* reason for the performance of a duty may be added, which shall be very different from the one on which that duty is *originally* predicated. For example, a son may, through the kind interposition of his father, be delivered from a cruel bondage, in which he had been held for a long time. The father may have paid a large sum for his ransom, and even risked his own life to rescue him, [illegible] This kindness of the father becomes a *special* reason, why the son should ever afterwards honor him. But is it the *original* ground of the duty? Would it not be the son's duty to honor the father, though no such special kindness had ever been shown him? Was it not his duty to do so, before he was brought into bondage? Unquestionably it was; and though in all their subsequent intercourse the father may make this special kindness, which he has shown his child, the ground of appeal, whenever he may wish to excite him to duty, yet it would be absurd to suppose that the father has no prior claim.

No less is the absurdity, when redemption from Egypt is made to be the original ground of the duties enjoined by the Decalogue. The absurdity is as great in regard to the fourth commandment as any of the others; and, if any thing, a little greater, because it exists in face of God's plain and explicit declaration of the original ground of the institution. As to the other commandments, he has not said what is the ground of them, but has left it to our reason to determine, contented with simply announcing them. But of the fourth, he speaks plainly and emphatically.

That redemption from Egypt was a *special* reason, why the Israelites should observe all the commandments of the Decalogue, and a very strong one too, is abundantly evident. But it is by no means the *original* reason. The original ground of all those duties we have shown to be the *natural relation*, which men sustain to God as his *creatures*, and to one another as *fellow creatures*.

That redemption from Egypt was also a *special* reason for the observance of the fourth commandment in particular, is also clear. (See Deut. 5: 15.) We have no wish to deny it. But it is passing strange, that this special reason is the only one that our opponents can look at. We frankly admit, that this special reason has no bearing upon the mass of mankind; and if there were no prior reason for the observance of the Sabbath, it would at once be given up as a *Jewish* institution. But, as we have already seen, the *original ground* of the institution is the work of creation.

Our conclusion is, that the inspired preface to the Decalogue furnishes no argument for the belief that that code was intended for none but national Israel. *

LOW ESTIMATE OF THE MINISTERIAL OFFICE.

Many ministers of the Gospel have so little reverence for their office, and place their standard of excellence in it so low, that it serves to lower rather than exalt their whole character. They seldom inquire what kind of mental discipline they need—what subjects they ought to investigate—what books they may profitably read—in what places and in what manner they ought to preach—or what portion of their time should be devoted to social and religious interviews with their people. Their estimation of the ministerial work is not high enough to prompt them to ask such questions, and then perform the labor which may be necessary to carry out their decisions. Hence they jog on through a certain round of religious exercises, without plan, without feeling, and without satisfaction to themselves or profit to others. Now it ought to be distinctly understood, that no minister of the gospel can live in the healthful discharge of his ministerial duties, who does not possess that respect for his calling, which will make its labors appear to him always important, and will lead him at times to put forth the highest effort of his best powers. "The moment we permit ourselves," says an eminent English divine, "to think lightly of the christian ministry, our right arm is withered; nothing but imbecility and relaxation remain; for no man ever excelled in a profession to which he did not feel an attachment bordering on enthusiasm; though what in other professions is enthusiasm, is in ours the dictate of sobriety and truth."

A Good Example.—The New York Observer contains the following story of a widow lady. She has been a widow ten years. Her husband left her two thousand dollars, and the use of the farm during her life; and from these sources, notwithstanding that the $2,000 had been almost swallowed up in the failures of the banks and the bankruptcies of individuals with whom it was deposited, she had contrived to pay to Foreign Missions $450, Home Missions $550, to the Education Society $600, to the Bible Society $200, Tract Society $100, Colonization Society $110, and Seaman's Society $120.

Father Harvey.—The New York Baptist Register says, that Father Harvey, who is now in the 111th year of his age, and is probably the oldest minister of the Gospel living, recently preached in the Broad Street Baptist Chapel in Utica. He spoke from a passage in Ecclesiastes, "For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." His text was given from memory, as his eye-sight was too much decayed to admit of his reading it.

CENTRAL ASSOCIATION.

The Seventh-day Baptist Central Association held its second semi-annual session with the Church in Verona, on the 6th and 7th instants. There was a good delegation present, from most of the churches.

After a discourse by Eld. G. M. Langworthy, two reports of missionary labor performed in Richland and vicinity were presented. These reports showed, that the labors performed in that vicinity had been attended with good. One more person had embraced the Sabbath, and the little Church in that place stood firm, with a prospect of additions.

The subject of obtaining an amendment of the law passed in 1839 for the protection of the Seventh-day Baptists, was discussed at considerable length by several individuals present. A deep interest was manifested, not only for the protection on the Sabbath which the law contemplated, but also for the interests of the Sabbath cause in the action that might be had on the subject. It was thereupon resolved, that a delegate be sent to Albany this winter to attend to the matter; and fifty dollars was voted to defray the expense, most of which was pledged at the time. In view of this action, it becomes important that the Petitions for the amendment of the law should be numerously signed, and forwarded immediately to Albany. Let them be sent, *post-paid*, to some member from the county where the petitioners reside, with the request that they be immediately presented, and early action secured. This course will shorten the stay of the delegate in Albany, and very much promote the passage of the law.

The following resolution was discussed by several brethren, and adopted:—

Resolved, That we recommend our churches to aid, according to their ability, in sustaining the Foreign Mission about to be established by our denomination.

The Association also made appointment of four Missionaries, to as many different stations, for the next six months.

Two manuscript Tracts—one on Communion, the other on Baptism—were read and ordered published in tract form. They will be ready at the meeting of the Association in June next at Scott.

The session was perfectly harmonious, and tended to strengthen the cause for which it was held. The missionary spirit is receiving new strength. And the brethren present, and the churches, seem now resolutely set to act well their part as guardians of the truth.

JAMES BAILEY, Rec. Sec'y.

DeRuyter, January 12, 1846.

OBITUARY.

"*The memory of the just is blessed.*"

To the Editor of the Sabbath Recorder:—

Some time since, there appeared in the Recorder a notice, from the Schenectady Reflector, of the death of Mr. ABEL WARD, of Schenectady, in which mention is made of his moral worth, warm and generous disposition, and his valuable services as a citizen. But this is not enough to say of this most excellent man. If, as a citizen, he was respected for his habits of industry—his moral and social virtues—he was still more worthy of the affections of his friends, on account of his unwavering and steadfast integrity to his Lord and Master.

Brother W. was among the *first fruits* of my ministry in Schenectady. He was born in the vicinity of that city, (I think,) in 1798. In 1819, his mind was awakened to the interests of his soul, and he soon gave satisfactory evidence of genuine conversion to God. Against many embarrassing circumstances, he embraced the Sabbath of the Bible. He was baptized in the Mohawk river at the city of Schenectady, and became a member of the Branch of the Seventh-day Baptist Church in Hopkinton, R. I., which at that time was formed in Schenetady. In 1823, he removed with his family to Homer, Cortland Co., N. Y., where he was associated with the Seventh-day Baptist Church in Scott. He resided here a few years, and then returned to Schenectady, where he afterwards resided during his life. When the Seventh-day Baptist Church was organized in that city, he was one of the number; and when the members of that small church removed to other parts, so that there was not a sufficient number left to sustain the public worship of God on the Sabbath, he still remained firm in his regard and observance of that day, till death released him to join the church triumphant, where the Sabbath will never end. His pious attention to the duties of his profession as a Christian, gained for him the esteem of his fellow Christians. It was truly said of him in the Reflector, that he was endeared to a large number of friends, who deeply feel and lament his death.

In his last sickness, he was remarkably supported and comforted by the religion of Jesus, which had guided him through his earthly pilgrimage. He has left to his afflicted widow, and only surviving child, (Mrs. W. C. Kenyon, of Alfred Academy,) every desirable evidence of his happy departure to a better and happier world.

W. B. Maxson.

Romanism and the Church of England.—The recent instances of conversion from the English to the Roman Church, have, it seems, excited a hope among the Romanists, that England may yet come under allegiance to the Pope. As an evidence of this, note the fact that Dr. Wiseman, a Catholic Bishop, has written a letter to all the prelates of France, demanding their prayers for the re-conversion of Great Britain to the Catholic faith. The *Universe* publishes this letter, and adds: "We learn, with the liveliest satisfaction, that the several Bishops have already expressed to Mr. Wiseman the warm interest they took in his proceedings, and are preparing to comply with his wishes. The Bishop of Nantz published on the subject a pastoral letter, which was read from the pulpit at high mass, on Sunday. The venerable prelate directs that a *novena* be performed throughout his diocese, and that prayer be offered to Heaven for the conversion of England."

Trouble yet among the Baptists.—The organization of the American Baptist Union, it was thought, would put an end to the trouble among Baptists about receiving slaveholding contributions and appointing slaveholding missionaries. But it has not done it. There is now quite a strong party opposed to the Union, and unwilling to cooperate with it. We read expressions of dissatisfaction from many correspondents of Baptist papers in different parts of the country; and a paper has been started in Boston, called "The Free Missionary," which is, we believe, avowedly hostile to the principles upon which the Union is based. From these facts it is evident, that real union of feeling is a good way off yet. We apprehend it will continue to be, while the system of slavery, which makes the desturbance, is permitted to exist.

Elijah the Prophet.—One Samuel S. Snow, who figured somewhat largely in connection with the Millerite movement of 1843, has recently announced himself as the veritable Elijah the Prophet, and is now laboring to establish his claims in the city of New York. He is said to have 80 or 100 followers, some of whom profess to have seen a dove, white as snow, descend and light upon him, while they were assembled in a private room for religious worship. They have gone so far as to publish the first number of a paper to advocate their views, and it would not be strange if they should succeed in creating another stir among a certain class concerning the time of the Lord's second appearance.

Piety in the "People's House."—If the Washington letter-writers are to be believed, there is a great deal more *religiousness* at the capitol this winter than usual. One of them says, "Mrs. Polk sets down her foot against all dancing in the people's house. As Mrs. Polk is connected with the Presbyterian Church, so Mrs. Walker, the wife of the Secretary, is connected with the Methodist, and loves the ways of Zion."

Religious Revolution.—From a recent letter of Dr. D'Aubigne, of Geneva, published in the Presbyterian, it appears that a very large secession from the National Church has just taken place in the Swiss Canton de Vaude. The arbitrary measures adopted by the civil government in reference to the Church, have at length driven the Evangelical clergy to make a bold and formal declaration of independence. Dr. D'Aubigne says:

"The news is of great moment; one hundred and fifty parsons of the Canton of Vaud have given in their demission. Students, matured men, and aged men, are all of one mind. The majority of the others will follow beyond doubt. We have resolved upon a public meeting of prayer to-night; and our General Committee has appointed a commission for corresponding with our Vaudois brethren. I have also advised that the Vaudois ministers should write to Dr. Chalmers to ask him for his decided advice in regard to founding a Free Church in our country. I think we shall form a Free Church which will embrace French Switzerland and France. It has just been told us, that a Vaudois layman has already contributed 60,000 francs in behalf of the Free Vaudois Church."

The College of the Propaganda, at Rome, has one hundred students from other countries than Italy, of whom eleven are from the United States. One of the United States students is a son of the late Dr. Ives, of New York.

Freewill Baptists.—The Repository says that there has been a decrease in this denomination, during the past year, of one quarterly meeting, eight churches, six licentiates, and 2,561 communicants, and an increase of five ordained ministers.

The Re . Dr. Babcock, who has for a time past acted as Secretary of the American and Foreign Bible Society, has resigned that post, and accepted a call from the Baptist Church in New Bedford. His ability for the business of his important station, not less than his general urbanity, endeared him to many friends of the Bible cause, who will be sorry to part with him. The Rev. Dr. Maclay is talked of as his successor.

Rev. Wm. Knibb, the distinguished Baptist missionary in the island of Jamaica, died at Kettering on the 15th of November last, of the yellow fever, after an illness of four days. Ministers of several different denominations united in the exercises of his funeral, and a large concourse followed him to the tomb.

Rev. Elon Galusha.—By a communication in the N. Y. Baptist Register, we perceive that the church in Perry, N. Y., have reconsidered their act disfellowshiping Eld. Galusha. They add, "We are also of opinion, that a little time will find him battling manfully by the side of his old friends as formerly."

Notice.—The Executive Board of the Seventh-day Baptist Missionary Association, wish to employ one or more Missionaries to itinerate in the Western States; and would therefore be glad to receive proposals from brethren desirous of engaging in that work, accompanied by suitable testimonials from well-known members of the denomination. By order of the Board,

W. B. Gillett, *Rec. Sec.*

Sabbath Petitions in the Legislature of New Jersey.—The Senate and General Assembly of New Jersey met at Trenton on Wednesday the 14th inst. Petitions relating to the Sabbath were presented at an early period, and received that respectful attention which they deserved—as will be seen by the following paragraphs, which we copy from the correspondence of the Bordentown Palladium:—

January 14.—"A petition was presented by Mr. Phillips, from Middlesex, for a modification of the laws for the suppression of vice and immorality, which conflict with the civil and religious rights of those who religiously observe the seventh day of the week as the Sabbath; which petition was read and referred to a select committee: Phillips, Cory, Caskey, Garrison, and Simpson."

January 16.—"This morning Mr. Cannon presented a memorial from Wm. M. Fahnestock, M. D., of your town, and a large number of the *most eminent men of the State*, praying for an amendment to the 'act for the suppression of vice and immorality,' so as to exempt from the penalties contained in that act a large and respectable body of Christians who religiously observe the seventh day of the week as the Sabbath. It was referred to an appropriate select committee."

A Case of Conscience.—The N. Y. Observer vouches for the truth of the following story illustrative of the power of conscience when roused after long years of slumber:—

"Some eighteen years since a gentleman in one of the interior towns of N. H. employed a man to assist him in his farming operations for several successive years. At the final settlement, the laborer received, to his own knowledge, twenty dollars more than was his honest due, after which he immediately moved and settled in an adjoining State. Sixteen years passed away, and he experienced religion. Though poor in this world's goods, he procured and returned the money by mail to the real owner, stating the facts in the case in his letter. The money being received, the gentleman takes it from the letter, replaces it with other bills equal in amount, and returns them to the sender as a present for his honesty."

Mr. John B. Gough delivered a Temperance Address in Brooklyn on Friday evening last, for the benefit of the Parent Washingtonian Society. His remarks embraced a rehearsal of the various cases of intemperance which had come under his observation. They contained only a little that was new, but showed that he was more earnestly impressed than ever with the importance of the cause which he is engaged in advocating. In conclusion, he alluded to his enemies, remarking that there might be some who had come out of sheer curiosity, "just to hear what the fellow had to say." To such he would say, that he wished himself and his affairs to pass into oblivion; for what was he to the great cause of temperance, but a bubble on the water?

The N. Y. Medical and Surgical Reporter.—This semi-monthly medical journal, under the editorial supervision of Clarkson T. Collins, M. D., increases in interest and value. The last number contains a report of five clinques, three of Dr. Parker, and two of Dr. Mott. Physicians in the country may learn through this medium, at small expense, the most important improvements in medical practice.

THE FOREIGN MISSIONARY WORK.

We have already noticed a series of meetings recently held in Philadelphia, in the course of which more than fourteen thousand dollars were raised for Foreign Missions. At one of those meetings, the venerable Mr. Judson, first missionary for this country to a foreign land, spoke as follows:—

"It is a common remark, and one that missionaries love to make, that Jesus Christ was the first missionary. He was sent on a mission of mercy to this fallen world, in accordance with the Eternal Counsel of the Father, the Son, and the Holy Ghost, and *they* may well be called the *Eternal Missionary Society*. Jesus Christ, in his own person, acted the part of a missionary. He called the twelve apostles, and afterwards the seventy, to the same work, and finally commissioned his disciples to "go into all the world and preach the Gospel to every creature," and that this command applies to the Church in every subsequent age is evident from the promise, "Lo I am with you always, even unto the end of the world." Is not then, this command as binding on Christians of the present age, as the command, "to love the Lord our God with all our heart," and ought not every soul to ask, have I, to the extent of my ability, honored this command? Some must in obeying this command go personally among the heathen. Let me then respectfully ask whether you have put the question, "Ought I to go?" If it appears that it is God's will that you should not go, let me again ask whether you have sought to know how you could, in an indirect manner, contribute to sustain those who do go? And, as I hope every person present is desirous of doing something for this work, allow me to suggest three ways in which aid may be given. 1st. All can contribute by fervent prayer. In the 2d place, you may by conversation and writing, influence the minds of others in favor of the work; and again you can indirectly support the cause of missions, by contributing of your property. Those who go among the heathen, must without interruption or anxiety, devote themselves to their work. Here then is ample field for putting forth efforts to obey the last command of the Saviour."

HINTS TO PREACHERS.

The following hints, which we copy from the editorial columns of "The Pulpit," are too plain to be misunderstood, and too good to be forgotten. This is our reason for copying them, and our apology (if any is needed) for giving them so prominent a place.

Long Sermons.

Long sermons are not profitable—scarcely sufferable.

It is only on extraordinary occasions, and from extraordinary speakers, that they can be tolerated at all; and it is doubted whether, on any occasion, or from any man, a sermon of an hour and a quarter to two hours in length, can be as useful as one which comes short of an hour. Three-quarters of an hour is full enough for the average length of sermons. It were better that they should fall short of that time, than exceed it. Young preachers can be seldom justified in preaching more than *thirty minutes*.

There are many preachers who are always unpopular where they labor, who would pass well if they would put all the *thoughts* of an hour's performance into one of half an hour, or less. A young preacher who can talk good sense and good divinity for twenty minutes, does well, and he stands a thousand times better chance to make a useful preacher, if he be content with that, than he does to act from the notion that brevity is a mark of a small mind, and that, to pass well, he must preach as long as the generality of preachers do. Dr. Clarke said, when he was well advanced in the ministry, that he often preached but ten or fifteen minutes, and that for the reason that he had no more to say upon that subject at that time; and what he had said he *did not* consider worth a repetition *then* and *there*. A preacher should never exhaust his subject, but leave it fruitful; then the people will come again.

Apologies in the Pulpit.

These are seldom justifiable. The time spent in them is worse than thrown away. It is seldom necessary to inform the congregation that "we feel embarrassed in coming before them"—that "we have not had time to prepare," &c. And then, in the discussion of the subject, we should avoid the practice of many who are constantly advertising the congregation that much more might be said upon this part of the subject, and much more upon that—and that such and such things must be passed over for want of time—promising to come to a close, and still continuing to speak—drawing, apparantly, *to a close*, and then branching out again—frequently remarking, "I fear I shall weary your patience."

Pulpit Phraseology.

It is very common to hear a minister of the gospel, when speaking of *himself alone*, in the pulpit, say "we." In private conversation he speaks of himself only in the *singular*, but when he gets into the pulpit he suddenly becomes *plural*. To assume to be more than one anywhere, is certainly not very modest, though some, probably, adopt this phraseology through a mistaken notion, that to use the personal pronoun, "I," is more immodest. The pronoun, "I," should be sparingly used; yet when one speaks of *himself alone*, it is always more modest to be "I," than to assume to be "we." The term "we" should sometimes be used in the pulpit; for instance, when the faults of the people are referred to, in the room of saying *you*, a speaker may couple himself with the congregation, and say *we*. And when he speaks of himself in connection with other ministers, the term "we" should be used. But when he gives notice of what *he* proposes to do, firstly, secondly, or thirdly; or of what *he* has done, let him never stretch himself beyond his measure, and get into the *plural*. These suggestions are in accordance with the *practice* of some of the best modern speakers.

The same errors are seen in the correspondence of many who write for periodicals. They, however, drop from the pen with the same impropriety as from the pulpit. Kings and editors only should say "we," when they mean "I." The writer is not very partial to the use of the term among editors; but it is almost a universal practice, and so it passes.

Excessive Modesty.

Some preachers are so excessively modest, that they commence their public exercises in so low a tone as to be scarcely audible. Weak lungs are sometimes made an excuse for this, but it is a groundless excuse in ninety-nine cases out of a hundred. Let a minister give out his hymns, read the Scriptures, commence his prayer, and give out his text clearly and distinctly, pitching his voice on a *medium key*. It is distressing to hear some ministers commence in a whisper what should be distinctly uttered. But while, as preachers, we guard against the stillness and moderation of death on the one hand, we should guard against abruptness and irreverence on the other.

THE CASE OF MAXSON *vs.* ANNAS.

To the Editor of the Sabbath Recorder:—

By request of Dea. Maxson, I send you the following account of moneys recieved for him, for publication in the Recorder. This account contains all that has been received by me, and that has been reported to me by him:—

2d Brookfield,	$8 69	3d Brookfield,	$5 10
1st Verona,	3 00	Watson,	1 07
3d Genesee,	50	Preston,	10 00
Berlin,	5 00	Sylvester Crumb,	2 00
Hayfield, Pa.,	8 00	Newport, N. Y.,	2 00
Clarence,	13 84	Pendleton,	94
New York,	13 00	Truxton,	3 50
Hounsfield,	3 63	Independence,	7 00
1st Alfred,	5 00	2d Verona,	3 00
		Alfred, in 1843,	7 00

Whole amount received, $102 27

The following sums have been received to meet the expense of carrying the case to the Court of Errors:—

1st Verona,	$1 00	3d Genesee,	$2 50
		Pendleton,	31

Total for carrying the case up, $3 81

James Bailey, *Com.*

DeRuyter, January 12, 1846.

☞ Let none of our correspondents suppose that their favors are overlooked or rejected because they do not at once appear in the Recorder. We have several articles on hand which shall appear as soon as we can find time to prepare them for the press. If they are really valuable, they will not suffer from the delay. If they are not, the longer they are delayed the better.

General Intelligence.

DOINGS IN CONGRESS.

In the SENATE, nothing of general interest was done until Wednesday, when Mr. Crittenden introduced a resolution authorizing the President, at his discretion, to give to the British Government notice of the cessation of the joint occupancy of Oregon, provided that said notice shall not be given till after the close of the present session of Congress. This resolution was read, ordered printed, and made the order of the day for the 10th of February.

In the HOUSE, a great part of the time was spent in debate about Oregon. Resolutions were presented from the Legislature of New Hampshire in favor of cheap postage, and against any increase of the present rates. A Resolution was introduced instructing the Committee on Revolutionary Pensions to report a bill for the payment of pensions to widows of Revolutioners, who were married after 1794 and before 1800, allowing such persons to draw the same as widows married before 1794; no action upon the resolution.

—Hon. WILLIAM TAYLOR, of Virginia, "a most useful, excellent, and examplary" member of the House of Representatives, died at Washington on the morning of the 17th inst.

FOREIGN NEWS.

Six Days Later.

By the packet-ships, Oxford from Liverpool, and Iowa from Havre, London papers have been received in New York to Dec. 10.

The question of a repeal of the Corn Laws had been a topic of unparalleled excitement. The London Times announced that Parliament was to be assembled during the first week in January, and that the Royal Speech would recommend the repeal of the Corn Laws. But the announcement, it seems, was premature, and only served to excite hopes which were to be disappointed.

England is said to be making very extensive preparations for war, by strengthening the defences of her principal seaports at home and abroad.

The Liverpool Mail, in speaking of the famine in Great Britain, says: "It is as we anticipated, and it is delightful to record the fact, than the monster 'Famine,' with which the nation was threatened, has begun to devour its insolent and mendacious authors. Every post brings the cheering intelligence that the potato failure, the distemper, are fallacies not engendered by the brain, but proceeding from the heart—fearful falsehoods, invented for a sordid and dishonest purpose."

The disease among cattle has again broken out in South Lancashire, and many farmers have lost the greater portion of their stock. The present disease appears to be a violent affection of the lungs, and in many cases it is quite incurable. Sheep, on the other hand, are doing remarkably well.

News had been received in England that a fearful fire had taken place in Bombay on the first night of the Dewallee (Lamp Festival) of the natives. It took its origin from some fireworks in a shop where a quantity of powder was stowed. Having destroyed nearly 200 houses of various descriptions, it was stopped by the energy and activity of the Europeans. Fifteen persons lost their lives. Bombay escaped an awful calamity, for about 4,000 lbs. of powder were removed from the houses on fire. If that powder had blown up, the consequences would have been appalling; thousands would have been killed.

A letter from Hartz in Germany, says:—"The emigrations from our mountains for Texas, have lately been so numerous, that several of the villages are entirely deserted. In less than three months, more than six thousand persons have quitted a country abounding with mines of iron, lead, and mercury, which demanded only the application of labor to give rich results, to tempt fortune at a distance of four thousand leagues."

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Four Days Later Still.

The packet ship Liberty has arrived, bringing advices from Liverpool to the 13th Dec.

The news is important. The Peel Ministry has resigned, and a new Cabinet has been organized by Lord John Russell.

Parliament was prorogued to the 30th Dec.

The price of Cotton has advanced.

The London Sun of Dec. 11, says: "The Ministry of Sir Robert Peel has resigned. The country at large may be startled by a circumstance so unexpected, but such is the fact. Yesterday morning the majority of the Cabinet, comprising the Duke of Wellington, the Duke of Buccleuch, Sir Robert Peel, Sir James Graham, the Earl of Aberdeen, Lord Stanley, Mr. Goulburn, the Earl of Lincoln, and Mr. Sidney Herbert—in all, nine out of twelve or thirteen composing the entire Cabinet, proceeded by special train to Southampton, and were conveyed by the royal steamer Fairy to the Isle of Wight. At a court held at Osborne House they tendered their resignation to her Majesty, which was graciously accepted!

HORRIBLE CASE OF LYNCHING.—A noted negro thief, by the name of Yeoman, having been arrested near Albany, Baker Co., Ga., and subsequently discharged by Judge Warren on a writ of *habeas corpus*, was immediately re-arrested, says the Savannah Republican, and under charge of Messrs. Mallory, Brinson and Adams, conveyed at once to Florida. On his way thither, he confessed to the gentlemen in whose charge he was, that he was one of an organized gang of negro thieves and murderers—that during the Florida War they had carried on their operations under the guise of Indians, and that since the war they had stolen negroes in Thomas and Lowndes Counties, Ga., and Jefferson Co., Fla., to the value of $10,000. He confessed his crime in detail, and offered them $1,000 cash for his release, alledging that if carried to Florida he knew he would be unceremoniously hanged.

On his arrival at Jefferson Co., Fla., the citizens assembled to the number of ninety, and after an investigation of the facts, took a formal vote, which resulted, 67 in favor of hanging, and 23 against it. Yeoman was accordingly executed at 12 o'clock on the 2d inst. The principal reason for this summary execution of the law was, the insecurity of their jails, and the fact of his having a band of accomplices in the community, who would, in all probability, have effected a release. A reward of $1,000 has already been offered by the citizens for the arrest of others known to be connected with him who has already suffered. One of those implicated was arrested a few days since, we are informed, near Newton, Baker Co., Ga., and after the infliction of 75 lashes, released on the pledge that he would leave the State in five hours.

DELIRIUM.—"Never was drunk but once in my life," said a chap once in my hearing, "and I never mean to be again. The streets seemed to be very steep, and I lifted my feet at every step as if I was getting up stairs. Several cart-wheels were making revolutions in my brains, and at one time I fancied my head was a large carving and turning establishment, the lathes of which were keeping in motion with my own feet. I couldn't conceive what was the reason that the town had turned into such an enormous hill; and what made it worse was, that it seemed all the time to be growing higher and threatened to pitch over on me. Stop, stop, said I, and I'll head this old hill yet, or at least it shan't head me. I turned round to go down and get at the bottom; tell me! if the town didn't turn right round with me, heading me all the time, and presenting the high bluff in front of me. Well, sure enough, the ground flew up and struck me on the forehead; and as soon as the stars cleared away, I commenced climbing with my hands and knees. The next thing I saw was a big brick house coming full split round a corner and I believe it run right over me, for I don't remember any more. [Picayune.

DEPOPULATION OF VIRGINIA.—A correspondent of the National Intelligencer, writing from Wilton, Va., says:—

"It often seems to me that as yet there are no people here, and I wish, therefore, to see them come. I have to take up a spy-glass to see the houses of my neighbors, they are so far off, and yet so near am I to a capital of about 24,000 inhabitants, that I can see its spires and steeples, and almost hear the hum of its laborers. Back of me and below me, off the river as far as I have explored, I cannot find much else but woods, woods, woods. I ride for miles and miles in the forest, looking for people. And yet this is the first settled and oldest settled part of Virginia! The people have gone off; they have settled in Georgia, Alabama, Kentucky, Missouri, Mississippi, Louisiana, Florida; and now, as if there are too many people left, a bribe is held out to the rest to go to Texas! It is a shame that this beautiful country, so blessed in climate and so little needing only the fertilizing hand of man, should be without people. Here is a venerable river running by my door, older than the Hudson, which is now lined with towns and villages—much older than the Ohio, older in settlement and geography I mean, but where are the people? For a hundred and fifty miles, from Richmond to Norfolk, the first explored river running into the Atlantic ocean, the home of Powhattan and the scenes of the chivalrous John Smith—*where are the people?* Gone, I say, to the South and West; the trumpet is blowing among them now to go to Texas! Virginia has here depopulated herself to make homes elsewhere."

STYLOGRAPHY.—We have had the pleasure of examining a specimen of a new style of engraving, invented and now perfected by Mr. J. C. Crossman of this city, and to which he has given the name of *Stylography*. The invention consists in producing relief engravings—that is, engravings which can be printed from the surface, like woodcuts and types—by a shorter and less expensive process than that of engraving on wood. The specimen we have seen of Mr. Crossman's Stylography is a map, which is executed with great neatness—bearing a close resemblance to copper-plate, and vieing in beauty and distinctness with the best plate engravings. The result of this process is similar to Morse's *Cerography;* but in our opinion the Stylography excels the Cerography in the sharpness, ease, and freedom of the lines and in the delicacy and beauty of finish.

Mr. Crossman has devoted much time and attention to this interesting development of art, and has now, after a patient series of experiments, brought it to a high degree of perfection. The discovery will be of great practical utility. Its superiority will consist in producing maps, architectural designs, and all outline engravings, at a wonderful reduction of expense, as compared with copper-plate engravings. The stylographic plate has the great advantage of being an exact re-production of the drawing. The drawing is made upon a tablet, and from that a stereotype plate, in relief, is obtained, from which copies—exact facsimiles of the original sketch—may be multiplied indefinitely. [Boston Traveler.

CURIOUS.—Among the pageants at the coronation of Queen Mary, in 1553, was the following singular feat, related by Hollinshed:—

"Then there was one Peter, Dutchman, that stood on the weathercoke of Paule's steeple, (in London,) holding a streamer in his hand of five yards long, and waving thereof, stood sometimes on the one foot and shooke the other, and then kneeled on his knees, to the great marvel of the people. He had made two scaffolds under him, one above the crosse, having torches and streamers set on it, and another over the crosse, likewise set with streamers, and torches, which could not burn, the wind was so great. The said Peter had sixteen pounds thirteen shillings given him by the Citie for his costes and paines, and for all his stuffe."

QUALIFICATIONS OF AN EDITOR.—He must possess the constitution of a horse, obstinacy of a mule, independence of a wood-sawer, endurance of a starving anaconda, impudence of a beggar, spunk of a chicken-cock, pertinacity of a dun, and entire resignation to the worst of all earthly treadmills.

So says an 'exchange.' It might have added to the list of needfuls, imperturbable good temper, a faculty of doing nine things at once, skill to read the most illegible manuscripts, leisure at all times, and a great knack of going without his dinner while waiting upon the irregularities of the mail. [N. Y. Com. Adv.

NEW BANKING SYSTEM.—A Bank has been established in Cincinnati, called the Citizens' Bank, calculated, if conducted honestly, to afford much accommodation to a class which is generally overlooked by banks, the class of small borrowers. Its loans are at this time 922 in number. Of these 735 are in sums of from $10 to $100—154 from $100 to $300, and 33 over $300. The Bank lends for a single day or longer, on either a responsible name or good notes of hand left as collateral, or any other approved security. It also receives money on deposite, payable with a liberal interest on demand, so that whether a deposite remains in the Bank but a single day or longer, it draws interest for the time. The amount of its loans Oct. 3d, was $64,015; on the 3d of January they were $107,652.

A NEW PROJECT.—A large meeting was held at the County Court House in Philadelphia, on the 12th inst., to discuss the expediency of appropriating the proceeds of the public lands for the abrogation of slavery. A resolution to that effect was introduced by Thomas Earle, Esq. After a number of speakers had addressed the audience, amongst whom were Messrs. Earle, Cavender, Rankin, Benson, Coggins, and a colored man named Harrison—whose remarks were received with great applause—the resolution asking Congress to consider the expediency of appropriating the proceeds of the sale of public lands for the purchase of Southern Slaves, was submitted to the meeting, and was carried with few dissenting voices.

After appointing a Committee, to petition Congress in conformity to the intention of the resolution, the meeting adjourned.

BIELA'S COMET.—This very faint Comet, which revolves in six and three quarter years, is now on its return to the sun, and has been visible in large telescopes for a month past. The close agreement of its positions with those given in the ephemerds, shows that its elements are well ascertained. It was detected by Mr. Challis, at Cambridge, England, as early as December 1st, 1845, with the aid of the Northumberland Telescope, and has now become tolerably conspicuous in instruments of less capacity. When last observed here, on the 31st of December, with a low power, and aperture of five inches, the comet appeared like a faint nebula, about four minutes in diameter, with a decided gradual condensation. As it is approaching both the sun and the earth, it will continue to increase in brightness. It will pass its perihelion on the 11th of February, 1846.

This celebrated comet, which produced so much consternation in 1832, particularly in France, when it was apprehended by the public that it would come in contact with the earth, gave occasion for M. Argao to write a treatise on the nature of these bodies, and particularly this one, in order to dispel the apprehensions of the people.

TIMING THE HOUSE.—The correspondent of the Argus writes, that while Mr. Cobb, of Georgia, was speaking a few days ago, "seventeen individuals crowded around him, as the place where of all other places, they might catch the Chairman's eye. As Mr. C. turned to look at the clock, to ascertain when his hour would expire, the seventeen braced themselves, throwing back one leg, pushing forward the head, and partly extending the right hand, with the most intense anxiety exhibited in every muscle. In the middle of a sentence, down came the hammer, announcing the expiration of the hour. "*Go!*" shouted a waggish member from Alabama at the top of his voice, and instantly the seventeen sprang to their feet, crying "Mr. Speaker" as loud as they could bawl! Ladies in the gallery were frightened into hysterics, an immense roar of laughter echoed through the Hall, while Mr. Holmes of South Carolina, was seen with horror depicted in his countenance, counting, with his pointed finger, the numerous aspirants for the floor. It was a rich scene, one which would have made Hogarth's pencil laugh."

SUMMARY.

Mrs. Catharine Webster, grand-daughter of the noted chief of the Onondaga Tribe, Captain Frost, died at the Castle, on Monday, 12th inst., aged 17 years. She has left an only son, about four years old, who is one of the Head Chiefs of the Six Nations.

During the month of December there were 8 prisoners discharged at Sing-Sing Prison, and on the 1st of January there remained 803 males and 65 females—total 868.

A meeting of slaveholders was held at Centreville, Md., for the purpose of taking some action in reference to the frequent loss of their slaves by absconding, and of adopting such measures as might be deemed advisable for the better security of such property in future. A series of resolutions were adopted in referenc to the escape of some runaway slaves who were arrested in Delaware, through the assistance of Abolitionists.

We learn that within the last week no less than forty wagons, with families, negroes, horses, cattle, sheep, &c., have crossed the Mississippi at the mouth of the Red River—the great Texas Crossing, as it is called—all bound for the new State.

The True Sun says:—Passing through Hudson street last night, we saw a watchman gravely promenading on his beat with a label on his back, having the inscriptions, "The stars do wink with over-watching." "One of the boys caught me asleep and put this card on my coat."

A Mr. Leland Selby, of Porttown, Ohio, was frozen so badly, while under the influence of intoxicating drinks, as to cause a horrid death in a short time afterward. Yet many men drink liquor to keep off the effects of cold weather. He was 56 years of age.

On New Year's Eve, two of the College buildings at Bloomington were entirely destroyed by fire. The main building, containing the extensive libraries, apparatus, &c., escaped with but little injury.

A case of small pox has within a few days occurred at the Lane Seminary. The patient is a Mr. Rankin from Illinois, who took the disease, it is supposed, while engaged in the benevolent work of distributing tracts.

The Magnetic Telegraph between Philadelphia and Norristown has commenced operations, and several persons have conducted correspondence by it. All but seven miles of the route to New York is completed.

The earth loses in the course of a year sufficient heat or caloric to melt several feet in depth of snow over its whole surface, at least so think the scientific.

The Portsmouth Journal gives an account of the chase of a fox by the locomotive on the Eastern railroad. Poor Reynard ran like the wind for a mile or more, but was finally overtaken, and as he turned his head to escape from his pursurer, was struck by the engine wheel and crushed to death.

The Missouri Convention to revise the Constitution has amended that instrument so as to make clergymen eligible to office.

It has been ascertained that gun metal will sustain a pressure of 160 tons to the square inch before being crushed. Iron commonly sustains but from 50 to 90 tons.

A colored Preacher, named James Hill, fell dead in the pulpit while preaching at a protracted meeting in Lower Penn's Neck, Salem Co., West Jersey, on Wednesday, 14th inst.

The population of Mexico, is now about 7,725,000.

A writer in Blackwood's Magazine says, the number of paupers in Great Britain is four millions, or a seventh part of the population of the Empire. In Ireland, 2,300,000, England, 1,500,000, Scotland, 200,000.

Since 1815, the people of England have been taxed £200,000,000, or one thousand millions of dollars for the relief of the poor.

There are 70,000 persons whose annual revenue is $200,000,000, or $2,857 each, in England.

A correspondent of the London Times mentions that the safety of a train on the South-Western railway was endangered on a recent occasion, from a strange cause. Two elephants were conveyed from London, the animals became restive; and near Wimbledon, on an embankment, they grew so outrageous as to smash the cages in which they were confined. The passengers were not released from their terrors until the train arrived at Wimbledon, where the carriage of the elephants was detached.

A letter from Currituck Co., N. C., states that there had been some rare sport in that neighborhood about the 30th ult. It appears that the great fires in the Dismal Swamp last fall, having destroyed their food, had driven great numbers of bears to seek sustenance on its borders; and as they were making very free with the pigs, &c., of the farmers, a party turned out in pursuit of them, and in the course of a few days they killed no less than nineteen full grown bears, besides taking one alive, which was treed by the dogs.

A young, beautiful, and intelligent girl, whose family are reported to be very wealthy, eloped on Tuesday evening at New Haven with a colored man, and was wedded to him at 9 o'clock by a colored clergyman. Her friends hearing of it, pursued and arrested the bride, but after a hearing before the Court she was surrendered to the keeping of her yellow 'lord and master,' a writ of habeas corpus having been taken out by him.

S. D. Parker, Esq., Commonwealth Attorney for this district, made his annual report to the Secretary's office yesterday. During the year 1845 he examined 932 cases of criminal complaints. The amount of bail forfeited in the municipal courts, which he has paid into the treasury during the year, is $9,447 90. Fines and costs paid in, through the sheriff, $7,598 16. Total cash for crimes in the county for one year, $17,046 04. [Boston Post.

The Detroit Free Press, of Jan. 7, says, that on Friday last, the dwelling of Mr. George Miller, of Ecorse township, Mich., with its contents, was consumed by fire, and sorrowful to relate, two of his children were also consumed. The father had absented himself for a few moments, when the house was discovered on fire, and all attempts to secure the children were unavailing.

A fellow went into the hall of a boarding-house in Barclay street a few nights since, while the boarders were at supper, and gathered all the hats on the table. He was making his way out with his booty, when a boarder a little behind time came in, and asked him what he was about. 'Oh,' says the thief, 'I am taking the gentlemen's hats around to Leary's to get smoothed.' 'Well,' replied the boarder, 'take mine along too.' 'Certainly, sir!' said the accommodating rascal, and vanished.

Lovejoy's Hotel is undergoing extensive enlargements. Another story is to be added to it, containing about thirty rooms.

An explosion recently took place in one of the coal mines at Carbondale, by which several lives were lost. One man was taken out alive after having been shut up for 48 hours. Fourteen persons are yet missing. There were fifty or sixty persons in the mines at the time of the explosion.

A fire occurred last week at Chequerville, near Utica, by which the factory formerly owned by F. Hollister, Esq., was consumed. Loss about $65,000—insurance $30,000.

There was a fire in Philadelphia on Sunday evening last, by which several valuable buildings were destroyed.

Henry Inman, the Painter, died on Saturday at noon, in the 45th year of his age, leaving a wife and five children. Mr. Inman was the President of the National Academy of Designs, and stood in the very front rank of American Artists. His fame is a part of the history of the country, and his many virtues endear his memory to all who knew him. His death was in consequence of an organic disease of the heart, against which his health has been for a long time feebly strugling.

Rev. Charles W. Dennison, has been unanimously expelled from the First Baptist Church in Boston, and deposed from the ministry on a charge of lying and obtaining money under false pretences. He has friends who regard him as a persecuted man, and he was to commence preaching on Sunday last under the sanction of 'The Independent Bethel Society of the port of Boston.'

During the holidays, the colored population held a bazaar or fair in the basement of the 'Broadway Tabernacle, the proceeds of which were to be given to the Colored Orphan Asylum. To their credit it is announced, that on Saturday they paid over to the Itstitution nearly seven hundred dollars, besides presenting the inmates with a large quantity of cakes and other dainties. This shows that they rightly appreciate and gratefully acknowledge the benefaction to their race conferred by the Society.

The Steamer Belle Zane, which was recently snagged on the Missippi river, had on board 125 persons, of whom only 64 reached the shore, and four of them froze to death afterwards.

Review of New-York Market,—Tuesday, Jan. 20.

There has been no material change since our last. The large dealers are anxiously waiting the arrival of the English steamship Hibernia, w ich is hourly expected, and probably no important transaction or changes will take place until then.

MARRIED,

In Ledyard, Conn., on the 1st inst., by Rev. Mr. Walker, Mr. VAN RENSSELAER BALL, of Mystic Bridge, Conn., formerly of Newark, Vt., and Miss OLIVE GALLUP, of the former place.

In Berlin, N. Y., on the 30th ult., by Rev. Wm. B. Maxson, Mr. HAMPTON GREEN, and MISS ALBINA JONES, all of Berlin.

DIED,

In Berlin, N. Y., on the 9th inst., AMOS J., son of Barzillai and Nancy Randolph, aged one month and ten days.

LETTERS.

William B. Maxson, James Bailey, Joshua Clarke, Joseph Goodrich, Isaac D. Titsworth, John Whitford, Chas. P. Rood, Jeremiah Barritt, G. W. Haszard, W. B. Gillett, W. Earll.

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RECEIPTS.

Shiloh, N. J.—Joseph A. Bowen, Wm. T. Sheppard, $2 each; Charles H. Davis, A. S. Tomlinson, $1 each.
Milton, W. T.—George N. Coon, Abram Allen, $2 each.
Plainfield, N. J.—Voorhees F. Randolph $2.
Mayfield, Ky.—George P. Maxson $2.
South Otselic—Elias Rogers $2.
De Ruyter—Willett Burdick $1.
Berlin—Orren Burdick $1.
Perrysville, R. I.—Abiel T. Browning $1.

NEW SUCSCRIBERS.

Milton, W. T., George N. Coon.
De Ruyter, John P. Dye.
Otselic, Dea. Lot Crandall.
South Otselic, Wealthy Wolcott.

EXECUTOR'S SALE.

WILL be sold at public vendue, on *Tuesday, the 17th of February,* at 1 o'clock P. M., on the premises, the Residence late of Jonathan R. Dunham, deceased, containing about 10 acres of excellent land, with a large and convenient Dwelling House and Barn; also a Tan Yard, Bark House, Shoemaker's and Currier's Shop, together with a Carriage House, and other out-buildings, and a good variety of fruit trees. It is situated on the main road from Plainfield to Bound Brook, about 2½ miles from the former and 3½ from the latter place, and about ¼ of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, from which place the cars make three trips to New-York daily. It would make a pleasant country residence for any gentleman wishing to live in the country and do business in the city; or an excellent Tannery, it being in the immediate vicinity of sufficient quantity of the best of bark, a stream of water runs through the premises, and the Water-Pit in said yard contains a living Spring of excellent water, which is said to make the best of Leather. Terms of payment made easy.

Also, a small Dwelling House and seven acres of good land adjoining the before described property.

Also, a small Dwelling House and Garden, adjoining the first mentioned property.

For a further description of the said premises, application may be made to Mrs. Dunham, on the premises, or to
RANDOLPH DUNHAM, Plainfield, or
DAVID DUNN, New Market, *Executors.*

N. B.—All the described properties are offered at private sale until the day of sale, and if any are sold notice will be given.

New-Market, N. J., Jan. 12, 1846. j22td

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. C. KENYON, Principal, and Professor of Languages.
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GURDON EVANS, Professor of Natural Sciences.
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O. STILLMAN, Professor of Vocal and Instrumental Music.
Miss C. B. MAXSON. Preceptress, Instructress in French, Italian, Drawing and Painting.
Mrs. M. B. KENYON, Assistant in the Female Department.

From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also, to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition. per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL,
President of the Board of Trustees

Local Agents for the Sabbath Recorder.

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" Alva G. Green.
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VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph
Lowther's Run—Asa Bee.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Churc

W SKONSAN.
Milton—Joseph Goodrich.
" Stillman Coon.

IOWA.
Fredonia—M. Wheelock.

ILLINOIS.
ames Dunham.

TOBITT'S PRINT, 9 SPRUCE ST.

Misellaneous.

The following lines from Tennyson are touchingly beautiful. Believing their perusal will gratify our young readers, we insert them. Who that "saw the sun set" the last day of '45 is sure to see the same again at the close of '46? Whose eye that glances over these lines shall then be glazed in death? Child! Parent! You who, but yesterday, together "saw the sun rise upon the glad New-Year," remember, Death may part you ere another New-Year's dawn. Prize and improve life's blessings while you have them—be grateful to the giver and fail not to obey the injunction, "seek first the kingdom of God and its righteousness."

THE LAST NEW YEAR.

If you're waking call me early, call me early, mother dear,
For I would see the sun rise upon the glad New-Year—
It is the last New-Year that I shall ever see,
Then ye may lay me low i'the mould, and think no more o' me.

To-night I saw the sun set; he set and left behind
The good old year, the dear old time, and all my peace of mind;
And the New-Year 's coming up, mother, but I shall never see
The May upon the blackthorn, the leaf upon the tree.

Last May we made a crown of flowers: we had a merry day:
Beneath the hawthorn on the green, they made me Queen of May;
And we danced around the May-pole, and in the hazel copse,
Till Charles's wain came out above the tall white chimney tops.

There 's not a flower on all the hills; the frost is on the pane;
I only wish to live till the snow-drops come again:
I wish the snow would melt and the sun come out on high—
I long to see a flower so before the day I die.

The building rook 'ill caw from the windy tall elm tree,
And the tufted plover pipe along the fallow lea,
And the swallow 'ill come back again with summer o'er the wave,
But I shall lie alone, mother, within the mouldering grave.

Upon the chancel-casement, and upon that grave of mine,
In the early, early morning the summer sun 'ill shine,
Before the red cock crows from the farm upon the hill,
When you are warm asleep, mother, and all the world is still.

When the flowers come again, mother, beneath the waning light,
Ye'll never see me more in the long grey fields at night;
When from the dry dark world the summer airs blow cool,
On the oat grass and the sword grass, and the bullrush in the pool.

Ye'll bury me, my mother, just beneath the hawthorn shade,
And ye'll come sometimes and see me where I am lowly laid;
I shall not forget ye, mother, I shall hear ye when ye pass,
With your feet above my head in the long and pleasant grass.

I have been wild and wayward, but ye'll forgive me now:
Ye'll kiss me, my own mother, upon my cheek and brow;
Nay,—nay, ye must not weep, nor let your grief be wild,
Ye shonld not fret for me, mother, ye have another child.

If I can, I'll come again, mother, from out my resting place;
Tho' ye'll not see me, mother, I shall look upon your face;
Tho' I cannot speak a word, I shall hearken what ye say,
And be often—often with ye when ye think I'm far away.

Good night! Good night! When I have said good night forever more,
And ye see me carried out from the threshold of the door,
Don't let Effie come to see me till my grave be growing green;
She'll be a better child to you than ever I have been.

She'll find my garden tools upon the granary floor;
Let her take 'em—they are hers,—I shall never garden more:
But tell her, when I'm gone, to train the rose-bush that I see,
About the parlor window, and the box of mignonette.

Good night, sweet mother! Call me when it begins to dawn:
All night I lie awake, but I fall asleep at morn;
But I would see the sun rise upon the glad New-Year,
So, if you're waking, call me, call me early, mother dear!

The Oregon Question.

The following speech was delivered by the Hon. J. R. Giddings of Ohio. The South must be growing tame or they could not sit and hear such a speech.

Mr. Giddings said that, owing to the difficulty which he had experienced heretofore in obtaining the floor, he was induced to avail himself of his present position to indicate the considerations that would govern him in voting for the resolution reported from the Committee on Foreign Affairs. It is due to myself (said Mr. G.) to say, that, in a former Congress, I was opposed to terminating the joint occupancy of Oregon. That vote was given under the circumstances which then surrounded us. Now we are placed in a totally different position. Since this subject was before us our Union has been changed in its essential elements, and its fundamental principles have been overthrown. The Union founded by our fathers has been subverted, and a new slaveholding Confederacy has been formed, giving to the Southern portion the balance of power, and subjecting the free labor of the North, the dearest rights of the free States, to the tender mercies of a slaveholding oligarchy. They now have the entire direction of the Government.—The people of the free States have been politically bound head and foot, and delivered over to the slaveholding interest, and it is now worse than mockery to talk of maintaining the manufacturing interests of Pennsylvania or of New England. They are now under the inexorable power of the South.

This then, is our situation, as we are all perfectly conscious. The nation has been plunged without my aid into this condition, but against my will. I have believed, and still believe, that this policy of acquiring territory must inevitably, if carried out, subvert the Government and dissolve the Union.

Mr. Chipman called Mr. G. to order, and was understood to say that to speak of the dissolution of the Union was irrelevant, and was throwing a fire-brand into the House.

Mr. Giddings proceeded. I was stating our present situation, and the liability of this new Union to fall asunder from its own weight, when this system of extension shall he carried out.—And it is under these circumstances that I am called to express my opinion of the proposed policy. I am led to the conclusion, to the irresistible conclusion, that war, with all its horrors and its devastation of public morals, is infinitely preferable to a supine, inactive submission to the slaveholding power, that is to control this nation, if left in its present situation.

seen enough of war to form an opinion of its effects, its miseries, and the extent of its curse. Yet, sir, I greatly prefer them, for a few years, to the quiet apathy which has already subjected us to a change of the Government formed by our fathers.

Here I will take occasion to say, that I differ from my venerable friend from Massachusetts as to the probability of war. I am of opinion that if we take the whole of Oregon, it will produce war. I say this, although I have heretofore, in nine cases out of ten, found myself mistaken when I have differed from that venerable statesman. The consequences of a war have not escaped my consideration.

It must inevitably produce great destruction to the commercial wealth of New England.—Here let me say to the gentleman from Massachusetts, (Mr. Winthrop,) who the other day made so eloquent an appeal in favor of peace, and who represents the commercial interests of that Stste, that I fully appreciate his motives and feelings. But, sir, this situation is one of his own choice. He was among the first distinguished men of that State who gave in his adherence to the change of Government, and the leading commercial men of Boston were the first in that State to declare their submission to this new slaveholding confederation with Texas. This was done with a full knowledge of the policy which had been adopted of extending our territory. That State had declared her people under no obligation to unite with Texas in consequence of any action of Congress. I then held, and still hold, the action of this Government imposed no obligation upon my State, either political or moral, to enter into this new confederacy. No, sir, if she come into it, as she will, it will be the choice of our people, and not from any obligation resting upon her by reason of the joint resolutions of Congress. And, if my colleagues coincided with me in opinion, no Representative from Ohio would retain a seat in this Hall beside those of Texas, upon such terms as have been imposed upon us. But the gentleman from Massachusetts voluntarily preferred to have his State become a party to this new union. I hope the people of that old commonwealth did not intend, in going into it, to stop this policy of adding territory to our present Confederacy. They could not have desired to remain under the despotic sway of the slave power. They must have expected that the balance of power was to be restored by the addition of territory at the North to counterbalance Texas. They ought now to oppose the regaining of those rights which have been voluntarily surrendered by the North. And this destruction of their wealth will be merely the legitimate consequence of their submission to the proposed policy. But, sir, the manufactures of New England, and New York, and Pennsylvania will be promoted by a war. The agricultural interests of the West will not be likely to suffer. Indeed our principal burden will not be the defence of ourselves or the taking of Canada; but the protection of the South—the weak, helpless, Slaveholding South. That portion of the Union must suffer most. I have seen the horror manifested by Southern papers. The Cotton interest, say they, must of course suffer. Slave labor will be rendered worthless, and Slave property depreciated. True; but this policy of adding territory to our original Government is the offspring of the South. They have forced it upon the Northern Democracy. The objects of the South are now answered. Texas is admitted.—They have attained their ulterior designs, and they now require the party to stop short, to face about, and leave the power of the nation in their hands. They now see before them the black regiments of the West India Islands landed upon their shores. They now call to mind the declaration of British Statesmen, that "a war with the United States will be a war of emancipation." They now see before them insurrections, which torment their imaginations. Murder, Rapine and Blood now dance before their affrighted visions. Well, sir, I say to them:—This is your policy, not mine. You have prepared the cup, and I will press it to your lips until the very dregs shall be drained!

Let no one misunderstand me. Let no one say that I desire a slave insurrection; but, sir, I doubt not that hundreds of thousands of honest and patriotic hearts will "laugh at your calamity, and mock when your fear cometh." No, sir; should a servile insurrection take place—should massacre and blood mark the footsteps of those who have for ages been oppressed, my prayer to God shall be that *justice—stern, unyielding, and unalterable justice, may be awarded to the master and to the slave.* Then, sir, we shall have the scenes of 1780 again acted over, when South Carolina sent to the Continental Congress a delegation to inform that body that it required all her troops to protect her people against their slaves, and that that chivalrous State must depend on her Northren sisters for troops to defend her against the common enemy. Then, sir, the people of Ohio will be compelled to go to the South, to Alabama, South Carolina, Mississippi, and Texas, to protect them from the emancipated slaves of the West Indies, and the desperation to which their own servile population will be driven. Sir, our sons must go there and bare their breasts in defence of the slave institutions of those States. Then, sir, the people of the North will be compelled to look this institution in the face; they will see the degradation to which they have become subjected by this *new slaveholding Confederacy.*

And, sir, no twelve hundred thousand dollars will be likely to be paid to Southren slaveholders by the British Government for the purpose of obtaining peace. But, sir, there is one vast and important consideration that ought not to escape my notice. A war with England, in the present state of the two nations, must inevitably place in our possession the Canadas, Nova Scotia and New-Brunswick. Six States will be added to the Northern portion of the Union, to restore the balance of power, surrendered up by the Annexation of Texas. This, Mr. Speaker, is the policy declared by the party now controlling this nation at their Baltimore Convention. I say to them, *carry out that policy!* I demand of them not to leave the nation in its present state of subjection to the slaveholding oligarchy of the South. I will vote to give them the means of doing so. But, sir, I am bound to say that I believe the Nothern Democracy to have been betrayed. Their Southren slaveholding allies will now desert them. We see them in every part of the Hall begging and beseeching Whigs and Democrats to save them from this dread policy, which is to prostrate Southren interests and involve them in blood and massacre. A master-spirit of the South has left his retirement and taken his position in the other end of this Capitol, with the open and avowed purpose of defeating the identical policy, the promotion of which occupied his whole intellect only twelve months since. It remains to be seen whether he is able to control the nation.

Sir, should the measure be carried through Congress, I say to Northern Democrats that the Executive will save the institutions of the South from the apprehended danger of a war with England. Yes, sir, I verily believe that he will surrender up all that portion of Oregon lying North of the forty-ninth parallel of latitude, rather than hazard the dangers of a war. Yes, gentlemen, be assured he will do it; and, in my opinion, he will effect it before the day proposed by the Chairman of the Committee on Foreign Affairs for discussing this resolution. Let no man misapprehend or misrepresent me. I say, this policy is not mine. I have at times opposed it. I am still convinced that its consequences are destructive to our Government. But it has been forced upon us, and those who have adopted it are responsible. I wash my hands from all participation in it; but I prefer that they should carry it out, rather than leave us where we are. When this policy shall be fully carried out, it will leave the North and the South in the enjoyment of something like equal advantages. And when, from its broad extent, this Republic, like the Roman Empire, shall fall asunder of its own weight, the free States will stand redeemed from the foul contagion of slavery which now rests upon them.

THE PILOT'S BOY.

The storm raged loud and fierce. The wind swept wildly over the waste of waters, catching the spray in its embrace and hurling it furiously onward, so that the ocean seemed a vast sheet of foam. The clouds hung low and dark, scowling on the terrible vortex below. It was one of the most awful tempests that had for years devastated the Atlantic coast.

On a low, sandy beach, against which the waves thundered until the ground shook beneath them, stood a mother and her daughter, gazing anxiously seaward, regardless of the storm. So powerful was the wind that they could with difficulty stand; yet they fearlessly kept their watch, shading their eyes with their hands to keep off the spray, apparently looking for some object on the ocean. Suddenly the child cried:

"Mother! there they are!'

She pointed with a trembling finger as she spoke, and following its direction, the mother beheld a white speck, like a flake of snow, amid the dark waters, on the horizon. It rose and fell, but kept increasing in size as if approaching.

"O, Lord! I thank thee!" said the mother, clasping her hands and looking up to heaven. "The father of my babes yet lives; save him for my sake."

It would have melted the sternest heart to have heard the deep emotion with which she breathed that prayer. Then with hands clasped before her, she stood silent, watching the little bark which contained her husband and her only boy. And bravely did that gallant craft struggle through the tempest. Now it would be lost to sight in a whirlwind of foam as it plunged through a head sea, and now it would re-appear, its white sail glancing like the wing of a gull. At times the wind would press with such force on the close reefed canvass, at to lay her mast nearly level with the billows, so that the mother's heart nearly sunk within her, for it seemed then as if the brave bark would never recover herself; and again the frail spar would struggle upwards, and the boat skim along for a space, like a spirit walking the deep.

For nearly half an hour the little bark was thus visible; and during that period the suspense of the mother was worse than the most intolerable agony. One while she saw herself bereft of those she loved, and again hope would resume its sway in her bosom, only, however, to be again overthrown by the next surge that broke over the devoted craft. It seemed a miracle that the boat had lived so long; and even the sanguine hopes of a mother could not long persuade her she should see her darling boy again.

At length, one mountainous billow was seen advancing, its huge breast lifting itself slowly up, the masses of waters piling one over another until they seemed to mingle with the black clouds above; then a speck of foam suddenly appeared on the extreme top of the wave, which spreading rapidly to right and left, until the crest was every where crowned with it, the huge bulk of piled up waters tumbling headlong, and the boat, which had been seen a second before laboring in the trough of the sea beneath, was lost to sight forever in the white and chafing whirlpool.

The mother held her breath as the waters fell, and remained, like one struck by a basilisk, gazing on the fierce vortex, as if hoping against hope, that the boat would re-appear; but moment after moment passed, until it seemed to her as if hours had elapsed, and yet no sign of the bark was visible. At length the waters partially subsided; another billow swept over the place where the first had broken, and then the mast of the little craft rolled upward; but the hull was no where visible.

"They are lost! oh! my dear father—and Harry—mother, can't you save them?" said the child, in accents of the most heart-breaking grief.

But the mother answered not. She looked wildly at her daughter, and then ran like one distracted to the edge of the surf, venturing so far down with the undertow that it appeared incredible that she could escape the angry breakers. Here she strained her eyes again to see if she could catch a glimpse of the crew of the ill-fated boat. But nothing was visible except the black surges, capped with foam; and no sound was heard but the roar of the hurricane: "Oh! Father in heaven!" she cried, in accents of that stony grief, which once heard, lives forever in the memory, "Save my child—save him even yet!"

At that instant a dark mass appeared on the crest of a breaker, and with a cry of joy the mother saw the form of her darling boy close at hand. The next moment the boy was hurled towards her, and rushing recklessly into the surf, she caught the child by its clothes and hurried inward to gain the dry land before a second surge should overtake her. Twice she was struck down before reaching the beach; twice the weeping daughter lost sight of her mother; but the energy of the parent finally triumphed, and she bore her prize to land and laid the senseless form on the beach. The moment after, the hardy frame of the pilot was seen struggling with the surf; and he too at length reached the shore in safety. The first object that met his gaze was the body of his darling extended on the beach.

"My boy! my boy!" he cried, casting himself beside it. "Oh God! he is dead!" with a heart-broken exclamation, and wringing his hands, he looked up to heaven, his whole face convulsed with the fearful agony of a bereaved father. It was a touching spectacle. In the foreground lay the figure of the boy, cold and wet, his beautiful hair washed back from his face, and his little arm extended by his side, as if he had been sleeping. Over him knelt the afflicted mother, her form half prostrate on his, and her face buried in her hands. Her garments, and those of the father were flying wildly in the wind. The back ground of the picture was filled up by the white foam of the surf, and the whirling masses of clouds overhead. In the distance, scarcely visible through the darkness of approaching night, was a little fishing village.

"But may he not yet live?" suddenly said the mother, as if a new hope had struck her. "Oh! if we had him at home, we might do something for him!"

The father started up from his momentary stupor, and every feature af his face was now instinct with energy. Catching the senseless body in his arms, without a word, he strode onwards to the village almost on a run, the rest of his family following eagerly behind, the mother in breathless silence, her heart agitated with hope and fear alternately, and the daughter clinging to her dress and sobbing as if her heart would break.

The neighbors met them before they reached their home, all eager to lend their aid; for they knew that the pilot had been abroad that day, and the rumor of his wreck soon reached every hearth. The senseless body was laid on the bed; those who could be of service remained in the room, and the rest anxiously awaited the result in the apartment without. After some time hopelessly spent in the attempt to revive him, and when the neighbors were beginning to despair, the mother thought she saw some faint signs of life. Their exertions were now redoubled, and at length he faintly breathed.

"My boy lives," said the mother, fervently, and though she breathed no prayer in words, her heart was poured out in thankfulness to her Father in heaven as she looked on.

Before the night was very far spent, the child thus rescued from the jaws of death was able to sit up; and many and heartfelt were the thanks for his recovery breathed to heaven that night, by the mothers of the little fishing village, for each felt that it might yet be to her own darling, as it had been that day to the PILOT'S BOY.—*C. J. Peterson.*

WE'VE HAD OUR SHARE OF BLISS.

BY MRS. EMELINE S. SMITH.

We've had our share of bliss, belov'd,
We've had our share of bliss;
nd,' mid the varying scenes of life,
Let us remember this.
If sorrows come, from vanished joy
We'll borrow such a light
As the departed sun bestows
Upon the queen of night;
And, thus by Memory's moonbeams cheer'd,
Hope's sun we shall not miss.
But tread life's path as gay as when
We had our share of bliss.

'Tis true our sky hath had its clouds,
Our spring its stormy hours,
When we have mourn'd, as all must mourn,
O'er blighted buds and flowers;
And true our barque hath sometimes near'd
Despair's most desert shore,
When gloomy look'd the waves around
And dark the land before!
But love was ever at the helm—
He could not go amiss,
So long as two fond spirits sang
"We've had our share of bliss."

These holy watch-words of the Past,
Shall be the Future's stay:
For by their magic aid we'll keep
A host of ills at bay.
Our happy hearts, like tireless bees,
Have revel'd 'mid the flowers,
And hiv'd a store of summer sweets
To cheer Life's wintry hours.
While Memory lives, and Love remains,
We'll ask no more than this;
But ever sing in grateful strains,
"We've had our share of bliss."

ADVICE TO A DAUGHTER.

There is one point, my daughter, which is too important to be omitted; I refer to the deportment which it becomes you to maintain towards the other sex. The importance of this, both as it respects yourself and others, you can scarcely estimate too highly. On one hand, it has much to do in forming your own character; and I need not say that any lack of prudence in this respect, even for a single hour, may expose you to evils which no subsequent caution could enable you effectually to repair. On the other hand, the conduct of every female who has the least consideration, may be expected to exert an influence on the character of every gentleman with whom she associates; and that influence will be for good or evil, as she exhibits, or fails to exhibit a deportment which becomes her. So commanding is this influence, that it is safe to calculate upon the character of any community, from knowing the privileged standard of female character; and that can scarcely be regarded as an exaggerated maxim, which declares that "women rule the world."

Let me counsel you, then, never to utter an expression, or do an act, which even looks like soliciting any gentleman's attention. Remember that every expression of civility, to be of any value, must be perfectly voluntary, and any wish on your part, whether directly or indirectly expressed, to make yourself a favorite, will be certain to awaken the disgust of all who know it. I would not recommend to you anything like prudish or affected reserve, but even this is not so unfortunate an extreme as an excessive forwardness. While you modestly accept any attentions which propriety warrants, let there be no attempt at artful insinuation on one hand, or at taking a man's heart by storm on the other.

Be not ambitious to be considered a belle. Indeed I had rather you would be almost any thing else, which does not involve gross moral obloquy, than this. It is the fate of most belles, that they become foolishly vain, think of nothing and care for nothing beyond personal display; and not unfrequently sacrifice themselves in a mad bargain, which involves their destinies for life. The more of solid and enduring esteem you enjoy, the better; and you ought to gain whatever of this you can by honorable means; but to be admired, caressed and flattered, for mere accidental qualities, which involve nothing of intellectual or moral worth, ought to render any girl who is the subject of it, an object of pity. You are at liberty to desire the good opinion of every gentleman of your acquaintance; but it would be worse than folly in you to be ambitious of a blind admiration.

I will only add, that you ought to be on your guard against the influence of flattery. Rely on it, the man who flatters you, whatever he may profess, is not your friend. It were a much kinder office, and a real mark of friendship to admonish you tenderly, yet honestly, of your faults. If you yield a little to flattery, you have placed yourself on dangerous ground, and if you continue to yield you are not improbably undone.—*Sprague.*

FOR THE CHILDREN.

From the Advocate of Moral Reform.

STORY OF A MISSIONARY PIONEER.

My dear Children, I am going to tell you a true story, and one that you can understand and remember. You have ofter heard about Missionaries, and some of you have seen them and heard them talk of the little heathen children, and their heathen mothers, and try to show you how much greater the blessings God has given to you than to the poor heathen. Perhaps some of you will recollect how kindly the good Missionary, Doct. Scudder, talked to you, and perhaps you could tell now if you should try, some of the things that he said to you. Missionaries, my dear children, like good ministers, are the Lord's servants, and if you mind what they say to you, you will please our Heavenly Father. The Lord Jesus Christ was a great and good Missionary. He came here to save lost sinners, and when his mission was almost done and he was going away from earth, he bid his disciples, those whom he came to save, by dying for them—to "Go into all the world and preach the gospel to every creature." He told them also, that he would be with them always, even to the end of the world. They were not to see him as when he spoke to them here, but he was to be with them unseen, and do for them what they asked, just as much as though they could see him.

More than thirty years ago, Mr. Judson, of whom I am going to tell you, read what the Lord Jesus said to his disciples, and then he heard a kind voice whispering softly in his heart, and bidding him go far away and tell the poor heathen that Jesus loved them, had purchased salvation for them—a crown of glory and treasures in Heaven, that they might have for nothing if they would only forsake sin and give him their hearts.

With a few other beloved fellow-Christians, he often went to a retired grove to pray that God would open a way for them and direct them in this great work. Mr. Judson loved the Lord Jesus Christ more than he loved his parents, or his home, or country, and he wanted to do just what *he* would have him, and so he bid his friends in America farewell and set sail in a ship, to cross the stormy ocean. Mrs. Judson went with him, and so did Mr. and Mrs. Newell. They were the first Missionaries ever sent from this country. They did not go alone at all, for God went with them, as he had promised, and they felt that he would protect them and bless them. This thought made them very happy—though they were going to a dark, unfriendly, heathen country, where their lives would be in peril and they must see great trials. Well, the great God watched over them till they got safe across the wide ocean. Dr. Carey, a good Missionary from England, met them on their arrival and bid them welcome to India. But they were soon treated unkindly by the Government, and ordered to go away in the same ship in which they came, and they had no quiet abiding place for many months. While thus unsettled they were exposed to great perils on the sea and on the land, and in a few weeks one of their number, Mrs. Harriet Newell, was taken from them to Heaven. Every little boy and girl who has not read the life of this good woman, should read it, and pray to the dear Savior to make them as good as she was, and as willing to lay down their lives for his sake.

After some time, Mr. and Mrs. Judson began their Missionary work in Rangoon. There they labored alone, surrounded by none but poor heathen idolaters, till they had learned the Burman language and could begin to tell the natives of the love of Jesus. Then Mr. Judson wrote tracts for the people, and some more Missionaries arriving with a printing press, the tracts were printed. Mr. Judson then commenced the translation of the Gospel of Mathew, and before it was done, he began to have evidence that God was blessing his labors. He toiled on from year to year, and by and by had the pleasure of preaching the gospel in a Burman Zayat (Church) to a small company of converted heathen. This made him very happy, and repaid him a thousand times for all he had suffered. But the worst of his trials had not yet come.

In the year 1824, a war was commenced against the Burmans, and very soon Mr. Judson was seized on suspiscion of being a spy—his limbs were bound with an instrument of torture, and he was then, by order of the King, put in three pair of iron fetters and thrust into a death prison. Here his kind companion was allowed to visit him, and though almost overcome by the sight of his suffering, God gave her strength to do much in his behalf. This good man was shut up in a loathsome prison for near two years, deprived of wholesome air, and much of the time of the use of his limbs, afflicted with fever and frequently expecting to meet a cruel death. Not long after his release, his beloved wife, worn down by the care, fatigue and suffering that she had endured during his imprisonment, was taken dangerously ill and soon died. Mr. J. felt his loss very much, for she had been as an angel of mercy to him through all the trying scenes of his Missionary life. Never did woman evince more untiring devotion to the companion of her life—more true Christian heroism, meekness and fortitude in days of peril and adversity. She was spared while he most needed her, and then "she was not, for God took her." Her kind husband felt how sweet it must be for her to rest her weary head on Jesus' bosom in the mansions above, and he could not wish her back again. He was left companionless, but the God of missions was still near him, and his heart was made strong for his great work.

As years rolled on, more and more of the poor heathen were converted. He continued to preach to them and to teach them, write books and translate the Bible for them, and thus he has spent the best part of his life in doing good. Others have joined him in these labors of love, and there are now many Churches and many hundreds of converts in Burmah. In Arracan and the Churches east, it is said there are now three thousand one hundred converts.

A few years after the first Mrs. Judson died, the Lord gave to Mr. J. another of his dear children to take her place. She too was a faithful help-meet, and God spared her to him for nearly ten years, and then he called her also, to his own glorious home. Mr. J. left Burmah with her last April, hoping the sea voyage and change of scene would restore her health. They had three small children with them and left three others in India. But Mrs. J. did not live to come to America. At St. Helena, a rocky Island far off in the Ocean, she died, and was buried, leaving her husband again alone, and his dear children motherless.

Do you think, dear reader, that this good man loves the work of missions any less because he has had so many trials? No, no. He is now in our country for a little while, but he says, he wants to go back again and toil and die among the heathen. If all the souls that he has been and shall yet be the means of saving, are set as stars in his Heavenly crown, don't you think he will have as large a reward as he can desire?

My dear Children, you are young now. The journey of life is yet before you, and God permits you to *choose* what path you will take. As you grow older, will not some of you choose, as Mr. Judson did, to be Missionaries? There are yet many millions of heathen on the earth who have not had the Bible and have never heard that Jesus died to save them. If you should live, and could do as much as Mr. Judson has to make precious souls forever *happy* and forever *holy*, would you not like to do it at any cost? Would not this be far better than to become as rich as Mr. Astor, or as great as Napoleon? Don't you think if you make up your minds *to live to do good* and then *do it*, that you will be glad of having made such a choice when you come to die? Think of it, dear children, and when you read your Bible in your room alone, and kneel down to pray, ask sincerely for a holy heart; ask for grace to fit you to be the servants of Christ, and while you live on earth, to do his will "as it is done in Heaven." Then if the Lord should call you as he has others, you will be ready to answer, "Lord here am I, send me." Children now as young as you, will by and by, have a great work to do (either at home or abroad,) in the conversion of this wicked world; will you not go ask your parents to please to *train you* for this best of service?

O——s.

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For the Sabbath Recorder.

A WEEK IN PHILADELPHIA.

I spent a week in Philadelphia, to transact some business with which I was providentially connected. I arrived on the day after the close of the public meetings which the Baptists had been holding to aid Foreign Missions. It is generally known, that several of the untiring, self-denying, and cross-bearing missionaries from Burmah are now in this country. A meeting was held in each of the Baptist churches in the city, where collections and subscriptions were taken. The amount collected and subscribed was fourteen thousand dollars. This they intend to pay yearly; and surely they can do it, for the gold and the silver is the Lord's, not ours.

Attending these meetings, were Mr. Judson, Mr. Kincaid, and Mr. Abbott, who have been faithful missionaries in Burmah for many years. Notwithstanding my time was much taken up with my business, yet I was favored with a number of interviews with Mr. Judson, and heard much from his own lips that was truly interesting. He left New England, the place of his nativity, thirty-three years ago, in company with three others. The history of the American Baptist Missionary Society is identified with him. The general opinion among people is, that Mr. Judson is an old man. We do not wonder at this, when we consider what he has passed through, having been persecuted, whipped, imprisoned, and sentenced to death, from which he was providentially delivered. He has buried two wives who were faithful baborers with him in the gospel, and a number of children. Well may people suppose that he is a man beginning to show the effects of infirmity and age. But he exhibits the activity and vigor of youth. His age is fifty-eight, yet he might easily pass for a man of forty-five.

It has been reported, that he returned to this country for his health. He says that is not so. He has always enjoyed good health. But he returned for his wife's health, hoping that a sea voyage, and a change of climate, might again restore her. But in this he was disappointed. She died on the passage, and was buried on the Island of St. Helena. Another object he had in coming was to bring his children, that they might be bred up in this favored country. One of them is ten, the other eight, and the third seven years old.

It was reported, also, that he had lost the use of the English language, and could only speak through an interpreter. This is a mistake. He mingles more or less with English society, and has always used the language when necessary. On his passage to this country he took a cold, which affected his throat, and having naturally a weak voice, he found that it would not admit of his addressing large congregations, so that he often spoke a few sentences to an individual who communicated it to the assembly. He could now address a small assembly, though he has not attempted it but once or twice.

He is very sociable indeed, and delights to converse upon subjects connected with the salvation of the heathen. He often speaks of the prospects in Burmah, but is rather unwilling to talk about his troubles and trials; and whenever I referred to them, he would be much affected, and for the moment past the power of utterance. His interests are identified with the cause of God in Burmah. He considers that as his country, and the people there as his people, and always prays for the churches there established. He wishes to return in the spring, to resume his labors in that land of sin and darkness. His three children he designs to leave in this country, where they will be brought up by kind friends. This is a great trial to him, but he is satisfied that it will be for the best to leave them here in a Christian land.

Mr. Judson has lived to see idolatry tremble, and lose many of its votaries. About sixty churches have been established, numbering not far from six thousand communicants. He has translated the entire Bible into the Burmese language, and parts of it into various other languages by the help of others, besides preparing many other books of minor importance, such as Hymn Books, Grammars, Spelling Books, &c. He is now engaged in preparing a Dictionary in the Burmese language, which he is anxious to complete. He is also anxious to revise the Bible which has been published.

Knowing that I was a Seventh-day Baptist, the subject of our difference was often the theme of our conversation. He took the position, at first, of sweeping the Old Testament clear by the board, as a law-book, to be used only as a book of reference for past events; that there is nothing obligatory but what is expressed more clearly in the New Testament than in the Old. He considered the ten commandments to be a meager set of rules, not even expressing love to God. His object appeared to be, to get clear of that old "Jewish" Sabbath, which has so much bondage in it. Having blended the moral law with the Abrahamic covenant, he could not see how we could keep the Sabbath and not be tinctured with Judaism. He was brought up in the belief, that that covenant was yet perpetuated by infant baptism. And when he renounced that error, he says the fourth commandment went with it. But he is no more willing to do without a Sabbath than others of a similar sentiment. Hence he substitutes the first day, not only because it is generally believed that Christ rose on that day, but, putting many small things together, he thinks that it amounts to something. He is not certain that Christ rose on that day, neither is he certain that the apostles always assembled on that day, though he has been of that opinion. About this he is not so particular; but his object is to put away the Sabbath which God has commanded us to "remember and keep holy." That awful Jewish Sabbath, though it was made for man, yet some seem to suppose that God was cruel in its appointment, and that there must be bondage in it. O, when will the Sabbath be to the church a delight? Lord hasten that happy time! Some may be astonished at such views, but they are not uncommon. We find more disagreement among Christians on this point of theology, than any other, in theory if not in practice. Their building must be like the tower of Babel; it can never be completed, for their language is already confounded.

Notwithstanding in this we think Dr. Judson in a great error, yet he is the man who for years has had our prayers, and we have been made glad by hearing from time to time that the work of the Lord was prospering in his hands. Long since, I trust, we have learned to put on that charity which covereth a multitude of sins. He is, humanly speaking, a great man. To see him and hear him talk, is to see the man as he is—the man of God, both in nature and in grace. It is desirable that he may return to Burmah, and live long to complete the works he has now in progress, as no one could finish them as well as himself.

The cause of religion in Philadelphia, as in other places, is low. O that Zion may arise and trim her lamps, that her light may shine forth in the midst of darkness.

A VISITOR.

New Market, N. J., January 15, 1846.

From the True Wesleyan

DEPRAVITY.

That man is depraved, is admitted by all Christians, but all do not hold the same views respecting the nature and extent of the moral defection. It may, however, turn out that the difference lies more in the words and phrases employed to express depravity, than in the sentiment intended to be communicated.

All depravity must have its seat in the soul, and develope itself in the thoughts and feelings of the mind, and these thoughts and feelings are not to be distinguished from the mind itself, for they are the mind, thinking and feeling. The term depravity then, does not express something deposited in the soul, separate therefrom, but it describes a particular state of the soul, which is the reverse of a state of holiness; hence, it is the soul that is depraved.

The human mind possesses certain powers and susceptibilities which render it capable of various mental operations, feelings, and emotions, called mental states; when these are all right, when they are excited only by such objects as should excite them, and only in the direction and degree which is proper, the mental state is a state of holiness, or there is no depravity. But when they are excited by what ought not to excite them, and are excited in an undue degree, and in a wrong direction, the mental state is a state of depravity or unholiness.

The powers and susceptibilities of the mind are all good in themselves, while depravity lies exclusively in their perversion, or in a tendency which they have imbibed through the fall to be wrongfully excited, as described above. Anger, hatred, malignity, and revenge, are developements of depravity, yet the susceptibility of the soul which renders man capable of these passions and feelings has not been acquired through the fall, is not depravity, for God imparted that susceptibility to man when he formed the first human soul; and hence, depravity does not lie in the susceptibility itself, but in its perversion, or tendency to be improperly excited as stated above.

The above view may be illustrated thus: The susceptibility of the emotions of love and hatred was given to the human soul by the hand that formed it, that man might love that which is good and hate that which is evil, but the power of loving God and of hating evil is so perverted through the corruptions of the fall, that when certain forms of evil are presented, the feeling of hatred is not awakened but the feeling of love; and when certain forms of goodness are presented. the feelings of love are not awakened but the feeling of hatred, insomuch that sinners are said to be "haters of God." Thus the susceptibility which rendered man capable of loving God and of hating evil, is so perverted that he loves evil and hates God, and this constitutes depravity. When we talk of native depravity, or say that man is born depraved, we mean that his moral nature is so perverted that there is in his soul a tendency to the excitement of love by the approach of certain forms of evil, and a tendency to the excitement of hatred by the approach of certain forms of goodness. The excitement itself is a development of depravity, but the root of the evil must lie back of that, in the strong tendency to be thus excited to love by what should excite hatred, and to be excited to hatred by what should excite love. If the depravity consisted exclusively in the excitement, there would be no depravity in the absence of the exciting object, which we regard as absurd. In such case, a man might sleep away his depravity, for the excitement would not exist in sleep only as he should dream. Suppose the absence of what most inflames a man's most evil propensity, suppose something else for the time being to engross his attention, that evil propensity slumbers, that is, there is no evil excitement in that direction, but depravity is there in the tendency of the soul to the excitement, which renders the approach of the object only necessary to set it all on fire with sin. That there is now in the human soul a tendency to be excited to hatred by what should excite love, and to be excited to love by what should excite hatred, which did not exist in the soul of Adam before the fall, and that disease or weakness of the soul is a coming short of the perfection which God's perfect law requires, and consequently, is depravity, appears so plain that it is difficult to see how any one can deny it.

This view of depravity cannot fail to shed light on the subject of regeneration. Regeneration is the renewal of the soul. But in what sense is the soul renewed? The answer is, only in that sense in which it is depraved. If then, as has been maintained, depravity consists in the *perversion* of the powers and susceptibilities of the soul, regeneration must imply the *reverting* of those powers and susceptibilities to their proper office and direction. As the powers and susceptibilities of the soul, through which depravity is developed, are original and good in themselves, so regeneration is not a creation of new powers and susceptibilities, but a reclaimation of the perverted powers already existing. Keeping the illustration in view, depravity consists in loving what is hateful, and in hating what is lovely, so regeneration simply reverses this order of things.

The above view of depravity cannot fail to shed light on the subject of remaining corruption after regeneration. It consists in the remaining liability to the unholy excitements above described. For instance, a man has been particularly depraved in the passion called anger; he has indulged it, and has never received an insult without being sinfully angry.—He is regenerated, and of course this passion is renewed, but it is not pretended there is not remaining a greater liability of the soul to this passion than there would have been had he never indulged it. There is a weakness which is not felt by others and which he does not feel on other points, and this remaining weakness or tendency to be excited to anger is remaining depravity. But this is to be overcome by grace through faith. The first insult the man receives is felt as a powerful assault upon his soul, and he is strongly tempted to anger; but if he resists the temptation, which he may do, the next insult will be less powerful, and so he will grow stronger and stronger until he gets the entire victory, so that when he is smitten on one cheek he can without anger turn the other.

HINTS FOR YOUNG LADIES.

If young women waste in trivial amusements the prime season for improvement, which is between the ages of sixteen and twenty, they will hereafter regret the loss, when they come to feel themselves inferior in knowledge to almost every one they converse with; and above all, if they should ever be mothers, when they feel their own inability to direct and assist the pursuits of their children, then they find ignorance a severe mortification and a real evil. Let this animate their industry, and let not a modest opinion of their capacities be a discouragement to their endeavors after knowledge. A moderate understanding, with diligent and well directed application, will go much farther than a more lively genius, if attended with that impatience and inattention which too often accompany quick parts. It is not for want of capacity that so many women are such trifling, insipid companions, so ill qualified for the friendship and the conversation of a sensible man, or for the task of governing and instructing a family; it is often from the neglect of exercising the talents which they really have, and from omitting to cultivate a taste for intellectual improvement; by this neglect they lose the sincerest pleasures, which would remain when almost every other forsakes them, of which neither fortune or age can deprive them, and which would be a comfort and resource in almost every possible situation in life.

[Mrs. Chapone.

CLAY'S WIFE AND MOTHER.

Every one of these handbills was dictated by me to an amanuensis, whilst my hands and head were continually bathed with cold water, to keep the fever down to a point below the delirium. Every relative believed I would be murdered on Monday, and all but my wife and mother advised me to yield up the liberty of the press; but I preferred rather to die.—*Cassius M. Clay.*

Blessed be that wife and mother!
Woman's words are still the oil
For the torch when fails another,
In the night of bitter toil.

Woman's words are "half the battle,"
When the strife grows fierce and strong!
Heard, as music, 'mid the rattle
Of the crucifying throng.

"Give me," cried the gallant sailor,
"Thy sweet name, my lady fair!
It shall stir to deeds of valor
For some victim of despair."

Let the thunders of the million
Break from clouds of pent up wrath!
Underneath love's broad pavilion,
Smiles will greet the lightning's path.

Blessed be that wife and mother
By the couch of Freedom's Son!
Thou art strong, heroic brother!
Be the cry "On, Stanly, on!"

DR. WOLFF AMONG THE RECHABITES.

I left Saneef on November the 28th, and proceeded on the road to Sanaa, which I learnt was besieged by the Rechabites. Of course the caravan with which I was traveling, ran no small risk on this account. I therefore took a mule, and went on alone to Sanaa, desiring the chief of the caravan to wait until he heard from me. As soon as I had passed Matna, I saw a swarm of the Rechabites rushing to me, exclaiming, 'Hoo, hoo hoo!' Holding up my Bible, I stopped them at once, and they shouted, 'A Jew a Jew!' We dismounted, and sitting down, I told them that I saw twelve years ago, one of their nation in Mesopotamia, Moosa by name. *Rechabites*—Is your name Joseph Wolff?' *W*—'Yes.' They then embraced me. They were still in possession of the Bible I gave to Moosa twelve years before my arrival in Yemen.

I spent six days with the children of Rechab (Beni Arhad.) They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the word of Jonadab the son of Rechab. With them were children of Israel of the tribe of Dan, who reside near Terim in Hatramawt, who expect, in common with the children of Rechab, the speedy arrival of the Messiah, in the clouds of heaven. Neither party now offers sacrifice. They requested me to remain among them and teach the doctrine of the Messiah, as they called the gospel, and to marry one of the daughters of Rechab. The children of Rechab say, 'We shall one day fight the battles of the Messiah, and march towards (Kuds) Jerusalem.' They are the descendants of those whom the Mohammedans call *Yehood Kiaibar*, who defeated Mohammed in several battles, but they were at last themselves defeated, for they had sinned, and the Lord of Toor (Sinai) was not with them. I sent them to the chief of the caravan to fetch about eighty Hebrew Bibles and Testaments, which I gave them. One of their party, Looloe, belonging to the powerful tribe of Hamdam, a friend of Beni Arhab, escorted me and the whole caravan safely within the gates of Sanaa, where I entered in the month of December. [Dr. Wolff Vol. 1., p. 59.

SINGULAR CEREMONIES OF THE NATIVE MEXICANS.

On the last day of the great cycle, (of the Mexicans, consisting of fifty two-years,) the sacred fires were extinguished in all their temples and dwellings, and the people devoted themselves to prayer. At the approach of night, no one dared to kindle a flame—their vessels of clay were broken, their garments rent, and whatever was precious destroyed as useless in the approaching ruin. In this mad superstition, pregnant women became the objects of peculiar horror to men; they covered their faces with paper masks; they imprisoned them in their granaries; and believed that when the final catastrophe occurred, these unfortunate females, transformed into tigers, would join with the demons, and avenge themselves for the injustice and cruelty of men. As soon as it became dark on that awful evening, a grand and solemn procession of *new fire* was commenced. The priests put on the garments of the various idols, and, followed by the sad and bewildered people, ascended a hill about six miles from the city. This mournful march was called the "procession of the gods," and was supposed to be their final departure from their temples and altars. When the solemn train had reached the top of the hill, it rested until the *pleiades* ascended the zenith, and then commenced the sacrifice of a human victim, stretched on the stone of a sacrifice, and covered on the breast by a wooden shield, which the chief priest *inflamed by friction*. The victim received the fatal blow, from the usual obsidian knife of sacrifice; and as soon as life was extinct, the machine to create the fire was put in motion on the board over his bosom. When the blaze had kindled, the body was thrown on an immense pile, the flames of which instantly ascended into the air, and denoted the promise of the sun's return. All who had been unable to join in the sacred procession of the departing gods, had climbed to the terraces of houses, and the tops of Teocallis, whence they strained their eyes towards the spot where the hoped-for flame was to appear, and, as soon as it burst upon their sight, hailed it with joyful shouts and acclamations, as a token of the benevolence of their gods, and the preservation of their race for another cycle. Runners, placed at regular distances from each other, held aloft torches of resinous pine, by which they transferred the new fire to each other, and carried it from village to village, throughout the empire, depositing it anew in every temple, whence it was again distributed to the dwellings of the people. When the sun arose above the horizon on the succeeding day, the shouting and joy were renewed by the people in the city, toward which at that moment, the priests took their line of returning march. It was the restoration of their gods to their deserted shrines. The imprisoned women were immediately released, the whole population clad themselves in new garments; the temples were purified and whitened, and every thing that was requisite for domestic comfort, splendor or necessity, was renewed, under the promise of renewed life and protection from the gods.

[Baron Humboldt.

SHEPHERDS OF JUDEA.

Shortly after leaving the city, we met several flocks of sheep, preceded by their shepherds, walking slowly towards Jerusalem, and at once the full force of all the beautiful imagery, and the many touching similes derived from such scenes and associations, came vividly before me. These Arab shepherds, clad in the turbans and simple abbas worn by their class, and carrying a wooden crook in their hands, walked in front.

The sheep, which are a peculiar and very handsome breed, are mostly low sized; the foreparts of their bodies are of a fawn color, the hinder parts white; they have long, pendent, silken ears, and sweeping tails; their faces more oval and longer than the species in these countries, and they have altogether a more pleasing, docile and mild expression as to countenance.

Not one of them ventured before the shepherd, but stopped or quickened their pace as he did; or if a young or forward creature lagged behind, or strayed to either side, a single word from their leader, often a very look, brought it back, and checked its wandering.

These shepherds are often to be seen about sun-set slowly approaching the city from all sides, to seek shelter for their flocks, during the night, in some of the deep vallies by which it is surrounded, carrying the lambs in their bosoms. It is almost incredible, the influence that the shepherds of Palestine possess over their flocks; many of them have no dogs, but a word is quite sufficient to make them understand and obey the will of their shepherd.

He sleeps among them at night, and in the morning leads them forth to pasture; always walking before them, guiding them to those places where they can enjoy the best food, and resting when he thinks they have obtained a sufficiency, or during the heat of the day, in some cool shady place, where they will immediately lie down around him.

He has generally two or three favorite lambs which do not mix with the flock, but follow close at his side, frisking and fondling about him like dogs; indeed the degree of intelligence and understanding that exists between the Arab and his flock is truly astonishing. "They know his voice, and follow him;" and "he careth for his sheep." It was probably to such shepherds as these that the angel announced the glad tidings of the Saviour's birth. [Wilde's Narrative.

PERSECUTION PREVENTED.—At the end of Queen Mary's bloody reign, a commission was granted to one Dr. Cole, a bigoted papist, to go over to Ireland and commence a firey persecution against the Protestants of that kingdom. On coming to Chester, the Doctor was waited upon by the Mayor, and commenced conversation with him by saying, "Here is what shall lash the heretics of Ireland." Mrs. Edmunds, the landlady of the Inn, hearing these words, when the Doctor went down stairs with the Mayor, hastened into the room, opened the box, took the commission, and put a pack of cards in its place. When the Doctor returned, he put the box into the portmanteau without suspicion, and the next morning sailed for Dublin. On his arrival he waited on the Lord Lieutenant and privy council, to whom he made a speech relating to his business, and then presented the box to his Lordship; but on opening it, there appeared a pack of cards, with the *knave of clubs uppermost*. The Doctor was petrified, and assured the company that he had a commission, but what had become of it he could not tell. The Lord Lieutenant answered, "Let us have another commission and we will shuffle the cards meanwhile." Before the Doctor could get the commission renewed, the Queen died, and thus the persecution was prevented. [Christian Repository.

A STRIKING REMINISCENCE.—At the recent celebration of the bicentennary of the Westminster Assembly, in Scotland, Robert Paul, Esq., related the following anecdote, which may be new to many of our readers: When the committee of the Westminster Assembly, who were appointed to prepare an answer to the question, "What is God?" were engaged in the business, and it came to be decided which of them should prepare it, all stood aback from the task, each one feeling himself incompetent for the duty. At length it was agreed, for reasons not known, that it should be performed by the youngest man among them, whoever he should turn out to be. When the individual was selected, it was found he would not consent to engage in the duty, except on the condition that while he was so employed, the whole of his brethren should separately betake themselves to silent and earnest prayer, that he might be specially guided by the Divine Spirit in his work. To this they consented, and within a short time he produced that memorable answer, which for comprehensiveness and brevity has never been surpassed—"God is a Spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth."

The Sabbath Recorder.

New York, January 29, 1846.

LAW AND GOSPEL.

NUMBER TEN.

In the progress of our investigations, we found a fixed principle, according to which laws are distributed into different kinds. By the application of this principle, we have determined what is the Moral Law, and have found that every one of the ten commandments must be classed under this head. We have also remarked incidentally, that whatever other moral precepts may be found in the Bible, they are but the diversified applications of the great elementary principles embodied in the Decalogue.

We have also seen, that *Gospel* literally signifies *good news*, and is applied particularly to that good news which is published to mankind concerning Jesus Christ, that "he came to seek and to save that which was lost." It is not a *law* in the strict sense of the word; it is rather a *power* by which transgressors of law are saved. In the language of the Apostle, "it is the power of God unto salvation to every one that believeth." Rom. 1: 16. See also 1 Cor. 1: 18. Law is the standard of holiness; Gospel is the power which conforms us to that standard. Law is the rule which condemns us; Gospel is the power which delivers us from that condemnation.

But what is it that gives the gospel its power? The Apostle teaches us, that it is the cross. 1 Cor. 1: 18. In other words, it is that atoning sacrifice, which Christ offered for our sins. By that sacrifice the guilt of our sins is cancelled, and we are thus delivered from condemnation, and brought into a state of justification before God;—which, as the Apostle shows, is the very reason why he considers the gospel to be the power of God. Rom. 1: 17. Such a power could be exerted by nothing else;—not by the law. Rom. 8: 3. Not by any contrivance of men. 1 Cor. 1: 21.

Again, the gospel has power, not only to take away the guilt of sin, and deliver us from condemnation, but also to sanctify us, and bring us into conformity to the holiness required by the law. But in what consists its power to do this? In its securing to us the influences of the Holy Spirit, which works in us a hearty love for the law, and makes us esteem all its precepts concerning all things to be right. Ps. 119: 128. The gospel thus becomes the ministration of the Spirit. 2 Cor. 3: 8.

We read, that the law was given by Moses; but grace and truth came by Jesus Christ. John 1: 17. Through the ministry of Moses a perfect standard of holiness was given to men, but not that grace or power, which takes away the guilt of sin. All the sacrifices connected with his ministration were ineffectual for that purpose: it was not possible for them to take away sin. Heb. 10: 1—4. It was reserved for the sacrifice of Christ to do that. Hence, though Moses gives the rule or standard of holiness the grace, by which we are delivered from condemnation for our want of conformity to the standard, is by Jesus Christ.

Farther, although Moses laid before men a perfect standard, yet he could not dispense to them that spiritual influence, which was necessary to produce a conformity to the standard; nor were the offerings of the Levitical economy sufficient to secure it. The grace by which that is done, is by Christ alone. It is ridiculous to suppose, that the Evangelist in this passage teaches, that the law is entirely susperseded and abrogated by that grace and truth which comes by Jesus Christ.

Because Moses could not by any of his sacrifices take away the guilt of sin, and deliver from condemnation, his ministration was the ministration of condemnation. 2 Cor. 3: 9. That law, which he laid before the people, perfect as it was, —holy, and just, and good as it was,—did but condemn to death the transgressors of it. It was the ministration of death. Ver. 7.

Because Jesus Christ by his own sacrifice *could* take away sin, and deliver from the condemnation of that law which Moses had ministered. His ministration was, and is, the ministration of righteousness. Ver. 9.

Because Moses could only lay before the people the simple precept of the law, without any spiritual influence to promote their conformity to it, his was the ministration of the letter. It was of the letter *only*.

Because Jesus Christ does *more* than merely minister the precept, or letter of the law; that is, because in addition to this he ministers a spiritual influence to promote the conformity of his people to the law, his is the ministration of the spirit. Ver. 8.

The gospel is called the ministration of the spirit, not because it requires any different duties from what that law does, but because it promotes conformity to those duties through the work of the Spirit. The duties themselves are the very same. Hence the binding obligation of the law is acknowledged by the gospel. See 1 John 3: 4; Rom. 6: 15, 3: 31; James 2: 8—11; Matt. 19: 17, 5: 17—19. A precept of the Decalogue ministered only in the letter, and not accompanied by any spiritual influence, is a precept of law. But that same precept, ministered by Jesus Christ, and attended with a work of the Spirit to write it on the fleshy table of the heart, (2 Cor. 3: 3,) becomes a gospel precept.

Again, the gospel differs from the law, not in regard to the duties enjoined, but in regard to the *motives* by which those duties are enforced. Is the motive drawn from the fear of death in case of disobedience, or from the hope of being justified in case of obedience? Then it is a precept of law. Is the motive drawn from the death of Christ as a sacrifice for our sins? Then it is a gospel precept. The same duty is either a law precept, or a gospel precept, according to the motive by which it is sanctioned. Spoken by Moses, the ten commandments are law duties; spoken by Jesus Christ, the same commandments are duties of the gospel. For Moses by his ministration could give no other sanction to them than, "the man that doeth them, shall live by them," and "the soul that sinneth, it shall die." But Jesus Christ gives them no such sanctions. In regard to the life of his people, he does not say, "keep these commandments, and live," but "because I live ye shall live also;" while he urges their obedience to the commandments by his own love in dying for them.

In referring to the precepts "written and engraven upon stones," Paul teaches, that something was done away. But what was it that was done away? Not the precepts themselves, but the Mosaic ministration of them, which was a ministration of death. He does not say, that the commandments were done away.

If they were done away, how would Christ's superiority over Moses be tested? Moses ministered them according to the sanctions of the Old Covenant, yet he could not thus write them in the hearts of the people. Now how shall Christ's superiority be tested, unless he takes those same precepts, and does with them what Moses could not do—viz. writes them on the hearts of his people? The superiority of one over another is evinced by their power and skill expended upon the same things, not upon different things. *

THE SABBATH ENTERPRISE.

The object in view of the true friends of the Sabbath, is to bring the people up to the enjoyment of the blessings which God has vouchsafed to those who keep the Sabbath according to His commandment. The first question that presents itself to the inquiring mind in regard to an enterprise of so much seeming difficulty, is—not whether it *can* be effected, but—would the accomplishment of it be a public good?—or, in other words, would it be the establishment of a truth by which men would be benefited? This being answered in the affirmative, who, believing the truth, could set himself in array against it, merely because great difficulties stand in the way of the desired reform? Suppose the majority of the world's inhabitants professed to hate God and their neighbors with a perfect hatred; would that justify the minority in abusing and hating God and their neighbors? Surely not. Then how unreasonably do men object to the restoration of the Sabbath as it came from God, merely because the work would be attended with great difficulties.

Many seem to suppose, that unless all men can be brought to keep the seventh day at *once*, no blessing at all can be secured, or, at least, that in the observance of the first day, blessings which God has no where promised, can be obtained as easily as promised blessings. God's blessings for keeping the Sabbath can only be obtained in the observance of what God has enjoined as the means of obtaining those blessings. It therefore follows, that the good promised to mankind in the observance of the *seventh day*, cannot be expected in the keeping of the *first day* in its stead. Consequently, while the world neglects to keep the seventh day, which God has appointed, they must be content to remain without his blessing, or without any of the benefit of it as a divine institution. If prosperity and spiritual growth attend a congregation worshiping on the first day of the week, it can with no show of reason be attributed to that feature of their practice, but to that part of their worship which is in accordance with the divine promises. But even this is not guaranteed, where men come to the knowledge of the truth, and do not yield obedience to it; for the words of Christ himself are an injunction upon any such pretension, "Why call ye me Lord, Lord, and do not the things which I say?" Even their worship will be in vain while "teaching for doctrine the commandments of men."

A thorough Sabbath reform would then be a blessing to the whole world, and *ought* to be effected. Having the favor of men, it would be accomplished speedily; but if not favored by all, still the blessing of God promised to such as observe his Sabbath, will not be lost to those who do obey him in its sanctification according to the commandment. There is encouragement, therefore, for the few engaged in this great work to put forth the little strength they have—for they shall not lose their reward. Peradventure God may give success beyond the most sanguine expectation of his people, and the whole world be brought to the light of this truth. LUTHER.

REVIVAL IN HEBRON, PA.

To the Editor of the Sabbath Recorder:—

The Lord has been doing great things for us in this place, whereof we are glad. About three weeks since, we commenced a series of meetings in Hebron, Potter Co., Pa., although not particularly anticipated by us previously; and it was soon discovered that backsliders began to return, and haughty sinners to mourn. The meetings assuming that character, we thought it best to continue them every evening for a short time at least. They were continued for about ten or twelve evenings, when backsliders were reclaimed and sinners converted to God. Last Sabbath I had the privilege of baptizing, and receiving to membership in the church, eight willing converts; some others may be expected to follow soon. There is considerable excitement on the subject of the Sabbath in Potter County, I having had occasion to preach upon that subject several times this fall and winter, and some three or four having already embraced it, while others are still inquiring. The Macedonian cry reaches us from many parts, "Come over and help us." ROWSE BABCOCK.

Hebron, Pa., Jan. 12, 1846.

SABBATH PETITIONS IN THE LEGISLATURE OF PENNSYLVANIA.—Through our attentive correspondent, Dr. Wm. M. Fahnestock, we are furnished with the Harrisburg Democratic Union of January 14, from which we learn that the petitions of Sabbath-keepers in that State are being forwarded to the Legislature with commendable promptness. In the House of Representatives, on Monday, Jan. 12, Mr. Stewart of Franklin County, presented the petition of nine of the Seventh-day Baptists of Snow Hill, to exempt them from the payment of fines for working on Sunday. Mr. M'Farlan presented several petitions from Seventh-day Baptists for an exemption from fines for the non-observance of Sunday. Mr. Ives and Mr. Edie presented several, relative to the Seventh-day Baptists. Mr. Smith presented one from citizens of Lancaster for the passage of a law exempting Seventh-day Baptists from fines imposed by the act of 1794.

SABBATH PETITIONS IN THE LEGISLATURE OF NEW-JERSEY.—On Thursday last, Jan. 22d, in the House, Mr. Corey presented a petition from citizens of Essex in relation to their religious rights and privileges in observing the seventh day of the week as the Sabbath, which was read and referred to the select committee on that subject. On Friday, Jan. 23d, Mr. Cannon presented a supplementary memorial from Wm. M. Fahnestock, M. D., in relation to the religious observance of the seventh day of the week as the Sabbath; also a copy of a letter from "the Father of his country," in relation to religious toleration; both which were read, and referred to the select committee on that subject. [Mr. Fahnestock's Petition, together with the letter from General Washington, shall appear next week.]

HOW IT WORKS.—A case has just occurred in Boston, which shows in an admirable manner the working of the law of that city for the protection of Sunday. It is stated in the papers, that Mr. E. W. Parkman, a worthy and deserving young man, was brought before the Police Court and fined *three dollars* for the crime of selling a newspaper on Sunday. To a superficial observer, this would look very well, and indicate that the good people of Boston are exceedingly conscientious about keeping holy the Sunday. But the facts in the case put entirely a different face upon it; for it appears from the Boston Times, that the person who complained of Mr. Parkman, and secured his punishment, is himself the driver of a Sunday omnibus between Boston and a neighboring town! Conscientious man! He could hear the deafening noise of his own omnibus thundering along over the pavement of a city street, without compunction; but the idea of a newsvender offering his wares for sale on Sunday, was shocking—and so the poor man must be fined three dollars therefor! This is consistency with a witness. It shows, however, the natural working of the Sunday laws; they put it in the power of any blind bigot or designing hypocrite to wreak his vengeance upon the man who may have offended him, and *that* under the cloak of religion.

STATUTE LAW AND THE LAW OF GOD.—In a book entitled, "The People's Rights Reclaimed," written by Judge Herttell, may be found some wholesome truths mixed up with much which we deem error. He speaks, in one section of the position often taken in vindication of the statutes against Sunday labor, that the law of God requires the observance of a Sabbath, and that it matters not what particular day is observed provided one day of the seven is observed. The following paragraph, which occurs in this section, we pronounce wholesome truth:—

"The incompatibility of the statute law, with the alledged command of God, will appear singularly striking when we undertake to read them together. Thus, God commands us to keep the seventh day (of the week) as a Sabbath—our legislature commands us to keep the first. God commands us to do no work on the seventh day—our legislature tells us we may do as much work as we please on that day. . . . . Pray now let me ask, which is the paramount authority, the alledged command of God, or that of the legislature? If the latter, then the alledged command of God is set at nought. If the former, the legislative command is left without even the shadow of justification. The reader can take his choice of these difficulties, or escape from the dilemma here presented, in the way he may think most likely to affect that object. It would seem, however, rather unfortunate for the character of the law in question, that it should be condemned by the very authority quoted and appealed to, in its justification."

DESPERATE.—It is said that "drowning men catch at straws;" and if we mistake not, this saying has been pretty fully illustrated by the avidity with which even the religious newspapers have caught up and published a paragraph concerning the "alteration of the Jewish Sabbath" by certain nominal Jews in Germany. That paragraph was probably written by some penny-a-liner, who did not know enough about the facts in the case to distinguish between what he calls a "large body of German Jews," and a few restless spirits, more infidels than Jews, who wished to save themselves from inconvenience by keeping the Sunday instead of the Sabbath. However, the paragraph once written, it has been copied and circulated from Dan to Beersheba, as conclusive proof that after all the Jews themselves do not think it makes much difference whether they keep the seventh day or the first day. Surely persons who make such a use of this movement by a few spiritualzing Germans, do but illustrate the saying, that "drowning men catch at straws."

RELIGION AND THE STATE.—A cotemporary very justly remarks, that "history records few truths of more importance, and none, certainly, that the people should more generally know, than that when Religion gets the staff of State in her hands, she is ever more for breaking the heads than mending the hearts of her subjects."

N. J. YEARLY MEETING AND ITS RESULTS.

The churches in New Jersey have been in the practice, for more than a century, of holding a Yearly Meeting in the month of October, alternately at Piscataway and Shiloh. Accordingly the meeting was held the present year with the church in Piscataway. Although this church has been in a pleasant and growing condition for years, yet there was but little spiritual engagedness. The sloth that hung like an incubus upon us, became alarming, and the more spiritual part of the church made it a subject of prayer and conversation. Looking forward to the approaching meeting, they ceased not to pray to God, that it might be made the means of much good to this branch of Zion.

On the 17th of October, the usual time of holding the meeting, it commenced. We had for our assistance Bro. Alexander Campbell of Pawcatuck, R. I., and Bro. Solomon Carpenter of Shiloh, N. J. They came to us "filled with the Spirit." They preached the truth with power. Our expectations were in a measure realized. The saints were quickened; some who had wandered were reclaimed; and a few, who were in the road to death, were pricked in their hearts, and led to cry out, "*What shall we do to be saved.*" Since that time we have received six by baptism, and one has been restored. We trust that the seed sown will yet spring up and bring forth a more plentiful harvest. Some have obtained a hope, who have not yet publicly professed Christ before men.

W. B. GILLETT.

New Market, N. J., January 17, 1846.

THE BAPTIST GUARDIAN AND CHRISTIAN INTELLIGENCER, is the title of an able religious paper recently commenced in London, Eng., by Francis Newton. In the number for December 12, 1845, forwarded to us by our brother Wm. Henry Black, Pastor of the Mill Yard Sabbath-keeping Church, we find the account which we published of the organization of a Seventh-day Baptist Church in the City of New-York. The following editorial note accompanies the article from the Recorder:—

"In our last week's Guardian we stated that the Seventh-day Baptists of America number sixty churches, with fifty-two ministers; they have about six thousand members in association. We are informed that there are several other unassociated churches; but they have not hitherto had a church in the capitol of the State in which they are most numerous."

THE AMERICAN TRACT SOCIETY.—At the close of the third quarter of the Society's current year, January 15, it had received for sales of publications and donations $92,486, being very nearly the same amount as for the corresponding months of the year preceding. The issues of publications in the same period amounted to $90,493 39, of which 14,358,342 pages, value $9,572 23, were grants for the destitute. The number of colporteurs and agents for volume circulation in commission was 129, laboring in 29 States and Territories, chiefly in the most destitute parts of the country. There was due on bills sanctioned and notes payable before April 15, $9,127 81; estimated expense of sustaining colporteurs and agents for the remaining quarter $14,000; grants for the destitute $6,000; balance of $20,000 for Foreign and Pagan lands remaining to be raised, upwards of $16,000—making upwards of $46,000 which will be needed in donations before April 15, the close of the Society's financial year.

WORLD'S TEMPERANCE CONVENTION.—The friends of temperance in England have resolved on holding a World's Temperance Convention in the summer of next year—probably in the latter end of June, or the commencement of July. Delegates are invited from all the principal societies in every country. The object of the Convention is threefold—To ascertain the state of the temperance question in all parts of the globe—To receive suggestions as to the most effectual method of extending the temperance reformation—To attempt the formation of a temperance mission throughout the world.

CELEBRATION OF FRANKLIN'S BIRTH-DAY.—The Printers of Rochester celebrated the anniversary of Franklin's birth-day on the 16th inst. in good style. There were present about eighty members of the craft, among whom were Vice-Chancellor Whittlesey, formerly proprietor of the Republican—Everard Peck, who published the Rochester Telegraph as early as 1818—and several other distinguished persons connected with the press. The toasts and speeches were in character for the occasion, and many of them exceedingly interesting. Mr. William A. Welles closed his amusing and instructive remarks as follows:—

"When we look at the conductors of the public press, who would not be proud to be called a Printer? Who has not heard of John Lang, Benjamin Russell, Buckingham, Col. Wm. L. Stone, John Neal, Salma Hale, Selleck Osborn, Greeley, Geo. P. Morris, Thurlow Weed, Ritchie, Judge Beal, Croswell, Solomon Southwick, Senators Isaac Hill and Simon Cameron, and many others who might be mentioned? These talented writers were all of them, I believe, practical Printers. The late Prof. James D. Knowles, of Newton Theological Institution, who served his apprenticeship with Hugh Brown, Providence, R. I., was also a Printer. Dr. Baird, author of "*The Star-Spangled Banner;*" Samuel Woodworth; Rev. Dr. Potts; Prof. Stuart, of Andover; N. P. Willis; Edwin Forrest, as well as the present Lord Mayor of London, were also included in Mr. Welles's vocabulary."

PREJUDICE AGAINST COLOR.

We mentioned some weeks ago, that the New Bedford Lyceum had refused, by a formal vote, to admit colored persons to its advantages, or even to its lectures unless they would consent to sit in a sort of "Negro Pew" called the "North Gallery." A more unrighteous or contemptible decision, we think, was never made. We are heartily glad to learn that the institution is receiving that rebuke which it justly merits. Two distinguished scholars—Ralph Waldo Emerson and Charles Sumner—have peremptorily refused to lecture before the Lyceum, on the ground that it has undertaken to establish within its jurisdiction a distinction of *caste*. Mr. Emerson, in his letter declining the honor of delivering an address, says that the recent vote so embarrasses him that he should not know how to speak to the company. He thinks, that as the Lyceum exists for popular education, it should bribe and importune the humblest and most ignorant to come in, and exclude nobody; or, if anybody, certainly the most cultivated. Mr. Sumner thinks, that in lecturing before a Society which has embodied prejudice against color among its laws, and has thus formally reversed an injunction of the highest religion and politics, he would seem to lend his sanction to what is most alien to his soul, and to join with them in disobedience to that command which teaches us to regard as one blood all the children of the earth. He therefore begs to be excused. The following paragraphs from his letter we commend to the careful perusal of such persons as imagine that their prejudices are natural and therefore justifiable:—

"One of the cardinal truths, both of religion and freedom, is the equality and brotherhood of man. In the sight of God, and of all just institutions, the white man can claim no precedence or exclusive privilege from his color. It is 'the accident of an accident' that places a human soul beneath the dark shelter of an African countenance, rather than beneath our colder complexion. Nor can I conceive any application of the benign injunction, do unto others as ye would have them do unto you, more pertinent than to the white man, who founds a discrimination between his fellow on a difference of skin.

"It is well known, that the prejudice of color, which is akin to the stern and selfish spirit that holds a fellow man in slavery, is peculiar to our country. All will remember the two youths, of African blood, who gained the highest honors in the College at Paris in the winter of 1838, and dined on the same day with the King of France, the descendant of St. Louis, and of Louis the Great, at the palace of the Tuileries. In Paris, I have sat for weeks, at the School of Law, on the same benches with colored persons, listening, like myself, to the learned lectures of Degerando, and of Rossi; nor do I remember observing, in the throng of sensitive young men by whom they were surreunded, any feelings toward them except of companionship and respect. In Italy, at the Convent of Palozzuola, on the shores of the Alban Lake, and on the site of the ancient Alba Longa, I have seen for several days a native of Abyssinia, only recently conducted from his torrid home, and ignorant of the language that was spoken about him, yet mingling with the Franciscan Friars, whose guest he was, in delightful and affectionate familiarity. In these examples may be discerned the proper influence of the Christian spirit."

For the Sabbath Recorder.

SCRAPS OF USEFUL INFORMATION.

COURSE NO. 3.

In looking over the expenditures of the British Government, for 1835, we find that about $20,000,000 were paid to 114,752 Non-Effective men in the Army, Navy and Ordinance Department, embracing, probably, half pay officers and other pensioners. The expenditures, during the same year, for the Civil Government, including all allowances to the several branches of the Royal Family, and to the King of Belgium; for the establisment of the Lord Lieutenant of Ireland; salaries and expensives of both Houses of Parliament, including printing; for the *whole* Judiciary Department, including the expenses of the Police and Criminal Prosecutions, and all the salaries and superannuation allowances to foreign ministers and consuls, and for all other pensions and annuites on the civil list, did not amount to $13,000,000! seven millions of dollars a year less than the sum paid to these *non-effective, do-nothing men* connected with the British Army and Navy. There are 363 Judges in the United Kingdom, whose salaries amount to $1,785,022 per annum. Nor are they non-effective men in their department, but men who honor the British name and give dignity to human laws throughout Christendom. Yet for all their profound learning and assiduous labor, they do not receive in eleven years what is paid in one to do-nothings of the British Army and Navy!

But let us come back to this model republic and see if the like abuses exist in its economy. In looking into the Register of the U. S. Navy, we find this to be a fact with regard to the actual service and pay of our naval officers in the earlier periods of our national existence. From 1815 to 1823, a period of about 8 years, there were 28 Captains, whose average time of service during this period, was less than two years; thirty Commandants, a little over two years; one hundred and seventy-two Lieutenants, less than three and a half; and eight Chaplains, less than one and a half year. In the Naval Register for 1845, it will be seen that, of 1,391 naval officers under the pay of the Government, three hundred and sixty-nine were waiting orders! Their salaries, at the fixed allowance for officers thus waiting orders, amounted to $444,170! Add to this the salaries of 8 Marine officers and engineers, waiting orders the same year, we have the sum of $448,336 paid to the non-effective officers of our navy. Now the sum paid in 1845 to 278 members of Congress and to 38 Judges of the Supreme and District Courts of the U. S., was $445,500, less than the amount received by these naval officers while waiting orders. It would be easy to prove that the non effective men in this department alone receive annually more pay than is allowed to all the members of the Senate and House of Representatives, and to all the Judges of the Supreme and District Courts of the United States.

Is not this fact worthy the consideration of our national Legislature and Judiciary? E. B.

Worcester, U. S. A., Dec. 6, 1845.

General Intelligence.

DOINGS IN CONGRESS.

On Monday of last week the funeral services of Wm. Taylor of Virginia, took place in the Hall of the House of Representatives, and were attended by the members of the Senate and the House.

There was no business of general interest transacted by the SENATE last week, except a short debate on Oregon, which sprung up in considering the Navy Bill. Most of the time was spent in secret sessions until Wednesday, when they adourned till Monday.

In the HOUSE OF REPRESENTATIVES, much time was spent in discussing the Florida contested election case. The final vote in this case was taken on Saturday, when Mr. Cabell, who had a certificate of election in his pocket, was turned out, and his place given to Mr. Bockenbrough, who claimed to have been duly elected by the people. Nothing else of importance was done.

FOREIGN NEWS.

Twenty-two Days Later.

The steamship Hibernia reached Boston on Friday last, after a passage of eighteen days from Liverpool.

The news is of great importance, and that part of it which relates to the reception of the President's Message will be received with emotions of heart-felt pleasure by the friends of peace in this country.

The most remarkable if not the most important item of intelligence is the restoration of the Peel Ministry, Lord John Russell having failed in his efforts to organize a Cabinet. The main cause of this failure was the refusal of Lord Grey to form a part of the Government if Lord Palmerston was placed at the head of the Foreign Department. Wilmer & Smith's European Times says of this movement:—"Since the sailing of the Acadia on the 4th ult., a series of most extraordinary events have been witnessed in England of which its constitutional history affords no parallel. The country has been astounded by the sudden resignation of the Peel Ministry—one of the strongest executive governments that ever swayed its destiny; by the assumption of power on the part of Lord John Russell and the principal members of the late Whig Cabinet—followed, almost immediately, by its abandonment, and by the re-installation of Sir Robert Peel, minus two or three of his former colleagues—the whole forming the strangest anomaly in the punctilio of 'Cabinet making' that has occurred in England during the present, or indeed, any former generation."

The President's Message was received in England with great calmness, and produced no belligerent or warlike demonstrations. Public sentiment in that country is manifestly strong for peace. The tone of the English press, although each speaks with its own peculiar bias, is on the whole not so belligerent as was expected. Like all bad news long anticipated, anticipation has outrun reality.

The Committee of the London Peace Society have memorialized Sir R. Peel in favor of settling the Oregon question by peaceful rather than by other means, whatever provocation the British Government may receive to adopt a warlike tone and policy. They earnestly deprecate war between the two nations, and urge the propriety of settling the dispute by arbitration.

The question of the Repeal of the Corn Laws is still in suspense.

During the late gales the losses to shipping have been to a great extent; upwards of 50 vessels have been totally lost, and at least 100 human beings have perished. The most distressing loss was that of the St. David steamer, trading with passengers and goods between Havre and Liverpool. She sailed from Havre on the 13th December, and there is now no doubt that she has foundered, and that every soud on board has perished. Portions of her cargo have been found on the coast of Fecamp.

Previously to Capt. Judkins, of the Cambria, sailing from Liverpool, on his last outward passage for America, he made a trifling wager with a gentleman, that on Sunday morning, the 28th December, at eleven o'clock in the forenoon, he would be off George's pierhead, delivering the mail bags. Such was his correctness of calculation, that he actually arrived two hours before the time.

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France.

On the 30th of Dec., His Majesty, Louis Philippe, opened the session of the French Chambers with the usual foamalities.

On Tuesday evening President Polk's Message arrived in the city. Most certainly it has not created anything like so much sensation as was expected. With the exception of the Monitcur and the Journal des Debats, none of the newspapers have given it entire, the Presidential verboseness being too much for their scanty dimensions.

The President's brother, Mr. W. H. Polk, is now in Paris, where he will stop some time. He will afterward go to Naples, as ambassador extraordinary, to exchange the ratification of the treaty of commerce lately concluded. Washington Irving is also, we understand, in Paris, on leave of absence from Madrid.

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Germany.

Religious tolerance appears to be gaining ground. Catholic priests no longer refuse to bless mixed marriages, i. e. marriages between Protestants and Catholics; and it is even asserted that the Pope has the intention of acknowledging the Protestant Church, so as to induce it to aid him in putting down the new religion of German Catholicism.

The new religion of Ronge is advancing, but does not making so much noise as it did. One or two Catholic priests have joined it, and have thereby drawn on themselves the vengeance of their bishops. Ronge is received well in some places and badly in others; and it is the same with respect to his partisans.

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Italy.

The great events in Italy of late, have been the movements of the Emperor of Russia. The principal thing has been, that he has had an interview with the Pope, in which the latter addressed him in terms of strong remonstrance against the cruel and abominable treatment of Catholics in Russia, and particularly in Poland. Nicholas is represented to have been much moved by the earnest manner of the venerable old Pope, to have protested his ignorance of the brutal tyranny that had been exercised in his name, and to have promised to punish by exile to Siberia the persons guilty of it, should he find, on investigation, that the Pope's statement was correct.

LATE FROM MEXICO.—A great revolution is now in progress in Mexico, which will probably result in entirely changing the rulers if not the form of government.

The Moniteur of the 21st ult., says that the Supreme Government has appointed Gen. Bustament Commander in Chief, and Gen. Rorregon his second in command, of the army to oppose Gen. Paredes. That paper says the Government is indefatigably working to repell the revolt, and that it has already taken the necessary measures to put the Capital in a state of defence, and given out 3,000 guns to be distributed among the citizens. On the 21st ult., the Senate concurred with the Government in giving Dictatorial powers to President Herrera. El Siglo says that Paredes had siezed upon the public Treasury of the Fair at St. Juan, which had been committed to his charge. El Vera Cruzano of the 24th says that on the 23d a salute from the Castle of San Juan de Ulloa, under the command of Cassanova, announced the first movement of the Army and Navy in favor of the proclamation of san Luis Potosi by Gen. Paredes, and that it was immediately seconded by the garrison of the place at whose head was the brave Laudero, with the exception of a part of the battalion Sigero, numbering about 100 men, who left their barracks with their officers refusing to join their companions. This body, as they were marching out, fired a volley on those who remained, killing a captain and ten veterans, and wounding three others.

REMARKABLE DISCOVERY.—Last June, Edmund Dougan, residing on lot 17, in the 4th concession of the township of Nottawasaga, in the County of Simcoe, discovered on the lot he occupies, a sunken hole in the earth, having the resemblance of a small pond of water or low fen. It was situated on a rising ground, in the forest, which he was engaged in clearing, preparatory to cultivation. The roots of trees had spread over the marsh; and many of considerable thickness were cut away by the occupant of the lot, and his assistants.

Dougan's son, on stooping to drink out of the hole, discovered some bones in it, which caused a farther examination, and ultimately led to the discovery of a very large quantity of human bones, including between 500 and 600 skulls! They also found about 40 pounds of brass; several brass kettles, in a decayed state, and several hatchets.

In about a month after the occurrence above narrated, a similar hole was discovered by William Thompson, on the third lot in the same concession and township, which being examined, was found to contain eleven copper kettles, each of which would hold about nine pails of water.—Eight of the kettles were found as perfect as when made, and the other three were much corroded. In this hole were also discovered ten or a dozen sea shells, and a large quantity of pipe clay buttons. The holes are situated about one mile and a half from each other, with the North branch of the Nottawasaga River dividing them.

[Brookville (Canada W.) Statesman.

"THE BARE-FOOTED PRINTER BOY."—The Pittsburg Morning Ariel under this heading gives a short history of a distinguished citizen of Pennsylvania as follows:—

"Some thirty years ago a bare-footed boy floated down the Susquehannah river on an humble raft, and arrived at Harrisburg, Penn. He came from the North, and belonged to a large family; with all his worldly goods tied up in a little pocket handkerchief; he sought and obtained employment in a printing office as an apprentice. From an apprentice to a journeyman, from a journeyman to a reporter, then as an editor, the bare-footed printer boy worked his way against obstacles which the struggling poor only know. The persevering follower of Franklin began to realize the fruits of his patient toil and privation. The young aspirant became printer to the State, and by frugal management was enabled to accomplish the object dearest to his heart—the establishment of his mother in a home above want—in the possession of every comfort she could desire. His brothers were next his care, and like Napoleon he had a strong arm with which to aid them—an indomitable perseverance that nothing could long successfully obstruct. In a few years, they too, with his sisters, were independent of the world—the once bare-footed printer boy was in possession of affluence, surrounded by a young and affectionate family. He did not stop here. He became the friend of the friendless, the patron of merit, and the encourager of industry. He rose in honor and in office, until the poor, bare-footed boy, who entered a printing office in Harrisburg, hungry and weary, laid down his little bundle on a pile of wet paper, and asked to become a printer's apprentice, was elected a Senator in Congress! That man is SIMON CAMERON, of Pennsylvania."

ESCAPE OF FRENCH SLAVES.—The contiguity of the French West India Islands, where Slavery exists, to the Free Islands under the British crown, affords many opportunities for the escape of slaves from the former to the latter; the British emancipated islands proving a strong temptation to the poor fugitive French slave, who there finds an asylum from oppression, a home and liberty, notwithstanding all attempts to the contrary. Since emancipation, about 1,000 slaves have reached the British Colonies safely in their light sailing boats, as many have probably perished in the attempt, and as many more have been caught and thrown back into the horrible dungeon of slavery, to pay the penalty of their *crime* in the additional severity of their labor and their punishments.

A NEW ATMOSPHERIC RAILWAY.—The atmospheric railway near Dublin, and that at Croydon, near London, owe their propelling force to the exhausting of the air in a tube. Another method has been invented in England, of which we find an account in the Miner's Railroad Journal. It is called Nickell's system of propulsion. A tube is laid along the track of the railway, charged with condensed air, which is made to act on the wheels, on the principle of a wedge, forcing them along with great velocity. For safety, economy, absence of friction, and power, the London Mining Journal is of opinion that it is not inferior to any other.

TELEGRAPHIC INTELLIGENCE.—On the 13th inst. at half past twelve o'clock, noon, a commission merchant from Alexandria, at Washington, inquired the price of corn at Baltimore—wanted 1000 or 1500 bushels—and an answer at half past 2 o'clock, also the probable cost of feirghting to Alexandria. His agent at Baltimore made the inquiry, and reported, and being a few minutes too soon, was answered that Mr. Fowle, the merchant, was not in. At the time appointed, he was informed of his presence, and communicated the price and cost of delivery at Alexandria; told him that a vessel might as well take 1000 bushels, and asked if he should send it. He was answered, yes. But, to make sure that all was understood, asked again, and was answered, "Fill her up." The agent at Baltimore found a vessel at the wharf with 1600 bushels on board, and bought it, on condition that the captain would take it to Alexandria. The captain engaged his pilot, and before six o'clock P. M., the vessel was under sail for Alexandria, with the cargo of corn.

[Farmer and Mechanic.

BUTTERNUT OR WHITE WALNUT.—This is an abundant tree in our country. Its sap affords sugar equal to the maple. The bark of the root of this tree will excite a blister, and the bark and shells of the nut, dye a good brown color. A decoction of the inner bark is advantageously employed as a cathartic in the disease of horses called the *yellow water*. The extract should for medicinal purposes be made from the inner bark, especially the root, in the month of May or June. It is an efficacious and mild laxative in doses of from ten to twenty grains.

SAD.—A German woman was arrested a day or two since at Buffalo, on a charge of abandoning her infant child by leaving it upon the steps of a house. She acknowledged the act, and said she was driven to it by poverty, alledging that for two days prior to her forsaking her infant she had not tasted food, and was not able to nourish it! She piteously begged that her child might be restored to her, alledging that she had deeply regretted ever forsaking it. She was committed to prison in default of $500 bail.

SLAVERY SQUIRMING.—In the Maryland Legislature the other day, Mr. Clagett submitted preambles and Resolutions, that as in the opinion of this House the "Saturday Visiter," a paper published in Baltimore by J. E. Snodgrass, is an incendiary paper, in view of ch. 325, of 1835, and is calculated to create discontent and stir up insurrection among the people of color of this State; therefore,

Resolved, That the Governor be requested to institute such legal proceeding against the said Snodgrass, as in his judgement shall seem best to convict him of a violation of the said act of 1835, and to abate said newspaper as a public nuisance.

The Baltimore Sun says, that a flagrant outrage was 'perpetrated the other day in the House of Delegates of Maryland, in a solemn proposition made by Mr. Reeder, that the Legislature pass a law, enslaving all the free negroes of the State, and then providing for the sale of them, the proceeds to be applied to the liquidation of the State debt. Too monstrous for earnest, yet too solemn for a jest, the House seemed for a moment paralyzed; but promptly expressing a universal abhorrence of the proposition, Mr. Reeder withdrew it.'

SUMMARY.

A Mr. Crocker of Sunderland, has kept a regular account of the expenses and profits of seventeen hens, showing the following expenses:—The hens cost him in food for a year $10 78, while they brought him in eggs at 13 cents a dozen and chickens at 15 cents each $27 25, making a balance in his favor of $16 97.

A vegetable indigenous in New Grenada, the atraches, is said to be a valuable substitute for the potato. Each plant furnishes three or four pounds of root, of the nature of the carrot and potato united, and is said to be a wholesome food.

Joshua K. Hitchcock, a poor mechanic in Baltimore county, Md., had added to his family the other morning, three daughters, whom he named Mary Florida, Martha Texas, and Jane Polk. He has now 17 children.

Ten cents per head is paid for slaughtering hogs at Cincinnati, and the butchers thus realize a good profit. The hair is made into mattresses—the bristles into brushes—the blood into some chemical preparation—the hoofs into glue—the fat into lard and oil.

It is proposed to build a monster Hall in Boston, 821 feet long, the basement of the building to be used as a railroad depot.

One-third of Russia, Sweden, Germany, and Norway, is covered with forests; one-fourth of Austria and Prussia; one-fifth of Belgium; one-sixth of Switzerland; one-seventh of France; one-ninth of Italy; one-twelfth of Spain, and one-twenty-fifth of Great Britain.

Mr. C. F. Crosman, of Brighton, has raised, the past season, 410 bushels of carrots on one-fourth of an acre. This is at the rate of 1,640 bushels per acre. Mr. C. has grown something like 1,000 bushels of beets on one acre of land. He is extensively engaged in the seed growing business, producing several thousand dollars worth annually.

About 100,000 hogs have been killed at Louisville the present season, being an increase of 40,000 over any other year. The whole number killed in the West is estimated at about 1,000,000, which is an increase of 150,000,

In all England there are but nine daily papers published. They are all in London. The concentration of public support upon a number so small, satisfactorily accounts for their unsurpassed excellence.

Charcoal is highly recommended for fattening hogs. Say as often as twice a week. I have tried it on twenty hogs, and found that all ate it greedily except one old sow, who would not touch it.

It is a very extraordinary fact, that previous to the establishment of the copper works in Cornwall, Eng., the marshes in their vicinity were continually exciting intermittent fever, whereas, since that period, a case of ague has not occurred in the neighborhood. The men in the works say that the smoke kills all fevers. The fumes or smoke from the melting copper, contains arsenical vapor—arsenic is a medicinal remedy for intermittent fevers.

The eye distinguishes no difference betwixt the trees which produce the sweet and bitter almonds, or between the kernels themselves; it is said that the same tree has, by a difference of culture, afforded both. The almond tree nearly resembles the peach. It originally came from Syria and Barbary; but it is now much cultivated in the South of Europe.

Water is an essential constituent in the organization of all living bodies; and as it is continually expending during the process of life, that waste must be continually supplied, and this supply is of such importance that it is not left to reason or to chance, but forms the object of an imperious appetite.

Reuben Rowley, of Wrentham, the man who said he was robbed last fall, on board the steamboat Massachusetts, of $28,000, and told the story about eating a part of a peach, which so stupified him, has been confined in the State Lunatic Hospital at Worcester for some time past. On Friday afternoon he had leave to go out and take air, promising to return in due season; but at the last accounts he had not been heard of.

A bill has been reported in the Kentucky Legislature by Gen. Combs, and referred to the Judiciary Committee, taxing the luxuries of Dueling Pistols, Bowie Knives, and all other deadly weapons usually worn about the person. It seemed to meet very general approbation.

Jacob Copenham, of Virginia, recovered a verdict of $8,000 against Samuel Belter, for seducing his daughter. He was able to pay the amount of damages.

A summary of casualties for the last year upon the lakes, during the period of navigation, gives the number of lives lost as 60,—vessels ashore 36,—total wrecks 20,—and an aggregate of $190,000 damages.

Ginger is a perennial plant, indigenous in the East Indies, but now cultivated in the West India islands. It is cultivated there very much in the same manner as potatoes are here, and it is fit for digging once a year, unless for preserving in syrup, when it should be dug at the end of three or four months, at which time it is tender and full of sap.

Moss which sometimes attaches to the roof on the north side of houses, causing a premature decay of the shingles, may be completely removed by dry white lead sprinkled near the top of the roof just before a rain.

Cloves are the unexpanded flower bud of the clove tree. They are gathered in October and November, before they open, and when they are still green; they are then exposed to smoke for some days, and dried in the sun.

Silk is naturally coated with a substance which has been called a gum, and to which it owes its stiffness and elasticity. The silk most common in our climate contains, besides the gum, a yellow colored matter.

There are now about 70,000 Welsh emigrants and their children in this country. They are among our best emigrants.

A single paper printed in Charleston, S. C., of a late date, contains auction advertisements of the sale of no less than 349 "human chattels"—men, women and children—field-hands, sea-island cotton-hands, cooks, draymen, &c.

It is a significant fact, which has been strangely overlooked, the words—*Ham, Shem and Japhet*, mean in the original Hebrew—*Black, Red and White*.

William W. Wadsworth, of Geneseo, has had an attack of paralysis of the brain, from which it is feared he cannot recover.

During a session of the General Court, holden at Newton, in 1639, "Peter Poshaker was sentenced for drunkenness, to be whipped, and to have twenty stripes sharply inflicted; and fined five pounds, for slighting the magistrate on what they could do, saying they could but fine him."

A colored slave belonging to John Warfield, of Joshua, Howard District, Maryland, died aged one hundred and twenty-four years. She retained her sight and usual activity until a few days previous to her death. There is no doubt of her age, as she was raised in the same family in which she died.

'Some men, by affecting to be wise, actually prevent themselves becoming wise; for he who labors to make others think he knows more than he does, necessarily takes a position beyond their power to instruct him.'

'A noble mind emulates merit, but low minds only envy it; the one seeks to rise by imitating merit, the other seeks by detraction to bring merit down to its own level.'

The Pittsburgh Chronicle says that the other day, to decide a trifling wager, a man crossed the new suspension bridge upon the timbers, which are placed six feet apart crossing the bridge, so that he had to make his way by successive leaps from one piece of timber to another. A single misstep might have given him a fall of thirty or forty feet into the water below.

The N. O. Picayune states that the receipts of the bar at the St. Charles Hotel, in that city, pay the expenses of the entire establishment—being in the middle of the day at the rate of $100 an hour, and from six hundred to eight hundred dollars a day.

Mr. Nathan Platt, of Binghampton, was instantly killed on Saturday morning, while assisting in raising a small building.

Mr. Sturgis, in his valuable and instructive lecture before the Mercantile Library Association, stated that it might not be uninteresting to many of the audience to know, that the widow of Capt. Robert Gray, the discoverer of the Columbia river, and the first navigator who bore the American flag in triumph round the world, resided in Federal-street, near the Odeon, Boston. Mr. S. remarked that he had a business call from the old lady one cold morning recently, at a much earlier hour than many of his younger female acquaintances make their appearance at the breakfast table.

The loss of steamboats on the Ohio and Mississippi during the present season, has been greater than any previously known. The number of coalboats is estimated at ninety-eight—of flatboats with stock and produce, fifty-seven. Other losses have occurred which are not definitely stated.

The Liberty Convention in Tompkins county, have resolved to support such delegates to the State Convention as are in favor of unrestricted suffrage, without making distinct Liberty nominations.

Rev. Mr SHUCK, missionary in China, is now on his way to this country, with his children. He finds the care and education of them impossible without serious detriment to his labors as a missonary.

THE LONDON MISSIONARY SOCIETY has received $5,000 from its station in Southern India, as a contribution to the Jubilee Fund. One fourth of this sum was given by the native church at Nagercoil.

A case of breach of marriage contract was recently tried in Lewis Co. Circuit Court. The parties were Miss Lydia Adams and Homer C. Waters, and the jury decided that the lady's heart had been damaged to the amount of $450.

The brig Henry is to sail from Newburyport, Mass., early in February, for Columbia River and Sandwich Islands. A lady is to go as passenger, with the view of opening a school at the Wallamatte settlement, and is now engaged in collecting a library of useful books suitable for the purpose.

The Somerville and Elizabethtown Railroad, with all its property and privileges, is advertised to be sold at public vendue, on the 22d of March, by Isaac H. Williamson, a Master in Chancery. This is in pursuance of a foreclosure of the mortgages which were upon the Road.

It appears that the somewhat novel practice of reporting public discourses on religious subjects is extending its influence quite round the earth. A discourse delivered in this city in 1844, after entering probably many thousands of domestic circles, and wayside audiences, during a year's journey in the United States and in distant climes, has lately returned in an exchange paper published at the Sandwich Islands.

A new prison has lately been built in Berlin, in which the "Pennsylvania system," as the German papers call it, is to be applied in all its strictness. The prisoners are allowed to communicate with no one but the directors and persons employed in the prison, ministers of religion, and the members of the society for the moral amelioration of prisoners, who make them frequent visits. Their food is to consist of bread and vegetables. They are to have meat but three times a year. They are never to have a light even during the long winter evenings. But on the other hand, corporeal punishment, which is in use in all the prisons in Prussia, will not be permitted in the Pennsylvanian establishment.

Maryland has expended, according to the report of the State Treasurer, the sum of $147,950 in transporting free people of color to Liberia.

Review of New-York Market,---Tuesday, Jan. 27.

FLOUR AND MEAL—The market is very heavy and there are but few orders for shipment in market and these are generally limited at 5 50. Small sales are making to the home trade at 5 62½@5 69. In Southern there is not much doing. The good descriptions are quoted at 5 69@5 75. Meal is 3 75@4 00 with little inquiry. Rye Flour 4 00@4 25, with sales. Buckwheat 3 75@4 00 per bbl. Bags 1 87½@2 00 per cwt.

GRAIN—In Wheat we hear of a sale of 1300 bushels Virginia, for milling, supposed at 115 cts. The market is rather quiet. Corn is in good supply but dull. Old is held without sales at 70 cts. Rye is nominally 80 cts. Barley 68@70c. with nothing doing. Canal Oats are quoted at 48 cents.

SEED—Since the steamer arrived Clover has been rather duller. Sales yesterday 12,000 lbs. Pennsylvania for Liverpool at 10 cts. Flax is dull. We quote 10 00@11 00 for Rough and Clean.

PROVISIONS—In Ohio Pork there is very little doing and prices are heavy. We notice sales 100 bbls Mess at 12 18¾. Prime is nominally 10 00. A sale of 300 bbls State, Monroe Co. was made to arrive at 10 00 and 13 for Prime and Mess. Beef is doing better within a few days and quotations are nominally 25 cts. higher. We quote Sour 2 75@3 37½. Sales 300 bbls State Pork Hams arrive at 7c. per lb. Lard is very quiet and nothing doing.—Cheese is held at 7@7¼, with some inquiry for England.

DIED,

In North Stonington, Ct., January 18, of consumption, Mrs. SOPHIA A. LEWIS, wife of George H. Lewis, aged 32 years. Her illness was very painful, but she bore it patiently. In the hour of death she rejoiced in hope of immortality and eternal life.

LETTERS.

Nathan V. Hull, Rowse Babcock, Wm. Utter, Joseph Goodrich, Sanford P Stillman, James R. Irish, Asa West, D. Fisk, Wm. M. Fahnestock, Samuel Davison (received on Tuesday—next week,) James A. Begg (the missing Nos. shall be supplied soon.)

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RECEIPTS.

Hopkinton, R. I.—Thomas M. Clarke, Thomas Clarke, Sen., Willard F. Prosser, Mary Ann Babcock, Mrs. Elizabeth Stillman, Jonathan Boss, Peleg Maxson, Moses B. Lewis, Dea. Simon Kenyon, Rowland Hiscox, $2 each; John Barber, Jr., Mrs. Barbary Murphy, $1 each.

Portville—Henry C. Champlin, John Saunders, Albert B. Crandall, Hampton C. Crandall, $2 each.

West Genesee—J. S. Crandall $4; E. Smith $2; E. I. Maxson $1.

Clarence—Rowse Babcock $2.

Milton, W. T.—Jeremiah Davis $2.

Niles, Mich.—Rebecca Platts $2 50.

Ulysses, Pa.—J. & E. Kibbee $1.

Leonardsville—O. P. Hull $1.

EXECUTOR'S SALE.

WILL be sold at public vendue, on *Tuesday, the 17th of February*, at 1 o'clock P. M., on the premises, the Residence late of Jonathan R. Dunham, deceased, containing about 10 acres of excellent land, with a large and convenient Dwelling House and Barn; also a Tan Yard, Bark House, Shoemaker's and Currier's Shop, together with a Carriage House, and other out-buildings, and a good variety of fruit trees. It is situated on the main road from Plainfield to Bound Brook, about 2½ miles from the former and 3½ from the latter place, and about ¼ of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, from which place the cars make three trips to New-York daily. It would make a pleasant country residence for any gentleman wishing to live in the country and do business in the city; or an excellent Tannery, it being in the immediate vicinity of sufficient quantity of the best of bark, a stream of water runs through the premises, and the Water-Pit in said yard contains a living Spring of excellent water, which is said to make the best of Leather. Terms of payment made easy.

Also, a small Dwelling House and seven acres of good land adjoining the before described property.

Also, a small Dwelling House and Garden, adjoining the first mentioned property.

For a further description of the said premises, application may be made to Mrs. Dunham, on the premises, or to

RANDOLPH DUNHAM, Plainfield, or
DAVID DUNN, New Market, *Executors.*

N. B.—All the described properties are offered at private sale until the day of sale, and if any are sold notice will be given.

New Market, N. J., Jan. 12, 1846. j22td

PLAINFIELD FAMILY SCHOOL.

THIS Institution will commence its Winter Session on Monday the 27th of November. The course of instruction embraces all the solid branches of education, and is designed to prepare boys for college or mercantile pursuits. The French and Spanish languages, both written and spoken, are also taught on the most approved princi ple. References and other particulars will be given on application to J. O. MAURIAC, Principal.

Plainfield, N. J., Oct. 20, 1845.

Misellaneous.

WHO IS MY NEIGHBOR?

"Thou shalt love thy neighhor as thyself"—BIBLE.

* * * * * * * *

Who is our neighbor? Son of God!
In meekness and in mildness come!
O, shed the light of life abroad,
And burst the cerement of the tomb!
Then bid earth's rising myriads move
From land to land on wings of love.

Our neighbor's home's in every clime,
Of sun-burnt tint or darker hue;
The home of men since ancient time,
The bright green isles 'mid ocean's blue;
Or rocks, where clouds and tempests roll
In awful grandeur near the pole.

My neighbor, he who groans and toils,
The serf and slave on hill and plain
Of Europe, or of India's soils—
In Asia, or on Afric's main—
Or in Columbia's marshes deep,
Where Congo's daughters bleed and weep.

Poor, sobbing thing, dark as thy sire,
Or mother sad, heart-broken, lorn—
And will they quench a sacred fire?
And shall that child from her be torn?
'Tis done—poor wrecks, your cup is gall;
Yet ye're my neighbors, each and all.

Who is my neighbor? It is he
Who moves triumphant down the vale,
While shouting myriads bend the knee,
And poison all the passing gale
With adulation's rankest breath,
To one whose trade is that of death.

* * * * *

My neighbors all—each needs a sigh,
Each in due form a friendly prayer;
'O, raise the low, bring down the high
To wisdom's point, and fix them there;
Where men are men, and pomp and pride,
Are marked, and doomed, and crucified.'

Thou art my neighbor, child of pain!
And thou, lorn pilgrim, steeped in woe;
Our neighbor she, with phrenzied brain,
Whose pangs we little reck or know;
Who loved while hope and reason shone,
Nor ceased to love when both were gone.

And if on this green earth there be
One heart by baleful malice strung,
A breast that harbors ill to me,
A slanderous, false, reviling tongue—
My neighbor he—and I forgive;
O may he turn, repent, and live.

ESCAPE OF A YOUNG WOMAN FROM A SLAVE COFFLE.

"Slaves are slippery things." A member of the Maryland Legislature once told me, that when he was a boy, "slaves were pretty good property; and now a-days they do well enough *whilst the owner is living*, but as soon as the owner dies, and you come to look for the slaves, they are up and off like a flock of partridges—like Paddy's flea, when you come to put your finger upon them, they aint there!"

The following is a true story; (from prudential reasons names are not given.)

A gentleman residing in one of the free States, had a free colored girl living with him, and being about to take his wife to the Federal city to visit her relations, this young woman requested permission to accompany them. A few days after their arrival at Washington City, a slave gang or "coffle," passing along the street, "on their way to a Southern market," stopped immediately in front of the house where this gentleman, his wife, and free servant were staying; it was in the dusk of the evening, but not yet dark. The slaves, male and female, were tied, some by a small cord, others by a chain, to a long rope, that passed between the ranks of the slaves, "looking very much like a parcel of firemen drawing their engine by a single rope." While the gentleman was viewing this sad spectacle, he heard a shriek of agony in the house, and immediately went to see what was the matter. He found his servant had fainted, and was lying on the floor:—he dashed some water into her face, which revived her, when he asked, what was the matter? She replied, "My God! they have got my *sister* in that coffle." "Hush up!" replied he, "show me which she is, and make no noise about it." He then went into the street, with his knife concealed in his hand, and quietly cutting the cord that bound her to the coffle rope, without any body except the captive seeing it; he then said to her in an angry tone, "go into the house, you huzzy, or I'll knock your d——d brains out." She *instantly obeyed*—his language and bearing, and her obsequious submission, was in such good keeping with Southern manners, that "the bystanders never suspected that any thing was wrong" "The head devil, who had charge of the coffle, was at the other end of the rope, and no notice was taken of the transaction by any body." The gentleman then went into the house, and told the fugitive to get into an ice chest, and immediately shut the lid—this was done in order that his brother-in-law, at whose house he was staying, might not see her, and should know nothing about it, in case she was inquired of. It was several hours before the cars would start for the North, and the gentleman says they were the longest hours he ever remembered.

About an hour and a half after the girl had been thus far rescued, a horseman was seen passing up the street on a full run,—they had gone some distance from the town before the young woman was missed,—this man (or rather demon) had returned in search of her; nobody had seen her—nobody knew any thing about her—the search was fruitless. They "*knew* that they had brought her to Washington, and as there were always plenty of people about, it was *impossible* she could have escaped *in the city*;" so he concluded she must have eloped after they got out of the city; and back he went, on a full run, as if "old Harry" was after him, in order to search the country between the city and the place where they first missed her. He was no sooner gone, than our Northern gentleman opened the ice-chest, and told the affrighted girl to get up and dress herself in her sister's clothes, and follow him to the Rail Road Depot as his servant. Now came the great trial; it was a dangerous experiment for him and for her; the scrutiny was severe. Before the cars started, the agent came up to her and demanded, "who do you belong to?" She replied, "to Mr.——," pointing to him. The agent asked him, "does this wench belong to you?" "Yes sir!" was the laconic reply, with all the hauteur of a Southern nabob. The gentleman had a sallow complexion, dark hair, dark eyes, and might readily pass for a Southerner; but the direction of the route he was traveling, or something else, made the agent hesitate. It was a fearful moment, when the gentleman assuming all the bluster and "chivalry" of which he was capable, and "*feeling indignant*" at the craven tool of Southern slaveocracy, his eye flashed fire, as he put his hand into his bosom, (as though he was in the act of drawing an unanswerable argument out of his breast pocket,) and turning round to the agent, demanded in a tone which made him quail, "do you doubt my word, sir?" To which the agent replied, "oh no, sir, your word is sufficient." This appeared to calm our friend's resentment, so lowering his tone, he asked the agent if he did not remember his bringing his servant with him to Washington about a week ago? adding, "you ought to know *that bonnet*—your Washington niggers don't often carry such head gear;" at which the agent. smiling, went away saying, "all's right, sir, all right!" and away went the cars, gentleman, servant and all! and she is now living where the slaveholder will not find her; or if he does, he dare not take her. Thus was a young woman rescued from "worse than death," and thus was a Northern man made into an abolitionist, which he was not when he left home for the South. He *is* such *now*, and no doubt will continue to be such as long as he lives.

Reader, Washington city is the capitol of "the freest Republic under the sun!" It is a great slave market—belongs to the people of the free States as much as it does to those of the slave States. "Hail Columbia happy land!" What have you of the North to do with slavery at the South? "Go home and mind your own business." What right have "Northern doe-faces" to meddle with our "peculiar" institutions in the District of Columbia, or in any of the territories of the United States? Our slaves are "fat and sleek." The above transaction took place within sight of the Capitol over which floats the flag of our Country: the bloody stripes upon that star-spangled banner prove that our forefathers were in favor of stripes—and stripes are a necessary concomitant of slavery—therefore the framers of our Constitution intended to protect slavery forever. If that be not plain I can't make it plainer. Q. E. D.

HOW MAY I TEACH MY CHILD SINCERITY?

This question was proposed recently in a Maternal Association, and I will attempt briefly to answer it.

That children are naturally indisposed to sincerity, must be admitted. A propensity to deceive by word and act is among the bitter fruits of our common apostacy. "*The wicked*," saith the Psalmist, "*are estranged from the womb; they go astray as soon as they are born, telling lies.*"—One of the first things observed in children is an effort to deceive. To exonerate themselves from blame, or free themselves from anticipated punishment, they falsify their word, or cover up what truth and duty demand should be exposed. Very important, therefore, is it to prevent this—to nip this evil propensity in the bud, and cultivate a frank, open, sincere disposition. How may this be done? I suggest four things:

1. Impress them deeply with the criminality and odiousness of insincerity. This may be done by reading and expounding to them portions of Scripture bearing upon this point, and making them commit to memory those portions of Scripture.

2. Always be sincere with them; never allowing yourself to deceive them in any particular, or for any cause. There is often a temptation, on the part of the parents, to do the opposite of this. It is often quite convenient to deceive a child; but he who does it, does it to the child's moral injury and his own guilt. He teaches falsehood by example—the most effective of teaching—and the pupil will most surely learn and practise deceit himself.

3. When your children commit an offence and confess it, commend them for the confession and forgive them the wrong done. This will inculcate the belief that the sin of lying is far greater than sins in general, which is the fact, and cause it to be so regarded. It is a violation not only of paternal precept, but of God's sacred law. Lev. xix. 11. Col. ii. 9. Phil. iv. 8.

When you detect your child in a lie, invariably punish him for it. Whatever other offence goes unpunished, let not this. If Jehovah regards lying as a crime so flagrant as to denounce against the liar eternal separation from himself, in the world to come, that parent who omits severe discipline in case of falsehood, is certainly deserving of censure.

Our Saviour tells us that he who lies, *bears Satan's image*. "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh his own, for he is a liar, and the father of it." And Jehovah hath said, "All liars shall have their part in the lake that burneth with fire and brimstone."

While the path of sincerity is straight and plain, and the sun-light of heaven rests upon it, and while it leads upwards to the home of God and truth—the paths of dissimulation are dark and crooked, and lead down to the abode of the Prince of Darkness.

Can we be too careful that our children should be kept in the way of the Father of lights, and out of the tortuous, snaky course, of the infernal serpent? [Mother's Magazine.

SUGGESTIONS TO YOUNG MOTHERS.

Rise so early in the morning, that you may be able to secure at least half an hour for reading the Scriptures and prayer before your domestic concerns require your attention. You will find this exercise admirably adapted to prepare and strengthen you to encounter, with a becoming temper and spirit, the trials and vexations of the day.

Accustom your children to make prayer and praise to God, the giver and preserver of life, the first employment in the morning, and the last at night. Remember that the duties of a mother are untransferable, therefore, except in cases of unavoidable necessity, never suffer the devotional exercise of your children to be superintended by another.

See that your daughters rise early, and that they employ themselves about such domestic affairs as are suited to their years and capacities.

Never suffer your children to require services from others which they can perform for themselves. A strict observance of this rule will be of incalculable advantage to them through every period of life.

Let all the young members of your family be regularly washed and combed before breakfast; never permit them to treat you with so much disrespect as to appear at your table in a slovenly condition. It should ever be remembered that the highest respect which a child can pay is due to its parent. This respect may be insured by forming correct habits in youth.

From the Morning Star.

DUTY OF PARENTS.

"Train up a child in the way he should go, and when he is old, he will not depart from it," is a part of God's word, which we think, if one passage can be more prominent than another, will be most conspicuous to the eye of parents in the day of judgment; and wherever they turn their eyes it will meet them in all its fearful realities. Parents, that declaration is true.—God has declared it, and upon your heads be the awful responsibility of violating it. That it is violated, is a fact too apparent to demand proof; a fact which every where meets us, demonstratively proves that "a child left to himself will bring his mother to shame." There are many parents who spend more time, and take more pains, in training their horses and oxen than they do in training their children. There are great and awful responsibilities devolving upon parents, the importance of which is commensurate with the value of the immortal soul. Weigh well the instructions you give, and the example you place before your children. You are preparing them to be a blessing or a curse to the world. You are training them for heaven or hell. The seeds which are now being sown in their youthful minds will soon germinate, and then will be fulfilled the Scripture—"Whatsoever a man soweth, that he shall also reap." It is an old and true adage, that "Just as the twig is bent the tree 's inclined:" let it be bent to obedience and virtue. Much of the wickedness practised in our land is justly chargeable—either directly or indirectly--upon parents. No impressions are so lasting as those made in youth. How important, then, that they should be of the right character. A. D.

THE UPBRAIDINGS OF CONSCIENCE.

About eighty years ago, according to popular report, a pedlar, who had the character of being possessed of a large sum of money, which he always carried about him, entered a farm-house above Rothbury, at which, in his regular visits to that part of the country, he had been accustomed to call. From that hour he was never more seen, and tradition ascribes his murder to the farmer's wife.—She was the only person at home when the pedlar called; and, as she and her husband had before spoken of killing him for the sake of his money, she resolved to avail herself of the present opportunity of executing the foul deed. As he was sitting in the kitchen, with his back to the door, eating some food she had set out, she came suddenly behind him, and felled him to the ground with a blow from a churn staff; and after taking the purse from his pocket, threw him into a deep well in the yard. On her husband's return from the field, she informed him of what she had done; and next day when the servants were absent, they drew the body from the well and buried it. Though their neighbors noticed that their worldly circumstances were much improved, and that they had more money than formerly, yet they were never suspected of having murdered the pedlar. Their ill-gotten gain, however, brought them no happiness.—The husband a few years afterwards, fell from his horse and broke his neck; and at times the widow was seized with fits of terror, which appeared to deprive her of reason. She survived her husband several years; and on her death-bed communicated to a person who attended her, the circumstances of the pedlar's murder, and the cause of her terrors. Frequently, when she entered the kitchen where the deed was done, she fancied she saw the pedlar sitting at the table: and after she had removed to another house, he used to seat himself opposite to her, with his hair wet and hanging down over his face, as he appeared when she and her husband drew him from the well. In passing a cottage, in which I remembered an old woman had dwelt who was suspected of having caused the death of one of her children, I enquired of a person, a native of the village, who was with me, if he knew anything of the circumstances, and received from him the following account. "I knew the woman, who is now where the Lord pleases, very well. She was the wife of a day tale man, and they had more small bairns than they could well provide for; and in harvest she used to go out a shearing. One year about the harvest time, she had a young bairn at the breast, which she thought was one too many; and that she might not be hindered of the shearing by staying at home with it, and that she might get rid of it altogether, she smothered it in the cradle. There was no public enquiry made, nor inquest held, but all her neighbors, especially the women-folk, believed that the bairn was wilfully made way with, for she had the character of being a cold-hearted mother. She never did well, though she lived for nearly forty years afterwards. She fell into a low way, and was at times almost clear past herself. She was always the worst about the time of the harvest moon; and would then often walk about the house, and would sometimes go out and wander about the common, all night, moaning and groaning in a fearful way. I have many a time seen her holding her head between her hands, rocking herself backwards and forwards on a low chair, groaning and sighing, and every now and then giving an awful sort of shriek, which folk who knew her best said was her way when she fancied she heard the bairn cry in the same way that it did when she was smothering it. About the harvest time, she often used to see the spirit of the innocent she had put to death: and her neighbors often heard her talking to it, bidding it to be gone, and not torment her longer with its cries. She is now dead and in her grave, and has been many years; and whatever may be her punishment in the next world for taking away the life of a harmless bairn of her own flesh and blood, she certainly dreed a heavy penance in this.—*Rambles in Northumberland.*

YOUR READING.

Yes, young man, young woman, your reading! *your reading!!*

It *forms your character*. It matters comparatively little what your fathers, and mothers, and teachers read. Their character is formed, they have knowledge to distinguish the good from the bad—experience to understand the arts of seducing writers, and power to withstand the assaults of the unprincipled. But you have everything to learn—are inexperienced, unsuspicious, and susceptible. You take not a book into your hand—at least not one with which you are pleased—without being affected by it in your principles—in your moral character—in your conduct. These beautiful magazines, with their fashion plates, salacious engravings, and slop literature, if you sip from them monthly with delight, will assuredly make you vain, impure, and superficial. These imported and translated novels, with their villain heroes and courtesan heroines—their extravagant fictions and impossible catastrophes and rewards—their bombast and their bathos, will not fail to vitiate every young person who reads them. They may have some good design, and *may*, if read by our philosophers and politicians, excite to some action towards reforming some of the abuses of society, but what have you to do with them? Your business is, now, to form your own character after a right model. It will be time enough to read Bulwer, and Dickens, and Eugene Sue, and George Sand, when you shall be able to take fire into your bosom and not be burned—or visit pot-houses, and not take infection Possibly it may be best that some wise men should revel in this filth for the sake of fishing up now and then a practical idea—perhaps hereafter it may be your duty to be familiar with vice and corruption, irreligion and vulgarity, but at present it is at imminent peril that you come into contact with these things, or in sight of them. They will neither make you better sons and daughters, brothers and sisters, nor make you scholars, nor fit you for life, nor prepare you for death. There is reading which *will* do all these, and to that you ought to resort.

It *indicates* your character. When the Christian is seen daily familiar with the Bible, and interested in religious books, is it not proof satisfactory that he is a good man? When the statesman makes history and political economy his study, are we not satisfied that he is an honest politician? When the student makes the classics his companions, is it not evidence that he appreciates true excellence in literature? Let us see the books a man loves to read, and we will give you his character—literary, religious, political, or what not. Understand then, that all sensible people: nay the kitchen-maid and the servant boy—satisfy themselves, and very correctly, as to your character by the reading they see you interested in. Many allow themselves to indulge in reading what they would not hear—to exchange ideas with an author which they would not for their reputation interchange in conversation. But they deceive themselves. Their minds are *transparent!* to all who know what they read. Young man, throw away that indecent novel; it is a mirror that reflects your very thoughts to every by-stander. Young woman, burn up those trashy, immodest magazines—clear your centre-table of these elegant, but corrupt volumes, for every visiter rates your purity of heart according to these indices.

It *affects your happiness*. Directly and indirectly, immediately and remotely, is happiness dependent on your reading. It is a low kind of enjoyment at best, which worthless and corrupt reading affords, and just according to its intensity, inversely will be its continuance and repetition. Those susceptibilities of your nature which are excited and fired by the kinds of reading we have adverted to, soon lose their delicacy, and need a spicier stimulus to afford repeated pleasure. They are also for the most part peculiar to your time of life, and you will soon be without either capacity or means of that to which you are accustoming yourself for enjoyment. Science, literature, moral and religious truth, these, though they may not to the young bring so much immediate gratification, do gently excite all the sensibilities of their nature, develope them in symmetry, draw out and strengthen those on which age depends for enjoyment—and thus ensure serenity, peace and happiness, as years carry them on to manhood and old age. If you would lay up a good foundation for happiness in time to come, be counselled by the wise and good what to read. O, the misery of that being who has spent youth in revelling in the stimulating, exhausting scenes of fiction, or in imbibing principles, and forming character, by reading unprincipled and trashy books.

It will *affect your conduct*. You cannot resist the operation of the principle that "evil communications corrupt good manners." If you associate with the vicious, you will insensibly fall into their practices. What is more proverbial? But your reading brings you companions. There is no difference worth the computation between a villain in person using all the blandishments of art and experience to seduce the virtuous, and a villain by description, successfully practicing upon innocence and inexperience. If there be any excess of danger, it is in the latter. It is not every rake that has good manners, or wears fine clothes, nor every designing man that can make himself agreeable. They often disgust and repel those they would seduce. But a rake *described* by all the skill and ability of an author, is a gentleman—he is stamped in the mint of fashion, and passes current in society; every body is in danger to whom he is introduced. You make his acquaintance if you read without advice or caution.—The Bible makes Christians. Baxter's Call and the Dairyman's Daughter, have converted thousands. The Pirate's Own Book has made pirates. Byron has made courtesans. Bulwer has made villains. It is a book that often starts the first thought of impurity, and suggests the first step in crime.

Young man—young woman—*your reading!* YOUR READING!! [Religious Recorder.

MATERNAL INFLUENCE

Timothy Dwight and Aaron Burr were first cousins, their mothers being daughters of the elder Jonathan Edwards. The mother of Dwight lived to educate and train her son and to enjoy the rich fruits of her watchful care; the mother of the latter, together with his father, an excellent and exemplary man, died while he was young. Thus early bereft of parental guidance, Burr with high intellectual capacities entered upon a course which has made his name a terror, both in the social and political world. Few men, perhaps ever attained to his enormity of crime; fewer still have experienced, more fully, the miseries which are the inevitable result of a career of sensuality and lust.

"Reft of his sire, too young such loss to know;
Lord of himself, that heritage of woe,"

his evil propensities early acquired the mastery over his moral powers, and he fell, even in the meridian of his days, a wreck, a moral ruin, over which were shed a nation's tears, and over whose memory, withered though it be by the pestilence of mighty vices, Christianity will long mourn.

"As o'er the grave of one whom God endowed
With powers noble and for noble ends;
But who, in sin, conceived a mighty crime,
And fell—no more to rise."

As a contrast to the fate of Burr, we may present that of Dwight. In the language of a terse and beautiful writer: "He became eminently successful in extending the beauties of learning and religion, which he loved, and left behind him a noble monument of piety and genius in his written works. Who can say but that if Mrs. Burr had lived to watch over and pray with her son, those highly gifted youths might have pursued the same narrow path, and they might have been equally useful on the earth, and equally happy in the heavens!

Mothers! though your children may not possess mental endowments of so high an order, with which to bless or curse mankind, to honor or offend God, elevate or degrade themselves, yet they do possess souls as precious, for whose salvation the same blood has been shed, and while your lives have been spared, they are as much dependent on you for their guidance aright, and you are as deeply responsible to God as were those mothers, for the manner in which you discharge the sacred trust.—O, have you individually prepared with reference to your children, to obey the summons, "Give an account of thy stewardship, for thou mayest no longer be steward?"—*Pres. of the West.*

THE SECRET OF HAPPINESS.

Go, search the ponderous tomes of human learning,—explore the works of Confucius—examine the precepts of Seneca, and all the works of Socrates. Collect all the excellencies of the ancient and modern moralists, and point to a sentence equal to the simple prayer of our Saviour, 'Father, forgive them!' Reviled and insulted—suffering the grossest indignities, crowned with thorns and led away to die, no annihilating curse breaks from his lips. Sweet and placid as the aspirings of a mother for her nursling, ascends the prayer of mercy for his enemies, 'Father, forgive them!' O, it is worthy of its origin, proving incontestably that his mission was from heaven.

Acquaintances, have you ever quarreled? Friends, have you ever differed? If he who was pure and perfect, forgave his bitterest enemies, do you well to cherish anger? Brothers, to you the precept is imperative. You should forgive, not seven times, but 'seventy times seven.'

Husbands and wives, you have no right to expect perfection in each other. To err is human. Illness will sometimes make you petulant, and disappointment ruffle the smoothest temper. Guard, then, with unremitting vigilance, your passions. Controlled, they are the genial warmth that cheers us along the way of life--ungoverned, they are consuming fires. Let your strife be one of respectful attention and conciliatory conduct. Cultivate with care the kind and gentle affections. Plant not, but eradicate, the thorn in your partner's path. Above all, let no feeling of revenge, ever find harbor in your breast. A kind word, an obliging action, even if it be a trifling one, has a power superior to the harp of David, in calming the billows of the soul.

Revenge is as incompatible with happiness as religion. Let him whose soul is dark with malice, and studious of revenge, walk through the fields, clad with verdure and adorned with flowers. To his eye there is no beauty; the flowers to him exhale no fragrance. Like his soul, nature is robed in the deepest sable. The smile of beauty and cheerfulness lights not up his bosom with joy; but the fires of hell rage there, and render him as miserable as he wishes the object of his hate.

But let him lay his hand upon his breast, and say, 'Revenge, I cast thee from me; Father, forgive me as I forgive others,' and nature assumes a new and delightful garniture. Then, indeed, are the meads verdant and the flowers fragrant; then is the music of the grove delightful to his ear, and the smile of virtue lovely to his soul. [MINER.

THE SON OF A TEMPERANCE FATHER.—The Rev. E. Beecher, of Boston, in a late temperance speech, said:—

"I was baptised, as it were, a temperance man. You all know the temperance principles of my father. When I was a boy, and he put into my hand the little coin I was to spend on holidays, he used to say to me, 'Edward, take care that you taste nothing but water.' I need not tell you that I followed his injunctions to the letter. There is not a muscle nor nerve in all my frame that ever felt the power of alcohol. And so long as this arm adheres to my body, and this tongue does not cleave to the roof of my mouth, I pledge myself anew to the cause."

What father would not be proud of such a speech as this from his son, and what a generation shall we have in America, when all our young men can use the same language?

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THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

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President of the Board of Trustees

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The Sabbath Recorder.

For the Sabbath Recorder.

SUNDAY LEGISLATION ANTI-REPUBLICAN—NO. 5.

A republican government is a government by the elected representatives of the people to be governed. This form of government is always desirable for enlightened and civilized nations, because it insures the most attainable certainty of the government being exercised for the people's benefit. It is from its very nature opposed to the imposition of unnecessary and unprofitable restraints upon the liberties of the people, as likewise the imposition of onerous taxation. In proportion as the people understand their just rights, a republican government is more conducive to the prosperity and happiness of a nation than any other form of government ever devised by man.

The failure of certain republics, is no exception to the principles here laid down. Their failures are to be accounted for by their departures from the principles and objects proper to a Republic; and almost the only danger attending the ultimate success of our own government, is a tendency to the same thing. Our success hitherto has been owing, under God, to our constitutions and laws being framed, and our policy guided, by men of independent minds, who, disavowing the maxims and policy of past ages and other nations, struck out a high and honorable policy for a young and vigorous nation, based upon the natural and just rights of MAN. They were not guided by overweening regard to particular classes, who have usually acquired importance by adventitious circumstances; but they looked upon all men as created by one just and omnipotent Creator, who, by his own appointments, has endowed them all from their birth, with equal right to life, liberty, and the pursuit of happiness. Experience has so far shown the wisdom of their course; let this course be faithfully followed, and our career as a nation will still be marked by an onward march of prosperity and happiness.

Public men in general are too much enamored by the glare of the fictitious glory which flares up from past ages and great nations; and so are disposed to imitate their examples, and count nothing safe which does not wear the shape of those ancient models. But we have set it down in our political creed, that so sure as this policy should ever predominate in our nation, we shall dash upon the same rocks, or be hurried into the same whirlpools, which have destroyed other nations. One great fault of past ages and other nations is, *they legislated too much;* and in no branch of government more so than in the framing of their penal codes. The punishment of crimes should always be adjusted to the peculiar nature of the crimes committed. They may be classed under four heads,—offences against religion—against manners—against the peace of society—and against individual safety. With the first of these only have we any concern in this article.

Whoever studies our National and State Constitutions, must see that the framers of them have decided that no human government can make any law for *conscience;* that is an affair which lies solely between the Creator and the creature. Where there is no public act, there is no ground for judicial accusation. They have decided farther, that no human government can enforce any forms of religion or modes of worship; because these are matters of conscience, and affairs altogether between the Creator and the creature. It follows of necessity, therefore, that all that human governments can of right do for religion, is to protect the rights of conscience. They can of right inflict no penalty for the non-observance of religious rites.* Let no one of our citizens be alarmed at such a conclusion as this. Our government does not discard Revelation. Our National and State Constitutions recognize the rights of Jehovah, and his only. No Jupiter, Juggernaut, Mahomet, or Pope, can ever be acknowledged by our National or State Constitutions. In the language of William Penn, they declare, "Almighty God the only Lord of Conscience, Father of lights and spirits, and the author as well the object of all divine knowledge, faith and worship, who only can enlighten the minds, and persuade, and convince the understanding of people in due reverence to his sovereign over the souls of mankind." Our government, therefore, is neither infidel nor hierarchial; but, with respect to religion, altogether protective. To quote once more the language of Penn, it says, "If any person shall abuse or deride any other for his or her different persuasion and practice in a matter of religion, such shall be looked upon as a disturber of the peace, and be punished accordingly." No reputable American jurist or statesman has ever called in question the soundness of these principles; nor, as it appears to us, can they, without renouncing the true basis of a republican government—the natural and just rights of an enlightened people.

What, then, is the *kind* of protection guaranteed to religion by our Constitutions? Clearly, that revealed religion shall never be subverted by law; nor shall any form of religion, which acknowledges Almighty God for its author, ever be forbidden or proscribed, so long as its advocates demean themselves peaceably. It is consistent, therefore, and indeed necessary, that they should forbid the establishment of any one mode of worship, or any single religious observance, above another; because, in the fallibility of human judgement, there is danger that one mode or observance would clash with another mode or observance; and to establish one such is to subvert the other. Yet this, so far as they are enforced, is the operation of the Sunday laws. They are, therefore, anti-republican. They conflict with the rights of conscience; more than one class of citizens are restrained and proscribed by their operation; and the religious faith and practice of one class of citizens are established and promoted at the expense of another, which is subversive of natural right, and therefore anti-republican.

There is another principle of republican government, which we must notice, because it has been disregarded in the enactment of Sunday laws. It is always supposed that the government shall be administered with the people's consent, and for their special benefit. In party questions of common interest, it is a necessary result of human infirmity, that the majority must rule, and the minority must yield their preferences for the common good. But in all matters of local and private interest, a republican government is bound by the ends of its own existence, to consult the wishes and protect the interests of that part of the citizens who are most immediately interested. Now it can never be pretended, with any real show of truth, that the religious observance of the first day of the week is a question of common interest. It is a religious question, and a party question; and those parties religious, and not political parties; so that, although there is a majority in the State in favor of the observance, they can have no right to enforce their particular views on that matter in a truly republican government. They have no right to compel the submission of the minority, for two reasons, viz: 1st. It is a religious question, and a question of conscience with which a republican government may not interfere. 2d. It is not a question of common interest, and in a republican government majorities may rule only on questions of common interest. That it is not a question of common interest, is obvious to all, because a part of the citizens do not believe in a divine obligation religiously to observe any one day of the week, and others believe that the seventh day of the week is the only day obligatory upon any part of mankind. It is not a question whether those who believe in the observance of the first day shall be permitted to observe that day undisturbed; *that* they are entitled to by the constitution, and protected in by statutes, every way adequate to the object, as are likewise the observers of the seventh day. The question is, whether those who observe the first day, being a majority, have a right to compel those who are in the minority to do as they do, or to restrain them from following out the convictions of their own consciences, by secularizing the first day, according to that law of God by which they feel bound religiously to observe the seventh day. If they have such right by virtue of their being the majority, we have only to obtain a majority in favor of the seventh day, and the right is exactly reversed. To us it is obvious that the question of the religious observance of the first day or the seventh day is purely a religious question, a question of private interest, and a question human legislation may not determine. To do so, is to subvert the rights of conscience, and to exalt one religious party at the expense of another; consequently it is a departure from the first principles of a republican government.

S. D.

* A matter of faith or opinion is no crime, consequently not punishable by our laws.

RELIGIOUS TOLERATION.

[The following excellent remarks, by the distinguished Dr. John Walker, were written during the pendency of a bill before the English Parliament in the year 1813 for the relief of some Dissenters from certain penal disabilities. They embrace BIG THOUGHTS, and recommend themselves to all sects and individuals, as well as to secular authorities, who presume to interfere in the matter of faith and conscience between man and his Maker.—W. M. F.]

"Toleration is not the OPPOSITE of intolerance, but it is the COUNTERFEIT of it. Both are despotisms. The one assumes to itself the right of withholding liberty of conscience, and the other of granting it. The one is the Pope armed with fire and faggot, and the other is the Pope selling or granting indulgences. The former is church and state, the latter is church and traffic. But toleration may be viewed in a much stronger light.—Man worships not himself, but his Maker; and the liberty of conscience which he claims is not for the service of himself, but of his God. In this case, therefore, we must necessarily have the associated idea of two beings; the mortal who renders the worship, and the immortal Being who is worshiped. Toleration, therefore, places itself, not between church and church, nor between one denomination of religion and another, but between the being who worships, and the Being who is worshiped; and by the same act of assumed authority by which it tolerates man to pay his worship, it presumptuously and blasphemously sets itself up to tolerate the Almighty to receive it. Were a bill brought into any Parliament, entitled 'An Act to tolerate or grant liberty to the Almghty to receive the worship of a Jew or Turk,' or 'to prohibit the Almighty from receiving it,' all men would startle and call it blasphemy. There would be an uproar. The presumption of toleration in religious matters would then present itself unmasked; but the presumption is not the less, because the name of 'man' only appears to those, for the associated idea of the worshiper and the worshiped cannot be separated. Who, then, art thou, vain dust and ashes—by whatever name thou art called, whether a king, a bishop, a church, or a state, a parliament or any thing else—that obtrudest thine insignificance between the soul of man and its Maker? Mind thine own concerns. If he believes not as thou believest, it is a proof that thou believest not as he believeth, and there is no earthly power can determine between you."

From the Bordentown Palladium.

THE SEVENTH-DAY BAPTIST MEMORIALS.

MR. EDITOR—Agreeably to your request, you have, below, a copy of the Memorial presented to the Legislature, from myself and others, (noticed by your correspondent at Trenton, in a late number of your paper,) asking for an amendment to the law "for the suppression of Vice and Immorality," passed the 16th of March, 1798, which will modify its penalties so far as not to conflict with the religious rights of those professing Christians, who religiously observe the seventh day as the Sabbath.

To the Honorable the Senate and General Assembly of the State of New Jersey:

Your petitioners, citizens of the State New Jersey respectfully represent to your honorable body, that while the Constitution of this Commonwealth secures to every citizen of the State full liberty to worship Almighty God according to the dictates of his own conscience, and guarantees equal rights and privileges to all classes and denominations of Christians, still there is in force, on the Statute Book, a law inflicting civil penalties upon ALL persons who may perform labor on the first day of the week: thus imposing grievous burdens on large congregations of Evangelical Christians within the borders of the State, who regularly observe the seventh day as the Sabbath, and who are equally entitled to the panoply of the laws: We, your petitioners, therefore, pray your honorable body, that so much of the law, entitled "an Act for the suppression of Vice and Immorality," passed 16th March, A. D. 1798, as imposes penalties on this class of citizens, and all sections of the laws which relate to this subject, in the New Code of Laws of the State of New Jersey, when revised by your honorable body, may be so modified and amended, that those citizens who religiously observe the seventh day as the Sabbath, may enjoy the same exemption, and be protected to the same extent, while pursuing their lawful occupations on the first day of the week, as others are protected on the seventh day.

And, in duty bound, your petitioners will ever pray, &c., &c.

From this Memorial it will be seen, that the Seventh-day People do not ask, (as has been imagined by some persons,) the repeal of that law, which has frequently been denominated, one of the 'Blue Laws of Jersey,' but only ask a modification of its provisions, imposing onerous burdens upon them, so as to afford them their religious rights—religious equality with other denominations of Christians, which the Constitution of the State clearly and most unequivocally guarantees to them.

It is a right, and an act of justice, which all enlightened men cheerfully concede to them, and which has not only received the signatures of some of the most distinguished men of the State, but the names of several clergymen who observe the first day; proving that in the holy cause of religious liberty, they look beyond sectarian prejudices, and magnanimously succor the oppressed.

The Seventh-day People have moved in this matter, at this time, from the circumstance of the Code of Laws of the State being about to undergo a revision, to make them harmonize with the New Constitution, and to save conflict hereafter; as that law must indubitably be declared unconstitutional should an issue upon it ever be carried up to the Supreme Court. Indeed, so well aware are our first-day friends of this matter, that they freely confess, such a law could not possibly be passed at the present day, and who entertained strong apprehensions of its being repealed entirely. The Seventh-day People, I repeat, do not ask its repeal. They would never have invoked the Law nor the makers of the Law, to interpose and enact any law to secure to them their Sabbath, nor to impose it upon others; but legislation having already been made to bear oppressively on them, they deem it due to themselves and the cause of religious freedom, to ask, at this juncture, that redress to which they are entitled as Christian citizens of the State. They ask for no privileges to favor the Sabbath they observe, above another, although we have the express "so saith the Lord" for our practice; they ask no license for reckless and wicked persons to desecrate all days; they only ask the same privileges they accord to others—that the present laws of the State may be so modified as to secure equal rights to them, and that in passing laws hereafter, they "do unto us, as they would have others do unto them," under like circumstances.

Yours, &c., WM. M. FAHNESTOCK.

Bordentown, N. J., January 20th, 1846.

P. S. Since having written the above, I have received the accompanying printed document which has recently been presented to the Legislature of Pennsylvania, supplemental to the Memorial of the Seventh-day Baptists of that State who suffered severe persecution "for righteousness sake," during the past summer; and who have been forced to seek redress at the hands of the Legislature.

It notices a case of persecution, in this State, immediately after the passage of the law of 1798 above referred to; and introduces the opinion of him, to whom, under God, we are indebted for all our liberties, on this deeply absorbing subject.

To the Honorable, the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met:

An extract from a German Pamphlet published at Ephrata, Pa.

"On the 2nd of October, 1797, at New Mills, Burlington County, New Jersey, a Seventh-day Baptist being indicted before a Justice of the Peace for working on Sunday, and fined, he appealed; during the trial at Court an extract of a letter from Gen. Washington was produced by the Judge in his charge to the Jury, which was in answer to a Committee of a Baptist Society in Virginia, dated August 4, 1789, as follows:—

"'If I had the least idea of any difficulty resulting from the Constitution adopted by the Convention of which I had the honor to be President, when it was formed, so as to endanger the rights of any religious denomination, than I never should have attached my name to that instrument. If I had any idea that the General Government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can, without any doubt, remember that I have often expressed as my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his conscience.

Signed, GEORGE WASHINGTON.

The result was, acquittal by the Jury."

I hereby certfy that I saw the original English from which the above German Pamphlet was translated, at Ephrata, Pa., A. D. 1800.

ANDREW FAHNESTOCK,
Pastor of the Society at Snow Hill, Franklin Co., Pa.
Harrisburg, January 16, 1846.

From "The Pulpit."

DEATH OF ST. PAUL.

2 TIM. iv: 6, 7, 8—"I am now ready to be offered, and the time of my departure is at hand," &c.

PAUL is now, for the second and last time, a prisoner at Rome, and soon after writing this epistle is supposed to have died the death of a martyr. He is thought to have died in the year of our Lord 67 or 68. The language of the text seems to indicate the *nature* of his death: more strictly rendered, it would have read, "For I am now ready to be *poured out*," &c., as a libation. I am now ready, or about to be offered as a victim. To this death he had looked as that which should perfect his sufferings for Christ's sake. He wrote this epistle on the borders of eternity—the confines of heaven. It is directed to Timothy, one of his dearest brethren and companions in labor and sufferings. He seems to have had several objects in view, one of which was, to exhort and urge Timothy to great faithfulness in preaching; "I charge thee, before God, preach the gospel." Another object seems to be, to inform Timothy of the state of his own mind in view of a martyr's death; another was, if possible, to induce Timothy to visit him before he died—to be with him in that trying hour. He complains that others have left him, perhaps through fear of sharing his sufferings; under these circumstances, he desired Timothy to visit him, both for *his* and Timothy's sake. He knew Timothy would be confirmed and strengthened by his death; besides, he, doubtless, desired the friendship, the sympathy of some Christian friend and brother. Paul was a man, and needed, like all other men, the prayers and Christian conversation of the faithful.

'Tis not a small thing to die, even among our friends, in the bosom of our families, with those we love around us, listening to the voice of praise and prayer, strengthened by the counsels and heavenly conversation of Christian brethren; but, oh, to die alone! where we hear not the name of the Redeemer, or the sound of prayer! and worse, to die in the midst of enemies and blasphemers, who feast upon our tears and groans, and malignantly say, "Where is thy God?"—and still worse, to die by the hand of man. But even here the Christian triumphs.

"O may I triumph so,
When all my conflicts past,
And, dying, find my latest foe
Under my feet at last."

1. Let us look at the death of this apostle. His was a martyr's death. Men hated the gospel, and all who proclaimed it. Strange that one so disinterestedly benevolent, so devotedly pious, so affectingly tender and kind to all men, so destitute of ambitious views, only living to instruct the ignorant in the truths of the gospel, to diffuse a moral power which shall regenerate the stagnant moral atmosphere of the world, "to comfort those that mourn," and smooth the pillow of the dying—strange, that such a man should be hunted like a felon from the earth!

2. He died in defence of, and out of love to Christ and the gospel; but Christ had first died for him, else he never could have died for Christ. There has been much to admire in the life of Paul, but now he becomes truly great. We are almost in danger of adoring him. There is some thing so god-like, so magnanimous, in the conduct of those who, rather than swerve the breadth of a hair from duty, than yield honest convictions of truth, will meet death in any form, will endure any physical torture—the rack, the Inquisition—that we are in danger of forgetting, in our admiration of *them*, the source of their strength and comfort. But let us not forget to "glorify among the most illustrious here been others, and Paul, perhaps, was John Huss and Jerome, who were burnt, in the 15th century, at Constance, for their fidelity to truth.

3. My third remark is, that under all these circumstances, Paul died in peace—great peace. This the language imports, "I am ready to be offered." Not only *about to be*, but *ready*, prepared, willing.

Come, welcome death, thou end of fears,
I am prepared to go."

"The time of my departure is at hand." Mark the language these Bible saints used when speaking of death. To them it was only a journey, a change of locality and mode of being; Paul was going to depart, and be with Christ; His body might remain, the scoff of infidels and pagans; it might be *burned*, or thrown to wild beasts, or thrown in the fish pond to fatten the scaly inhabitants for the table of some wealthy Roman, or interred with pious care by Christian brethren—it was alike indifferent to him. He was going away; should depart; should be with Christ! Talk not of visiting the burial-place, the sepulchre of Paul. *Paul* was never buried! No spot of earth, no grave-yard, no tomb, no cemetery contains him. If you would visit Paul, you must go to heaven. Mark him there! I know him by the brightness of his crown. See him near the throne, "Clad in linen clean and white, which is the righteousness of saints."

"I have fought a good fight." The contest has been righteous, the weapons spiritual, the victory complete.

"I have not run as uncertainly, nor fought as one who beateth the air."

"The saints in all this glorious war
Shall conquer though they die."

"I have finished my course," *my race.*

This is a favorite figure with Paul. He speaks of Christians as soldiers, and exhorts them "to endure hardness," &c.; to fight, "taking the whole armor of God." He addresses them as the racers, contending for the prize, and urges them to "lay aside every weight, to run with patience the race, looking unto Jesus." We have seen him on the field of battle victorious; in the race outstripping all his competitors, distancing all, leaving them far behind him—a few paces more and the race is complete—the goal is reached—the reward *obtained.*

"I have kept the faith"—I have maintained my fidelity. I have believed, and preached the truth—the faith once delivered to the saints. What a comfort this, especially to a dying minister. "There is laid up for me a crown." Here still the figure is kept up. The successful racer was crowned with a fading laurel, so Paul was to be crowned by the Judge, Christ, who is here called "the righteous judge." But there was this difference, which Paul could not fail to notice. 1. His crown was a crown of righteousness. "Now they do it to obtain a corruptible crown, but *we* an incrruptible." 2. In these races *one* only received the crown, though all ran. Here all may be crowned. Hence he adds, "Not *only* for *me*, but for all who love his appearing." Let us, brethren, thank God that we can share this crown with *Paul.*

CONCLUSION.

We tremble sometimes at the thoughts of death. But (says Massillon) what is there to a faithful man so terrible in death? From what does it separate him? From a world which must perish, and which is the country of the reprobate; from his riches, which torment him, of which the use is surrounded with dangers, and which he is forbid to use in the gratification of his senses, from his relations and friends, whom he precedes only by a moment, and who shall soon follow him, from his body, which has hitherto been a rock to his innocence, or a perpetual clog to his holy desires; from his offices and dignities, which by multiplying his cares augment his dangers; lastly, from life, which to him is only an exilement, and an anxious desire to be delivered from it. What does death bestow on him to compensate for what it takes away? It bestows unfading riches, of which none can ever deprive him; eternal joys, which he shall enjoy without fear or remorse;—the peaceable, and certain possession of God himself, from which he can never be degraded; deliverance from his passions, which had ever been a source of disquiet and distress; an unutterable peace, which he never could find on earth; and lastly, the society of the just and happy, in he place of that of sinners, from whom it separates him. What, then, oh, my God, has the world so delightful to attach a faithful soul! To him, it is a vale of tears, where dangers are infinite, combats daily, victories rare, and defeats certain; where every gratification must be denied to the senses, where all tempts, and all is forbidden to us; where we must fly from, and dread most, what most pleases us. In a word, where, if you suffer not, if you weep not, if you resist not to the utmost extremity, if you combat not without ceasing, if you hate not yourself you are lost.

W. H. B.

Choose rather to touch than to charm, to convert than to be admired, to force tears than applause. Give up everything to secure the salvation of your hearers.—*Gisbert.*

The Sabbath Recorder.

New York, February 5, 1846.

LAW AND GOSPEL.

NUMBER ELEVEN.

The difference between the ministration of Moses and that of Christ, may be illustrated by a familiar case. A father lays down laws for the government of his children. The laws are excellent in themselves, reflecting great honor upon the wisdom and goodness of the parent. But excellent as they are, there is a rebellious spirit in the children. To enforce obedience, the father employs the *rod;* but though the fear of punishment produces an external conformity, their hearts are not brought to love the laws imposed upon them. Nor can the father, by his mode of discipline, succeed in changing their dispositions so as to make them keep these laws without any other constraining influence than that of love. He continues this mode of discipline until they become of age. What then does he do? He cannot acknowledge to his children, that the laws which he imposed upon them were unjust, or unreasonable, or so imperfect that they must be abandoned or altered. This would be to justify the rebellious course of his children. The laws are good in themselves, too good to be changed. Yet something must done, or his children will be ruined;—what shall it be?

He concludes to change, not the laws, but the mode of discipline. Instead of employing the *rod,* as heretofore, he will try the influence of *love.* He does this, and finds that the effect of it is a complete change in the dispositions of his children. They are no longer rebellious. They begin to see the excellence of those laws the father has given them, their hearts burn with love for them, and they keep them, *because* they love them.

The father's first mode of discipline was the ministration of the *rod;* his last mode is the ministration of *love.* The one represents the ministration of Moses; the other, that of Christ. Under Moses we are children in our nonage. Gal. 4: 3. Under Christ we are of full age. Rebellious children are ruled by fear; grown men are ruled by love.

To render our illustration more complete, let it be observed, that although the father's first mode of discipline is that of the rod, and is supposed to be so down to the time when the children become of age, yet it is not *entirely* and *exclusively* that mode. The discipline of love is mingled with it, according as they are able to appreciate it. When very young, they are very ignorant, and can be ruled only by fear. As their minds expand, they are capable of appreciating reason; and hence the more rational method of ruling by love is brought to bear upon them. Still the old method is not entirely laid aside, but is used as occasion requires. The older the children grow, the less it is necessary to use the rod, and at length it is abandoned altogether, and nothing but love is used to govern them.

So with God's people. Under Moses they are in their nonage, and "the fear of death" produces an external conformity to the law imposed upon them. Yet it is not the fear of death *alone,* which is used to excite them to obedience. The *love* of God, as evinced by his promise to send a Redeemer out of Zion, is employed as a motive, according as they are able to understand and appreciate it. The "excellent loving kindness" of God is displayed all through the former ministration. It appears in the types and shadows; it is displayed in the promises made concerning a Messiah, and the predictions of the prophets concerning the glory of his kingdom. Motives drawn from this source are mingled with that fear of death which characterized the Mosaic ministration, and continue to be more and more employed, according to the advancement of God's church, down to the time of the advent of Christ.

Upon the death of Christ, the church is considered to have arrived at its maturity; and the old method of enforcing the holy, and just, and good law, by "the fear of death," is entirely laid aside. The other method of governing by *love* is now employed altogether. Love has had its full development in the work of Christ; and from that work the motives to obedience are drawn, while through it a spiritual influence is secured to produce love for the law in the hearts of the people. It is the same law still, however; and any abandonment of it, as a thing imperfect and unadapted to the nature of man, or any modification of its requirements, would only justify sinners in all their former transgressions.

The church *as a body,* in its *organized* capacity, was under the ministration of death during all its minority, and through fear of death was in bondage. Heb. 2: 15. Rom. 8: 15. Nevertheless there were individual members of it, whose minds were enlightened to appreciate the love of God as displayed in the promises, who therefore needed not the fear of death to spur them to obedience, but were constrained by love in the same way that believers are now constrained. Under the Gospel the case is in some sense reversed. The church, *as a body,* is under the ministration of love. It is not the fear of death, but the love of Christ, which constrains them to obedience. Nevertheless there are individual members of Christ's church, who, by reason of their dead, unregenerate state, are incapable of appreciating the love of Christ in dying for them. With such, nothing but the fear of death avails to produce an external conformity to duty.

Under the former economy the church was national. It was made so, in order that through the forms of civil administration, God might have an opportunity to illustrate to the world his justice, as the righteous moral Governor of mankind. That purpose having been served, a national church is no longer needed. Hence under the present economy, all union between church and state is severed. The design of the church now, is to illustrate to the world God's love in pardoning and saving sinners through his Son. And though there may be individual members, who are too dead in sin to appreciate that love, and can be moved to duty only by fear of death, yet God has committed to the church no power of inflicting that death. For *according to the constitution* of the church, none but regenerate persons have any place in it. 1 Pet. 2: 5. Such unregenerate persons as may be nominally attached to it, are there *in direct violation* of its constitution. If the design of the constitution is faithfully carried out, none but those who can appreciate the love of Christ, will find a place in his church; and hence no need of a death penalty to urge them to duty.

The progress and change of the *church* from one dispensation to the other, illustrates the religious discipline of *individuals,* and their change from a state of nature to that of grace. A person is first instructed in the claims of the moral law. He is made to see himself a sinner against it; and the [illegible] presented, makes him afraid. But though the fear of the penalty drives him to some external performances, he is not thereby made to love, and admire, and keep its precepts, with his whole heart. He is then directed to the love of God as displayed in the Gospel. The instruction which he receives is attended with the quickening power of the Holy Spirit. He sees that he need not suffer the penalty of the law, Christ having suffered for him. He begins to love that holy, and just, and good law, and strives to keep it with his whole heart. He is changed, and looks to Christ, the Redeemer, for justification. He is no longer a servant—a bond-slave—a child in his minority, but one of full age, and is happy in the strong conviction that he shall reign with Christ.

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CURETOU'S ANCIENT SYRIAC VERSION OF THE EPISTLES OF IGNATIUS.

During the years 1838 and 1839, the Rev. Henry Tattam visited Egypt, where he procured from a monastic library, (that of the Convent of St. Mary Deipara, in the Desert of Scete or Nitria,) several very ancient Syriac Manuscripts. Mr. Curetou having previously been engaged in researches upon the writings of Ignatius among the manuscripts of the British Museum, and hoping to derive assistance from a Syriac one stated by the two Assemanis to be in the collection of manuscripts in the Vatican, had unsuccessfully made application for access to it. His expectations were, therefore, excited when Mr. Tattam's collection was deposited in the Museum; and, having eagerly set himself to examine, his exertions were rewarded by the discovery of a copy of the Epistle to Polycarp, and extracts from other epistles contained in other Syriac writings.

The British Government, at the solicitation of the Trustees of the Museum, having made a grant to defray the expense, Mr. Tattam, in 1842, returned to the monastery in the Desert of Nitria to endeavor to secure the remainder of their collection of Syriac Manuscripts—in which he succeeded; and the manuscripts arrived in London in the beginning of the year 1843. To his great delight, Mr. Curetou found in this fresh supply three entire epistles of Ignatius—to Polycarp, to the Ephesians, and to the Romans. These he has carefully edited, giving the original text as found, together with an English translation, enriched with critical notes.

Those conversant with ecclesiastical writings are aware that deep interest has been attached to those which bear the name of Ignatius. Put to death in the very beginning of the second century, the age to which he belonged is one which it is very desirable that we had authentic documents fairly to elucidate. Such are however grievously wanting; and the corrupted copies of Ignatius have occasioned no little dissension, and brought into requisition much critical skill and ecclesiastical lore, on the part both of those who defend and of those who assail the views contained in these traditionary remnants of antiquity. The cause of this disputation has been the varying state in which different copies of epistles bearing the name of Ignatius have been found, and the support which existing systems derive from his supposed authority. The church order exhibited in both the earlier versions of Ignatius, so different from what the Scriptures exhibit, and the implicit obedience to ecclesiastical authority which they inculcate, caused these epistles to be regarded by high-church Episcopalians with especial favor; while the opponents of this system, regarding the obvious dissimilarity in many respects between these writings and the New Testament as evidence sufficient of interpolation throughout, have wholly rejected their testimony.

It required certainly no small amount of credulity or confidence in the fidelity of transmission, to receive as genuine all that claims to have come from the pen of Ignatius; and if interpolation in any degree was once admitted, what amount of discernment would be adequate to discriminate between the true and the false? The very inscription of those epistles first printed, is suspicious—one namely to the Holy Virgin, and two to the Apostle John—especially when it is remembered that they were in the language of the corrupt Roman Church. In the year 1498, being only three years later, another Latin version appeared, of eleven epistles. In 1557 and 1559, however, two Greek editions, from two different manuscripts, appeared, containing twelve epistles. But passages quoted in a preceding age, were observed by Usher not to accord with either of these editions; and being thus led to inquire, he found another Latin version, varying considerably from those previously discovered, and much shorter. Arbitrarily assuming a standard of genuineness, and availing himself of this version, Usher published an edition corresponding with none of the manuscripts extant, which, however, the venerators of a corrupt antiquity generally have been pleased to accept as the genuine epistles, with great complacency expressly designating and quoting from it as such. Two years later, Vossius published another imperfect version nearly corresponding with Usher's Latin one.

Much controversy has resulted from this confusion; the effect produced on the minds of those acquainted with its history being its rendering the whole utterly valueless as evidence for any purpose. Others, more easily satisfied, or more willing to accept even doubtful testimony which accords with the views they have adopted, cling to Ignatius, some of them receiving as of greater accuracy the longer version, and others the shorter. Among those who in the present day maintain the genuineness of the longer version, the learned Muier is mentioned.

In the midst of all this perplexity, some have cherished a hope that light might be brought from the East, and even as early as the close of the seventeenth century, unsuccessful efforts had been made to procure from Syria copies of the versions there extant. At length, however, a fragment of the martyrdom of Ignatius, containing his epistle to the Romans, was found among a valuable collection of Syriac manuscripts procured by the late Mr. Rich, British Resident at Bagdad, purchased after his decease by the British Museum; and more recently, Mr. Tattam's zeal and care, seconded by the aid of the same institution, have enabled Mr. Curetou to give to the world this ancient version of three of the epistles of Ignatius—which he supposes to be of the sixth and seventh or eighth centuries, and liable, therefore, to the corrupting influences of an earlier unscrupulous age—tending still farther to show the unsatisfactory nature of that authority on which the church has leaned for countenance when preferring the guidance of tradition to the Scriptures of truth in regard to the doctrines and ordinances of the living God.

We have said, that this Syriac version is the shortest yet found; that to Polycarp, for example, is less than a column of the ordinary large type (leaded) of the Recorder; while in the current version, it is more than double that length. Words, sentences, and long passages, are all wanting. The differences are not accidental, but made for a purpose. The leading subject on which such differences exist are in passages which respect the clergy. We cannot, however, enter into the consideration of this at present. It is not essential to the object of our notice. J. A. B.

FOREIGN MISSIONS.

One feature of the present system of missionary operations, as exhibited to the view of the heathen and of the world, is their sectarian character. With many this is much deplored, on account of the confusion which it every where displays of the language of the teachers of Christianity, who ought every where to speak the same things, that the truth might appear to the conviction of the heathen and of all unbelievers.

To prove that this remarkable feature of modern missions is not over-estimated as to its prejudicial influence on the public mind, let us for a moment consider a parallel case. Suppose a suit at law be commenced by an individual, and able lawyers be employed on both sides, who, to sustain their cause, bring a host of witnesses. The parties are arrayed, and after a brief statement of the case to the court and jury, the witnesses are called, who, either from prejudice or party bias, entirely disagree as to the matter of fact, so that no two witnesses, even for the plaintiff, testify to the same thing. They agree in *asserting* that the cause of the plaintiff is a just cause, and the counsel might know this to be the case; but the verdict of the jury, and the decision of the court, must depend upon the evidence adduced before them as to the facts of the case, yet the witnesses entirely disagree. The lawyer plead the well-known character of his client, and asserts the justness of his cause, reasoning from the presumption that a good man would not commence legal proceedings without a full conviction of his correctness in the premises. The learned counsel would rest, perhaps, hoping this argument would have weight, although he had failed to establish a high essential fact. What more certain token of defeat could be developed, than his position would indicate? Judgment finally being rendered, and the cause lost, the plaintiff would no doubt consider his witnesses his greatest enemies, whether ill-will towards him, or negligence in arriving at the truths they were called to establish, were their crimes.

Thus the advocates of Christianity go before the heathen world, generally, it is true, asserting the goodness of their cause, but failing to impress the fact upon which a judicious mind could come to any conclusion as to the merit of the case. Is it any wonder, that centuries ago the contradictory witnesses for religion should have been expelled from China? And would it be wonderful if they should again be rejected by the sagacious heathen as unworthy of their confidence?

And what of American Missionaries? In what do they all agree which intelligent heathen themselves would not agree to? Are there not found some to contradict every doctrine that can be asserted as belonging to the Christian scheme? How then shall the heathen believe? How shall the world be disciplined in the truth of God? "Ye are my witnesses," saith the Mighty One. Take heed to yourselves, for these are the wounds inflicted in the house of my friends, saith the cause of truth. LUTHER.

VALUE OF THE CONFESSIONAL.—We have never heard the practice of confessing sins to priests advocated very strongly on the ground of its utility. But we wonder that it is not so advocated in these days when the dollar-and-cent advantages of keeping Sunday are so loudly trumpeted abroad. If any good Catholic is disposed to make an appeal in favor of the confessional from its secular advantages, we recommend him to use the following fact, which we copy from an exchange paper. Surely, if the reasoning be sound, that Sunday ought to be kept as a Sabbath *because* facts show that horses which rest on that day live longer than those which do not, then is the reasoning sound, that the confessional ought to be maintained *because* facts show that it serves to detect rogues. But here is the fact:

"A Mr. Swift was robbed the other day at Milwaukie of $690, the whole of which has since been returned to him. The story of its recovery is a little singular. The theft was committed by a person on a visit to the office of Mr. S., who, seeing an open box containing money, took advantage of the opportunity afforded by the owner's absence to abstract a quantity of bills, with which he made off. Subsequently, however, the act so worked upon his conscience, that he went to a Catholic Bishop, and confessing the crime, delivered to him the money which he had taken, and which was immediately restored to Mr. S."

WINE MAKING.—The following account of the manner of expressing the juice of the grape in the island of Madeira, is given by Commander Wilkes, in his report of the Exploring Expedition. He visited a wine factory—a sort of shed—in company with the United States Consul. His sketch of the process may interest those wine-bibbers who are so very particular in their selection of the article:—

"On our approach we heard a sort of song, with a continued stamping, and on entering saw six men stamping violently in a vat of six feet square by two feet deep, three on each side of a huge lever beam, their legs bare up to the thighs. On our entrance they redoubled their exertions till the perspiration freely poured from them; the vat had been filled with grapes, and by their exertions we were enabled to see the whole process. After the grapes had been sufficiently stamped, and the men's legs well scraped, the pulp was made into the shape of a large bee hive, a rope made of the young twigs of the vine being wound around it. The lever was then used, which has a large stone or rock attached to it by a screw. The juice flows off and is received in tubs. The produce of the press is, on an average, about fifty gallons daily. Each gallon requires about two bushels of grapes. The taste is very much like sweet cider. The general average is from one to three pipes of wine per acre annually. The south side of the island produces the finest wines. The common Madeira is made from a mixture of three kinds of grapes. After being expressed, the wine is put into casks, ferments, and is clarified with gypsum, or isinglass, after which two or three gallons of brandy are added to each pipe."

WASTE AND WANT IN ENGLAND.—Much has been said within a few months past, about the danger of a famine in England. If the following statements and calculations are true, it is a wonder that the prospect of famine does not oftener frighten the rulers of that country. Rich brewers first take the bread of the people and convert it into poison, and then take the people's money in payment for the poison, and leave them to beg or to starve. Read the following paragraph, and see if it is not so:—

"Forty-five thousand seven hundred and sixty-nine acres of land are employed in the cultivation of Hops, and one million acres of land are employed to grow Barley, to convert into strong drink. According to Fulton's calculation, if the land which is employed in growing grain for the above process of destruction, was to be appropriated to the production of grain for food, it would yield more than a four pounds loaf to each of the supposed number of human beings in the world; or it would give three loaves per week to each family in the United Kingdom! If the loaves (each measuring four inches by twelve) were placed end to end, they would extend one hundred and sixty thousand two hundred and twenty-five miles; or they would more than describe the circumference of the globe six times. Besides forty millions bushels of barley, a considerable quantity of oats, rye, carrots, and potatoes, and even wheat, has been annually destroyed in making gin, whiskey, and English rum. The corn we waste in brewing and distilling would feed three millions of persons every year; and to make up for the waste, we send two millions of money to foriegners every year to buy corn."

LEADERSHIP.—We clip the following paragraph on this subject from the Morning Star, the denominational paper of the Freewill Baptists. Its suggestions will be useful to the members of other denominations:—

"There is a strong disposition, in a large class of individuals, to be first, to take the lead; and it not unfrequently happens that religion does not bring men to those humbling views of themselves and of their importance, that would seem becoming in professed Christians. It not unfrequently happens that even ministers are dissatisfied with that measure of influence assigned them by the generality of Christians; and because they cannot succeed in the projects they have originated, or be acknowledged "lords over God's heritage," cease to do anything, or, what is worse, stir up strifes and dissensions among brethren and churches. We, as a denomination, have suffered amazingly from this source. Aspiring and ambitious men, failing in their designs of rising to popular eminence, withdraw, and join other denominations, or, what is more frequent, entice away a faction, and stand alone. They prefer to be at the head of a score of individuals, to unity on a level with hundreds in promoting the welfare of a whole denomination. Turn it and excuse it as you will, these dissensions, in nine cases out of ten grow out of disappointed ambition, or the issue of the question "who shall be the greatest." But the very fact that they aim at such superiority and distinction, proves them unworthy of it. True worth is modest and unassuming."

NEW YEAR'S IN NEW YORK.—A lady friend of the editor of the Christian Watchman, who is spending the winter in New York, gives in a private letter the following account of the manner of spending New Year's day in that city:—"It is really a most pleasant custom, these New Year's visits. Fathers and their sons, go out while mothers and daughters remain at home to receive visits. Every child, even the baby and nurse, are in the parlor to see their friends. A table is covered with refreshments, of which all are invited to partake. Those who visit at no other time call on New Year's day. If there has been any little coldness, this day it is all forgotten. All doors were thrown open. One instance was related to me of two families that had not visited for sixteen years. Their friends interceded that the gentlemen should call on New Year's—they did—no allusion was made to the past, and all their friendly intercourse is renewed."

For the Sabbath Recorder.

A SOFT WORD TO A NAVY CHAPLAIN.

REVEREND SIR:—

You profess to be a minister of Jesus Christ, and to teach that "unless a man hath the spirit of Christ, he is none of his." You probably admit, that the illustration of the vine, which the Son of God employed in his farewell address to his disciples, was not hyperbolical, but specifically expressive of the relation which every true follower of his must sustain to him. To be a Christian, you admit, the human heart must be grafted into the heart of Christ, and receive from it the vital fluid of its spiritual life. You say, while that heart sustains this vital relation, its fruits, its sentiments, and the actions which express them, will be fruits, not of the spirit of the natural heart, but of the spirit which is in Christ; and that the more *Christian* an act shall be, the more of the spirit of Christ will be in it. In speaking of diamonds, we express their value by saying they are of such and such *water.* In speaking of actions of Christian duty, jewels that are to stud the diadem of a God, we may express their quality analytically by saying they are of such and such a *spirit:* that is, in the ore of grosser motives, are contained as it were, so many *grains* of the spirit of Christ. Now, then, let me tenderly entreat you to analyze the qualities of your calling, as Chaplain in the Navy: to investigate the nature of your engagements to a human government.

Professed minister of the Gospel of Jesus Christ, were you ever present at a naval battle? If so, let me ask you, in all sober honesty, was that scene ever outdone by any spectacle ever enacted on the red, burning pavement of hell? Among the painedest fiends of the pit, fallen farthest from the presence of God and the reach of hope, were there ever the exercise and exhibition of more diabolical malignity and frensied ferocity than burn and bellow in that raging hell on the sea, a *naval battle?* And you, without a question or a scruple—with the sandals of the Gospel of Peace professedly bound to your feet—are to stand, in the glare of the lighted match, and, as it were, knee deep in the ready brimstone, and stayed up by butchering-irons, and with one girded to your side, you are to open the awful scene by spreading your hands towards heaven and praying that the spirit of the blessed God of of love would descend to render more intense the flames of that hell which human hearts and hands are about to kindle for mutual destruction! You are to draw near to the great white throne of God's mercy on one side, and your fellow minister, of another nation, on the other, and both laying at once your blood-invoking hands on the spotless robes of Christ's righteousness, implore his presence amid the howling tempest of fire and smoke, and the hotter torrents of fiendish malice; amid the red lava of a thousand iron volcanoes and maddened hearts; amid the steamy atmosphere of human blood, spouting in hissing currents into the sea! and now, my dear friend, let me take you by the hand and look steadfastly into your heart's eye, while I ask; What if God should take you both at your word! What if he should grant your prayer and descend into the affray, invested with all the God-head of his attributes, his LOVE! You invoked him, a spirit, to descend and cover the heads of the combatants. Suppose he should come in spirit, in the spirit of Christ; and in the fullness of that spirit, should enter every heart; so that every officer and private should be made instantaneously as near like Christ as a mortal can be: would not every murderous weapon fall from the hands of those dark-looking sailors and marines, and they fall upon their knees and upon each other's necks and give glory to God that he, in answer to your prayers, had descended, as at the attempted sacrifice of Isaac, and arrested their design and work of mutual butchery? And is this the aim and end for which you are pledged and paid beforehand to pray for the presence of God *in* any battle your nation may wage? Rest assured, they would drive you from the war-ship's deck, on the eve of action, if they believed there were the remotest possibility that God would hear your prayer, and be present to fill the combatants for whom you prayed, with the spirit of Christ. Be not deceived: God is not mocked, nor will he mock you. If in any of the emergencies of human life and duty, he comes at the cry of supplication, he will come as a God, and the manifestation of his spirit and presence will produce in the human heart "the same spirit which was also in Christ"—"in whom dwelt the fullness of the God-head bodily," and who imparts of that fullness, grace for grace, to every one whose heart is open for its reception. To ask the presence of God in any other spirit, is to ask him to stifle the elements of his existence, or to assume those of a demon. If, then, you do not wish to have the spirit of Christ, the spirit which breathed forth in his dying prayer on the cross, to pervade the hearts of the human butchers at the onset of battle, then I beseech you—as you would avoid a blasphemy which would make the fallenmost devil tremble—I beseech you never to raise heavenward your eyes and voice to invoke the presence of a God on the field of carnage, or the war-ship's slippery deck; but to direct your eyes downward and pray that your paid men of blood may be inspired with all the fury that burns in the bottomless pit, to fight as near like fiends as the father of all murderers can make them.

Mr. Editor, I did not intend to occupy so much space in your columns when I commenced this article, nor will I again tax to such an extent the generosity which has permitted me to say something to your readers on the subject of Peace. E. B.

Worcester, U. S. A., Dec. 22, 1845.

General Intelligence.

DOINGS IN CONGRESS.

The SENATE spent much of the time last week in discussing a bill from the Committee on Naval Affairs, appropriating five millions of dollars for additional war vessels, &c. Mr. Webster introduced a resolution asking the President to communicate any correspondence our Government may have had with Great Britain on Oregon since the delivery of the Message, if not incompatible with the public safety. [It is rumored that negociations have been re-opened for the settlement of the Oregon Boundary.]

The HOUSE OF REPRESENTATIVES was occupied principally in discussing the question about giving notice to Great Britain of the cessation of the Joint Occupancy of Oregon.

LATER FROM VAN DIEMAN'S LAND.—*Dreadful Shipwreck—414 Lives Lost.*—We are indebted to Linus W. Miller, Esq. of Chautauque County, in this State, for papers as late as September 22. Mr. Miller was taken prisoner in 1838 at Niagara, during the Canadian outbreaks, and transported to London, where he was tried and sentenced to Van Dieman's Land. Mr. Miller came here by the way of Pernambuco and Philadelphia, and is now on his way to his parents, who, no doubt, will be overwhelmed with joy in welcoming him. He intends to give the world an account of his travels and adventures, which will be read, we dare say, with avidity. He brings with him the highest testimonials for good conduct and gentlemanly bearing, and seems to have borne his misfortunes with becoming dignity and demeanor.

The Melborne Herald, of the 13th of September, gives the particulars of one of the most horrible shipwrecks on record, by which 414 lives were lost. The "Cataraqui," Captain C. W. Finlay, (emigrant ship of 800 tons,) sailed from Liverpool on the 20th of April, with 369 emigrants, including two doctors, and a crew, of forty-six souls. The emigrants were principally from Bedfordshire, Staffordshire, Yorkshire and Nottinghamshire. About 120 of the passengers were married, with families, and in all seventy-three children. Nothing occurred worthy of notice until the 4th of August, on which day the ship went ashore in a violent gale, on a reef situated on the West coast of King's Island, at the entrance of Bass's Straits. The ship filled in a few hours, and throughout the night a scene of horror was exhibited without parallel. Before morning but 30 of the company were alive, the rest having been swept into eternity by the waves. Out of the whole crew only nine were saved. [Express.

THE TRADE OF CINCINNATI.—Our correspondent, at Cincinnati, says the Farmer and Mechanic, informs us, that it is estimated by men of judgment and experience, that for the last three months, at least one million of dollars per month has been expended in that city in the purchase of grain, pork, &c., the whole of which is now embargoed by the ice, and waiting the means of conveyance to the eastern markets. He also states, that a million and a half of dollars have, since slaughtering time, been paid to the pork-growers of Kentucky for living hogs. We can hardly be aware of the increasing growth and resources of the "great West;" or the important position which it sustains in regard to the national prosperity.

N. Y. LUNATIC ASYLUM.—On the first of January, 1846, there were 356 persons in this Asylum; of whom 226 were foreigners and 180 natives of this country. During the year 1845 there were admitted into the institution 284 persons, viz: 149 males, 135 females; 176 foreigners, 108 natives; 127 married persons, 118 single, 9 widowers, 16 widows. Of those admitted, 112 were born in Ireland, 21 in England, 27 in Germany, and 38 in New-York. From the first of January to 31st December, 1845, there were 76 deaths in the institution, viz: 39 foreigners, and 37 natives; 35 males, 41 females, of whom 35 were married persons, 24 single, 4 widowers, and 6 widows. Of these 23 were born in Ireland, 3 in England, 26 in Germany, and 24 in New-York.

GUM ARABIC.—In Morocco, about the middle of November, that is, after the rainy season, which begins early in July, a gummy juice exudes spontaneously from the trunk and principal branches of the acacia tree. In about fifteen days it thickens in the furrow, down which it runs, either in a vermicular (or worm) shape, or more commonly assuming the form of round and oval tears, about the size of a pigeon's egg, of different colors, as they belong to the white or red gum tree. About the middle of December, the Moors encamp on the borders of the forest, and the harvest lasts six weeks. The gum is packed in very large sacks of tanned leather, and brought on the backs of bullocks and camels to certain ports, where it is sold to the French and English merchants. Gum is highly nutritious. During the whole time of the harvest, of the journey, and of the fair, the Moors of the desert live almost entirely upon it; and experience has proved that six ounces of gum are sufficient for the support of a man during twenty-four hours.

STEAM POWER AND HORSE POWER.—Mr. Andrews of Kirkham Lodge, said: "I calculate a horse cannot last on an average above 15 years, while an engine with moderate care will last 100 years. Horses, whether working or not, are expensive in keeping; but when an engine stands still, it is costing nothing. A four-horse engine will do more work than eight horses—I mean yoked at the same time—for they never are all of one mind for pulling together. I recollect once employing 18 horses to do some work, that is six at a time, in three sets, relieving each other as they required it; but it proved trying work. I put up a six-horse engine, and it did the same work well. Ten per cent upon the first cost, will keep an engine in repair which works every day for 20 years; but the cost of those used for farming purposes, as has been stated, may be about 7 per cent." [Gar. Chron.

PRAYER IN LEGISLATIVE HALLS.—The Legislatures of Tennessee and Ohio, have each resolved to commence their daily sessions with prayer. This practice was introduced into the Kentucky Legislature two years since, and although it met with opposition from a few members at first, before the close of the session it was the united testimony of all, that it exerted a happy, restraining and tranquilizing influence over the minds of the legislators.

SUMMARY.

Elizabeth Van Valkenburgh, who was convicted for the murder of her husband, was executed in the yard belonging to the common jail at Fonda, Fulton County, in the presence of some hundred witnesses, on Saturday, the 24th inst., at 3 o'clock P. M.

The Legislature of Alabama has confirmed the proposition for holding *biennial* instead of *annual* sessions of the Legislature.

A Mr. Chase, of Buffalo, was recently arrested and fined $50 for giving lectures on Physiology, Phrenology and Pathetism at Erie. A Buffalo paper remarks, that this is the first instance since the days of witches, that a man has been compelled to sue for liberty to discuss subjects of a literary or scientific nature.

A few days since, in the Supreme Court, sitting in Cincinnati, Ann Mary Roberts recovered of John Hough $1,700 for seducing her. On the 21st inst. another verdict of $3,750 was rendered against Mr. Hough for promising to marry Sarah Watson.

In most of the towns of Connecticut, topers are literally deprived of the means of getting drunk. The law utterly forbids the sale of wines or spirituous liquors, in either large or small quantities, except by license from the Board of Commissioners. In most of the towns they refuse to grant licenses. In New-Haven and New-London, none but apothecaries are licensed, and they are required to keep a record of all they sell.

Petitions from every part of the State are pouring in to the New-Jersey Legislature, praying that the question of granting Licenses may be submitted directly to the votes of the people. There are amongst others, two from Passaic, each somewhere about 40 feet long, and signed by about a thousand persons of both sexes. Another is signed by several hundred ladies of Rahway.

A Unitarian Church and a Theological Seminary have been established at Meadville, Pa., by a wealthy old gentleman by the name of Huidekoper. He is a native of Holland, and was for many years the agent of the Holland Land Company, and finally purchased all their interest in that region.

The Telegraph station in the Exchange at Albany was thronged all day on Saturday, to witness the working of the Magnetic Telegraph, which is now in complete order between that city and Utica, a distance of about 100 miles. Various messages were interchanged in the twinkling of an eye between the two places, which may now be said to be within conversing distance of each other, or face to face.

A gentleman lately from Natchez, Miss., says that a few days before his departure, a gang of slaves from Virgiuia, were sold in the vicinity of his boarding house. Among them was a lad, sixteen or seventeen years of age, who had a very light complexion, auburn hair and blue eyes. The opinion was freely expressed by those around the auction block, that the boy was of purely white descent. That consideration, however, did not deter the democratic republicans of Natchez from bidding for him. He was sold for about $300.

The Legislature of Michigan has adopted resolutions declaring that the title of the United States to the whole of the territory of Oregon, up to 54° 40, is clear and incontestible; and that in the offer of the President to Great Britain of the 49th degree as a boundery line, "the civilized world will see a spirit of liberal concession on the part of the United States." They also instruct their Senators, and request their Representatives, to vote in favor of giving the Notice of the abrogation of the joint occupancy, and for such measures as shall carry into effect the recommendation of the President for protecting our citizens residing in Oregon.

A person at Utica has opened a 'Dog school' and advertises to teach dogs to go on errands as correctly as any boy ten years old; to dance as well as the most accomplished dancer; waltz, cut the Pigeon Wing; to count the number of persons in the room; also to distinguish the number and color of persons present.

It is said that five hundred millions of dollars are spent annually in the United States for such articles of dress as are subject to the fluctuations of fashion. Of this sum, it is computed that 16 millions are spent for hats, probably about 20 millions for caps and bonnets, and for other articles of dress not less than 400 millions.

It is stated that the chest and cup which Selkirk had with him on the Island are in possession of a family in Nether Largo, in Fifeshire, Scotland, who reside in the house in which he was born. The former is an excellent preservation, although at least 130 years old. The cup is the shell of some kind of nut which probably grew on the Island.

Richard I., while in Normandy, made some curious laws for regulating the conduct of his soldiers in their passage by sea. Murder was to be punished by casting into the water the deceased person with the murderer tied to him. He that drew his sword in anger should lose his hand. If a man gave another a blow, he was to be thrice impierced. An ounce of silver was the penalty for using opprobious language. A thief was to have boiling pitch and feathers put upon his head, and was to be set on shore the first opportunity.

In France, during the reign of Henry III., sugar-plums were considered as requisites with which no gentleman or lady could dispense. Every one crrried his box of sugar-plums in his pocket, as he does now his snuff-box. It is related in the history of the Duke of Guise that when he was killed at Blois, he had his confit box in his hand.

The New Jersey House of Assembly, at the opening of their present session, resolved by a vote of 45 ayes to 4 noes to commence their daily sessions with prayer. The practice has not been hitherto adopted.

The First Congregational Church in Meredith, N. Y., has adopted resolutions expressing the opinion that it is inconsistent for any believer in the Christian religion to traffic in intoxicating liquors; and also, that no slaveholder is entitled to Christian fellowship.

During the eight days preceding the snow storm, there were removed from the streets of N. Y. over twenty thousand loads of manure. This manure is sold to the farmers on Long Island at from twelve to twenty cents per load, which will pay for its removal to the boats. The expense to the corporation is, therefore, merely the sweepers' wages.

The amount of revenue from salt during the past year, is $226,219 73; of expenses and bounty, $132,259 82—nett revenue, $94,055 90. The amount of salt delivered at tide-water during the past year, exceeds that of any previous year by 5,046 bushels.

Lord Brougham has had a legacy of £20,000 left him by an aged maiden lady, Miss Flaherty, out of respect and admiration for his abilities, conduct and principles.

Her Majesty also has a legacy of £6,000 left to her by an old man named Akers—but it is to be applied to the payment of the national debt.

The tax paid by the Camden and Amboy Railroad Company into the State Treasury during the past year, for passengers from Philadelphia to New York, is upwards of $20,000, being an increase of $9,000 over that of the previous year.

According to the meteorological table, kept at Amherst College by Prof. Snell, the quantity of rain and melted snow which fell during the year 1845, amounted to 39.74 inches. The depth of snow was 58.5 inches.

Potatoes in Ireland, where they complain of a famine, are said to be fifty per cent. cheaper than they are here.

171,738,803 feet of lumber were surveyed at Bangor, Me., during the past season. This exceeds the survey of last year by between forty and fifty millions of feet.

Twenty-five new churches have been erected either new or by rebuilding in Brooklyn during the last five years. Averaging five every year for five years past.

The wife of a poor weaver in Clayton, Eng., lately had twins. The mother is only nineteen years of age, yet in little more than three years has presented her husband with seven children.

Application will be made to the present Legislature of New Jersey from New Brunswick, for a cotton factory charter with $250,000 capital.

Mr. Andrew Meneeley, of West Troy, has during the past year, cast 258 bells, averaging 534 lbs. each—just 113 more than in 1844. Five of these bells were for the fire department of New York city.

Pliny relates, that the sails of his vessel were dyed of different colors.

The Phœnix Shot Tower, Baltimore, Md., is the largest in the Union—220 feet high, 50 feet in diameter at the base, 21 feet at the apex. There are made here annually 300 tons of shot; and five times as many if required.

In the time of the Emperor Justinian, Silk bore so high a price, that it was sold for its weight of gold.

Wool is naturally coated with a species of fat called grease. This coating preserves it from the moths. Reaumer remarked, that it was sufficient to rub a stuff with greasy wool to preserve it from moths.

In 1842, '43, '44, and '45, there were thirty ships launched at this port, measuring in the aggregate 22,777 tons. The smallest of these ships, was the Brutus, being 433 tons; and the largest was the magnificent Queen of the West, of 1,167 tons.

Mr. Meneeley of West Troy, one of the most skillful and enterprising bell founders in the country, has made some most valuable improvements in the tone and working of church bells. Among his recent improvements is that of a cast-iron yoke, with moveable arms attached, by which the loud or soft tone is given, as may be desired. Another great improvement consists in placing springs on each side of the tongue to prevent its bounding against the side of the bell.

Mr. J. Watchman of Baltimore, Md., has invented a machine for bending iron plates for ship building, which will save $3,000 in expense of labor in building a ship of 400 tons. He has been offered $40,000 for the right of the western waters, and refused it. It is formed by a combination of screws, the head of which has a socket point so that it may be turned to suit any curve. The lower bed of screws is first arranged to suit the pattern wanted, and then the upper ones run down or up to match. The upper plate with screws is raised, and the sheet heated and laid in, and is pressed between the two until cold, when it is ready for use.

An exchange paper states, that "a new machine has been greatly improved in England by which a fancy weaver can change his pattern in a manner similar to that of changing the tune on a box or barrel organ. Fine satinetts are chiefly woven by this machine."

A Mr. Talbot, of Dublin, has taken out a patent for a new power, based on the condensation of carbonic acid gas. By chemical means, and great pressure, the carbonic acid is brought down to a temperature below the freezing point. Heat is then applied, when its expansive power far exceeds that of steam, while the enormous weight of the furnace, etc., is dispensed with.

John H. Lester, Esq. of New London, Ct., has invented an ingenious and valuable machine for the purpose of dressing staves.

The soil of Scotland now belongs to little more than 3,000 great proprietors—as many as might conveniently assemble in the West Kirk of Edinburgh, or the City Hall of Glasgow. One third of the whole lands of the country were supposed to be under strict entail, in the days of Adam Smith; and more recently all the ancient proprietors of a whole county (with one exception) have been bought out by one noble family; and by another, sixty or seventy small estates have been purchased during the minority of the heir.

A case of peculiar interest is pending in the United States Supreme Court at Washington, in which Mr. David Hoffman, of Philadelphia, is senior counsel for claimants of a very large fund; not less than $500,000, deposited in various moneyed institutions in Philadelphia. The case has been litigated since the year 1824 in England and this country, and is a contest for the large fortune of Mr. Aspden, who died about 25 years ago in London.

The Newburyport Advertiser says, that a Mr. Short lately slipped from a wagon, and it was supposed died soon afterwards; but while preparations were making for his interment, and the corpse placed in the coffin, the doctor discovered that the glass in the coffin-lid was somewhat covered with vapor, and took his handkerchief for the purpose of removing it; but finding that it proceeded from the inside of the glass, he at once pronounced the man alive, and he was taken from his "narrow house," and is now as well as ever he was in his life!

A PEACE CONVENTION was held in Providence, R. I., on Tuesday, which was attended by a number of divines and well known personages: among the latter, Elihu Burritt. The principal resolution adopted is as follows:

"We regard the custom of war as the relic of a barbarous age; as opposed to the interest, virtue and religion of the nations; as fatal to morals and humanity as to life and property; as an embodiment of sin in its most heinous aspects; and therefore deserving condemnation from all humane and Christian people, and in the present state of the world not to be resorted to under any circumstances."

An interesting decision was lately rendered in the Baltimore County Court, by Judge Legrand. It was given in the case brought by the owners of the steamboat Boston, to recover $70, the amount charged for the use of said boat whilst performing an excursion on Sunday. The Court pronounced that the contract having been made on the Sabbath, and consequently in violation of law, it was necessarily void, and that the plaintiffs could not recover.

The actual distance to be sailed from New York to the mouth of the Columbia River, by way of Cape Horn, is estimated at 15,000 miles. The distance from New York, by land, is about 3,700 miles. A ship canal cut through the Isthmus of Panama, about 37 miles, would reduce the distance to be sailed, about 8,000 miles, or more than half.

One thing, of considerable practical value, has been recently ascertained, that the oily matter of seeds exists chiefly near their outer surface, in or immediately under the skin or husk. This fact of the existence of more fat in the husk than in the inner part of the grain, explains what often seems inexplicable to the practical man—why bran, which appears to contain little or no nourishing substance, should yet fatten pigs and other animals when given to them with other food.

Two suspicious looking individuals attempted to practice the drop game upon a young sailor in the streets of Buffalo, a few days ago, but the latter had been practiced upon before, so he knocked one of the droppers down, and, after giving chase to the other, overtook and flogged him soundly.

The distinguished head Chief of the Onondaga Tribe of Indians, Capt. Frost, (whose daughter died some two weeks since, aged 19,) died, at the Castle, on Sunday the 25th ult., at the advanced age of 85 years. He was in good health and was in attendance at the Burning of the White Dog, (an annual festival,) on the 18th inst., when he took a cold, which ended his eventful life after an illness of six days.

Monsieur Decaisne, assistant Naturalist at the Garden of Plants, at Paris, has issued the History of the Potato Malady in 1845. This author contends that the diseased root may be eaten without injury by man or beast; and that from the worst a fecula, quite nutritious and palatable, can be extracted by an easy method.

The Louisville Journal says, we see it stated that Bishop Miles, of Nashville, has made or is about to make, a purchase of 15 or 20,000 acres of land, about twenty miles back of Mills Point, in this State, with a view to its settlement by a large party of foreign emigrants, who are to come out under his patronage.

Mr. Walsh, the Paris correspondent of the National Intelligencer, does not agree with those who consider the Peel Ministry more favorable to American interests than that of Lord Palmerston would have been.

An auction was held at Grace Church for the sale of pews belonging to said church. There are two hundred and twelve pews, and about two thirds of them are sold. In many cases, four hundred dollars were bid for the choice above the assessed price. The bidding was quite lively and spirited. The two choicest pews were valued at $950 each.

The inhabitants of the great City of Boston were thrown into a great excitement last week, by the startling announcement that a crier had been heard ringing his bell, and proclaiming, "*lots of small pox in Nassau-street.*" On examination, however, it was discovered that a slight error had been committed, the crier having said—"Lost, a *small box* in Nassau-street." This altered the complexion of things materially.

The Cincinnati Herald says, we congratulate our readers, that the kidnapped citizens of Ohio are no longer prisoners. They are released on mere nominal bail, Virginia being evidently desirous to extricate herself from a very disagreeable predicament. We trust, however, that the matter will not stop here. The scoundrels who trespassed upon our soil, and kidnapped our citizens, are indicted, and have been demanded as fugitives from justice. Let the demand be pushed, and let Virginia be taught that she will no more be permitted with impunity to commit such an aggression upon our rights.

John E. Snodgrass, Esq., Editor of the Baltimore Visiter, has sent a Memorial to the Maryland Legislature, remonstrating against the action of that body in reference to an alledged violation of the law of 1835 for the suppression of incendiary publications.

Mr. Twitchel of Worcester, who ran the Tribune and Journal of Commerce Express between Worcester and Hartford, by horse-power, with the steamer's news, performed the distance (60 miles) in *three hours and twenty minutes.*

Review of New-York Market,---Tuesday, Feb. 3.

FLOUR AND MEAL—For home use there is but a moderate inquiry at 5 56½@5 62½. The inquiry for shipment still continues to some extent and about 3000 bbls. have been taken at 5 53@5 56½—the lower rate for Michigan. The range for Southern, good descriptions, 5 50@5 75. Jersey Corn Meal is 3 75@4 00. Brandywine 4 12½; hhds. 18 00. Bag Meal 1 25@1 36½. Buckwheat of prime quality is scarce; bbls. 4 00@4 25; bags 1 87@2 00 per cwt.

GRAIN—The only sale we hear of was one of 6000 bushels of Barley on private terms. Northern Oats at 48@50; Jersey 40@43½ with sales during last week of some 3000 bushels prime at the higher rate. The market is perfectly nominal at 80 cts. for Rye.

HAY—The market is unsettled with but little demand. The rates range from 85 to 95 cts.

SEEDS—We notice sales of Pennsylvania Clover, for export, at 10c. and 100 do Ohio, for home use, at the same rate. Flax is inactive at $10 for Rough and 10 87½ for Clean. Last sale Timothy at 17 00.

PROVISIONS—A sale of 400 bbls. Prime Pork, one year old, was made, supposed at 9 75; Mess is dull at 11 75; Primes are heavy. Beef is firm at 5 00@5 50 and 8 00 per 8 50 with sales. Lard is 7½@8 cts. Nothing doing in Pickled Meats. Western Dairy Butter is in rather better demand at 13@15 cts; Ohio 11@12. Grease Butter, for shipment, 10@10 cts. Cheese is 7@7½ and quiet.

DIED,

In this city, on Thursday evening, the 29th ult., Mrs. CATHARINE C UTTER, wife of Elder GEORGE B. UTTER, Editor of the Sabbath Recorder, aged 21 years.

The deceased was an exemplary member of the Seventh-day Baptist Church of this city, with which she became connected at the time of its organization. Her amiable spirit could not secure her from the ravages of consumption. This disease had been lurking in her constitution for some length of time, and made a decided development of itself early last fall. From that time she was for the most part confined to the house, though not entirely to her bed until within a short period of her death. Through the whole of her sickness—which was not marked by any particular pain, nothing but a wasting of strength—she was serene and happy in the enjoyment of her Saviour's presence. Constitutionally disposed to look on all subjects with calmness, she had no extatic raptures; yet she had no fears, and met her death with a firm reliance on that Saviour whose cause she had honored by her life. Her remains were taken to Plainfield, N. J., for interment, and a discourse suited to the occasion was pronounced by Elder THOMAS B. BROWN, from the text John 11: 25, on the Sabbath following her death.

T. B. B.

EXECUTOR'S SALE.

WILL be sold at public vendue, on *Tuesday, the 17th of February,* at 1 o'clock P. M., on the premises, the Residence late of Jonathan R. Dunham, deceased, containing about 10 acres of excellent land, with a large and convenient Dwelling House and Barn; also a Tan Yard, Bark House, Shoemaker's and Currier's Shop, together with a Carriage House, and other out-buildings, and a good variety of fruit trees. It is situated on the main road from Plainfield to Bound Brook, about 2½ miles from the former and 3½ from the latter place, and about ¼ of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, from which place the cars make three trips to New-York daily. It would make a pleasant country residence for any gentleman wishing to live in the country and do business in the city; or an excellent Tannery, it being in the immediate vicinity of sufficient quantity of the best of bark, a stream of water runs through the premises, and the Water-Pit in said yard contains a living Spring of excellent water, which is said to make the best of Leather. Terms of payment made easy.

Also, a small Dwelling House and seven acres of good land adjoining the before described property.

Also, a small Dwelling House and Garden, adjoining the first mentioned property.

For a further description of the said premises, application may be made to Mrs. Dunham, on the premises, or to

RANDOLPH DUNHAM, Plainfield, or
DAVID DUNN, New Market, *Executors.*

N. B.—All the described properties are offered at private sale until the day of sale, and if any are sold notice will be given.

New Market, N. J., Jan. 12, 1846. j22td

A FRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. C. KENYON, Principal, and Professor of Languages.
IRA SAYLES, Associate Principal, and Professor of Mathemat
GURDON EVANS, Professor of Natural Sciences.
J. R. HARTSHORN, Professor of Anatomy and Physiology.
O. STILLMAN, Professor of Vocal and Instrumental Music.
Miss C. B. MAXSON, Preceptress, Instructress in French, Italian, Drawing and Painting.
Mrs. M. B. KENYON, Assistant in the Female Department.

From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also, to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL,

President of the Board of Trustees

SABBATH TRACTS.

The SABBATH TRACT SOCIETY publish the followin SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No 2—The Moral Nature and Scriptural Observance o the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

No. 8—The Sabbath Controversy—The True Issue. 4 pp.

No. 9—The Fourth Commandment. False Exposition. 4pp.

☞ The Sabbath Tract Society has also published "An Address to the Baptist Denomination of the United States, on the Observance of the Sabbath, from the Seventh-day Baptist General Conference." 24 pp.

These Tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to PAUL STILLMAN, Cor. Sec. of the Am. Sabbath Tract Society, No. 9 Spruce-st.

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$2,00 per year, payable in advance.

$2,50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due

☞ Payments received will be acknowledged both in the paper and by an accompanying receipt.

☞ No paper discontinued until arrearages are paid except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to

GEORGE B. UTTER, No. 9 Spruce St., New York

TOBITT'S PRINT, 9 SPRUCE ST.

Miscellaneous.

From the Oberlin Evangelist.

GOD WILL HEAR PRAYER.

Thy Church, O God, hath from thee strayed
Her tuneless harp beside her laid,
Her foes exulting bid her sing
New songs of praises to her King:
Zion shall sing and ne'er despare,
Since God will hear and answer prayer.

I walked beside the lonely tomb,
And thought upon its silent gloom;
With grief oppress'd my joys were fled,
A friend lay in the lowly bed;
Beauty and worth were mould'ring there,
O God, do hear the mourner's prayer.

The mourner's plaintive cry I hear,
With gentle hand will wipe his tear,
Send life to bless the mould'ring urn,
Its sacred dust to glory turn,
Beauty and worth shall wake from clay
For I have heard the sleeper pray.

ADDRESS

to the Voters in the State of New-York,

BY THE PEOPLE OF COLOR.

Fellow Citizens:

On the first Monday in June, 1846, there will assemble in Albany, a Convention of Delegates to be chosen by you, to make alterations and amendments in the Constitution of the State.

We hail with joy and thankfulness the approach of the time which will mark a silent and bloodless, but salutary revolution, in regard to laws and ordinances which, ample as they were twenty-five years ago, are now too narrow for the full development of our growing Republic. We hail it with the more pleasure, because we trust that the strife of party will be laid aside in order that each man, duly reflecting on his relation to the whole people, may calmly arrive at clear views of the duty to the whole people.

Proscribed though we have been, during a short time, from the free exercise of the Right of Suffrage, we firmly believe that no one will deny to us, on the approach of this Jubilee of Freemen, the exercise of Free Thought.

Our free thought tells us to solicit from you, fellow citizens, in an earnest and respectful manner, that you will wipe away from us the blot of proscription, and restore to us that equal exercise of the Elective Franchise which was awarded to our fathers under the old Constitution of this State, as an acknowledgment of their manhood, in the time when the Constitution was adopted, in the midst of the Revolutionary War.

In making this request, we repose upon the Justice of a Sovereign People, to whom the exercise of oppression cannot be pleasant nor even a tolerable thing. We approach with a full and equal trust, men of all political parties—believing that a sense of justice is not confined within the limits of any party—but dwells in the hearts of the whole whom we address.

Twenty years ago, in the time of peace, through the magnanimous effort of a Democratic Governor—Daniel D. Tompkins—we were finally emancipated from the doom of Slavery. Since that time, and during many years before we have zealously embraced the Common School privileges awarded us by the equal Law of this State, and have endeavored to obtain an average share of intelligence. During the twenty-five years that have elapsed since we were restricted to the Property Qualification, for the Suffrage, we confidently submit it that we have done no act unworthy the name of a free people.

Although we believe that in this matter they oppress, us, we have patiently abided by the laws of our State, have patiently awaited the result of our constant appeals to the Legislature to undo this oppression, and now that the question is placed in your hands, we appeal to you, the whole people, to grant us the full privileges and rights of citizenship which we have so faithfully striven to merit.

We crave the extension of the Elective Franchise as a right. We believe it to be our right, because we have enjoyed it by the laws of the land ever since the first organization of the State of New York, of which the Constitutions, both new and old, expressly declare, "that no person shall be deprived of the Right of Suffrage except by the laws of the land or a jury of his peers." Neither the laws of the land nor a jury of his peers have deprived us of this right, but both have secured it to us by the tenure of uninterrupted possession.

We claim it as a right on still higher ground. It has been agreed that the Right of Suffrage is something other than right, it has been called an expedient, a reserved right, and an imperfect right, which the State can withhold at pleasure. These statements have struck us with surprise and grief, less from any special fear of our own tenure of this right, than from a profound alarm at the blow which they aim at the fundamental principle of our Republican Liberty.

That fundamental principle is, that ours is a Government of the *People*. There is no State apart from the people—no people apart from, and ruled by the State. The State derives its authority from and holds it by the will and voice of the people, and has no authority apart from the will of the people. The medium through which the people exercise their will, or express it to those whom they have elected to execute the same, is the Ballot Box—that is by the exercise of the Right of Suffrage.

Thence the exercise of the Suffrage is one and the same thing with the exercise of self-government. To deny, or limit, or tamper with the exercise of the Suffrage, is the same thing as to deny or limit, or tamper with the exercise of self-government.

To call the Right of suffrage an expedient may be accurate, if by an "expedient" is meant by the means of self-government, or the mode through which the people govern themselves. But if, by an "expedient," it is meant that the Right of Suffrage may lawfully be withheld from a portion of the people, then is a foul wrong done to our Representative form of Government. For in the language of the recent message of Gov. Wright, of this State, language written with a view to this very point:

"That legislation which equalizes the benefits and burdens of Government, extends the same encouragement to the enterprize and industry of all in every situation and employment, and attempts to secure no special privileges to any, will diffuse prosperity through a community; because under such a system of laws, all will feel that the fruits of their industry are justly secured to themselves. On the contrary, attempts to confer favors by law upon classes or localities, produce a competition destructive to profitable industry; a strife, not to earn, but to gain the earnings of others."

Neither can the Right of Suffrage be called an "imperfect right" nor a "reserved right," for these terms have reference to forms of government which do "confer favors by law upon classes," and which the State is something apart from the people. But in our Republican State, where the people exercises the high functions of self-goverment, where the State and the people are one, the Right of Suffrage is a perfect right, co-extensive with the whole people, who make the right the means through which to express their will. And any limitation of the right to any, however large a majority of the people would of necessity destroy the essential character of our government, and convert it into something else than a government of the people.

We do most respectfully submit it to you, fellow citizens of the State of New-York, that from whatever point you may look at this matter, the public weal, progressive prosperity, the stability of our government, the principles on which it is founded, and above all, the sense of justice which the Almighty has planted in each human breast—all equally urge upon you the necessity of an extension of the Right of Suffrage to the basis of manhood unsustained by crime, uncursed with insanity. If the force of example be required, we appeal to the States of Maine, and Vermont, and Massachusetts, as abundant proofs, for those States have received no detriment from admitting colored citizens to a full and equal participation in the Right of Suffrage.

It is with deep solicitude, fellow citizens, that we look to the election, which will occur in April next, for delegates to the State Constitutional Convention. We appeal to men of all parties, who love our institutions and their advancement, to vote for such Delegates as are favorable to an extension of the Right of Suffrage equally to all. We appeal to all who rejoice in the progressive character of our government, we beseech all, on this eminent occasion, to cast their votes in such a manner as shall tend most effectually to secure our restoration to the rights of men and citizens.

We humbly but hopefully present ourselves to the People of the State of New-York, as candidates for the rights of citizenship—we rely upon your sense of righteousness and justice, for a full and free exercise of the Right of Suffrage, trusting that you will be guided in your determination by the spirit of Him who is the great Head of all States, and the common Father of all mankind.

In behalf of the Colored People of the State of New-York, we respectfully submit the above as their regularly organized State Central and County Committee,

[Signed by about one hundred colored citizens.]

THE MOTHER AND DAUGHTER.

"It is very lonely, mamma," murmured a fair-haired, lovely girl, as she rested upon a sofa one evening, "it is very lonely now, and the night seemed very long. Shall I never see papa any more?"

"Yes, my love, you will see him again in a far righter world than this."

"But this is a fair world," said the little girl; "I love to run and play in the warm sunshine, and pick the water-cresses from the brook; and when the weather is a little warmer, I shall go and gather the blue eyed violet, that papa said was like me."

"Too like, I fear," said the mother, as the crystal tear-drop trembled on the drooping-lid; "but, my dear child, there is a fairer world than this, where the flowers never fade; where clouds never hide the light of that glorious sky; for the glory of him, whose name is love, beams brightly and forever in those golden courts; the trees that grow on the banks of the river which waters that blessed place, never fade as they do in this world; and when friends meet there, they will be parted no more, but will sing hymns of praise to God and the Lamb forever."

"And shall I go to that happy place when I die:" said the child, "and will you go with me?"

"Yes," said the mother;" "we shall both go in God's own time; when he calls us from this life, we shall dwell forever in his presence."

It was a little while, and the mother bent over the grave of this little frail flower of intellect, withered by the untimely frosts of death; but was she alone, when in the twilight shades she sat upon the grassy mound, where the deep and yearning hopes of that fond heart were gathered in oblivious silence? Oh, no! The soft and silvery tones of buried love whispered in the breeze, that lifted the drooping flowers, overcharged with the dewy tears of night. The diamond stars that one by one came forth upon their shining watch, seemed beaming with the light of that deathless flame, which burned undimmed upon the inmost shrine of her heart; and she enjoyed, in the holy hours of solitude, that communion of pure spirits, which exalted faith alone can bestow.

VALUE OF A NEWSPAPER TO CHILDREN.

A child beginning to read becomes delighted with a newspaper, because he reads of names and things which are familiar, and he will progress accordingly. A newspaper in one year is worth a quarter's schooling to a child, and every father must consider that substantial information is connected with advancement. The mother of a family being one of its heads, and having more immediate charge of children should herself be instructed. A mind occupied becomes fortified against the ills of life, and is prepared for any emergency. Children amused by reading or study, are of course more considerate and more easily governed. How many thoughtless young men have spent their earnings in a tavern or grog-shop, who ought to have been reading. How many parents who have not spent twenty dollars for books in their families, have given thousands to reclaim a son or daughter who had ignorantly or thoughtlessly fallen into temptation.

Remarkable old Age.—William Pridson, of North Carolina, died on the 14th ult., at the extraordinary age of 124 years. He had served a full term in the war of the revolution, although *then* legally exempt by reason of over age. His grandchildren are old infirm people, and several of his great-grand-children are advanced of forty. He was able to walk until a few days before his death. He was probably the only man who has ever attained that age in the United States.

FOR THE CHILDREN.

METRICAL GRAMMAR.

[The following article we copy from an old manuscript, for the benefit of our juvenile readers.]

1. Three little words we often see
Are Articles, *a, an* and *the.*

2. A Noun's the name of any thing,
As *school,* or *garden, hoop,* or *swing.*

3. Adjectives tell the kind of noun,
As *great, small, pretty, white,* or *brown.*

4. Instead of *Nouns* the Pronouns stand;
John's head, *his* face, *my* arm, *your* hand.

5. Verbs tell of something being done;
To *read, write, count, sing, jump,* or *run.*

6. How things are done, the Adverbs tell;
As *slowly, quickly, ill,* or *well.*

7. Conjunctions join the words together;
As men *and* children, wind *or* weather.

8. A Preposition stands before
A noun; as *in* or *through* a door.

9. The Interjection shows surprise;
As *oh!* how pretty, ah! how wise.

The whole are called nine parts of speech,
Which *Reading, Writing, Speaking teach,*

From the Juvenile Wesleyan.

THE FIRST COMMANDMENT.

Exodus xx: 3. *Thou shalt have no other Gods before me.*

This text is the first of the ten commandments which God gave upon Mount Sinai, and wrote upon two tables of stone. It forbids us to acknowledge, trust in, or worship any other God. God will not give up his claim, or divide his authority or the affections of our hearts with another. We must have no other Gods, that is, we must not trust in or give our affections to any other being or thing, in any degree which conflicts with the claim of our Creator, who requires us to love him with all our hearts. Let us then consider,

THE REASONABLENESS OF THIS CLAIM.

1. God is our Creator; he made us. When men make any thing, they claim it as their own, and think they have the exclusive right to its use and advantages. Now if this be right, how plain is it that God has a right to us, since he made us? We did not make ourselves; angels did not make us; the devil did not make us; but God made us, and to him we owe our existence and all we have and are, we should, therefore, have no other Gods before him.

2. God preserves us. We could not live without God. It is written, Acts 17: 25, 28, "He giveth to all, life, and breath, and all things; for in him we live and move and have our being." God did not make us and then leave us to take care of ourselves, but we "live and move in him." Was he but to withdraw his upholding influence, we should perish. If then we cannot live a moment without God, we should have no other Gods before him.

3. God supplies all our wants; he sends us "the early and latter rain," and gives fruitful seasons that we may have food to eat and clothing to wear. We might plow and sow, and watch early and late, but we could not cause a harvest to grow and ripen without the blessing of God, who is so kind as to cause his sun to shine upon the evil and upon the good, and send his rain upon the just and upon the unjust. O, how ungrateful and wicked it must be to turn away from a God that does so much for us to seek after other Gods.

4. Notwithstanding we have all sought other Gods, and sinned greatly, God is still gracious. He gave his Son to redeem us; he has sent us his word to enlighten us, and employs various means to reform and save us. The very law he has given us is for our good, since it requires nothing but what is essential to our happiness. How wonderful are all the mercies of God to this guilty world! Had not God been good, had he been our enemy, he would never have done so much for us, to save us from the ruin we are bringing upon ourselves. Where can you find a better God that you should not be satisfied to have no other Gods before him.

5. There is no other God that can do us good and make us happy. God is almighty and cannot only save, but can overcome and destroy all other Gods. He is allwise and can see every thing from the beginning to the end, and can provide for us. He is everywhere present, and can take care of us in all places. He is unchangeable, and will always remain just so good and powerful, and wise, to provide for us. He is eternal, and therefore can take care of us and make us happy forever. These are some of the reasons why we should have no other Gods before him. Are they not good and suffici entreasons?

Conclusion. 1. It appears from this subject that we are under the strongest obligation to God. To have no other Gods before him, is to acknowledge him as our God, and to love and obey him. But how few do this! How many things, children, do you love more than God, to secure and enjoy which you disobey God? These are your Gods; you have other Gods before him who is your Maker.

2. The way of duty is the way of true interest. As God is the only being in the universe that can make us happy, so if we turn away from him and seek after other Gods, we turn away from our only source of enjoyment that is pure and unfailing. Children, seek God, give your hearts to him, do it now; have no other Gods before him, and he will be your God forever and ever. Amen.

AVOID BAD-COMPANY.

A correspondent of the Temperance Banner tells the following true story, to show what we get by being in bad company. It beats the *fable* of poor Tray, which we used to read in our school-boy days:

"When I was a little boy about nine or ten years old, I was one day with my father in the apple-orchard, for the purpose of shooting the mischievous jays, that pecked the apples and corn. Presently, one of these birds perched in an apple-tree near, at which my father levelled his gun and fired. Something was seen to fall from the tree: whereupon I ran forward, expecting to find the jay, but was surprised to find instead of the jay, a couple of innocent young mocking-birds. The jay had escaped. I took them to my father, who surveyed them with a mournful look for several moments, and then, throwing them down, observed, "*That's what you get for being in bad company.*"

"The incident and remark were fixed upon my mind from that moment, and they have been of much use to me many times since. And when I have seen *other persons* suffer for being found among wicked and mischievous persons, (and this I have seen many times,) I have said in my heart, "That's what you get for being in bad company." I have known school-boys get whipped for being in bad company. *It is next to impossible, perhaps, for us to escape without injury, in some way, if we choose wicked people for our companions; for the Bible testifies that "evil communications corrupt good manners."*

"Let then, little boys, and all others, avoid being found in company with wicked persons; lest they should have occasion, while covered with shame and disgrace, to say, "This is what I have gotten by being in bad company.

THE MERCHANT AND THE SAILOR BOY.

A few months since, a merchant of New York returning to the city in his carriage, overtook a sailor boy on the road. Prompted by sympathy for the sailor, and a benevolent interest in the boy, who appeared to be some thirteen or fourteen years of age, he asked him to ride, and inquired into his history. The young sailor was already a drunkard and an outcast. Yet there were drawn on his countenance the lineaments of a noble mind, and the promise of a useful man. With his characteristic promptness the merchant's purpose was soon formed. "I'll see," said he to himself, "what I can make of him." He took him at once to the Sailor's Home, where he received such kindness and advice as the homeless and dissipated boy needed.

After a few weeks the merchant found him a voyage, and sent him to sea. He returned to the Home, and was soon transferred to the merchant's family, and from the ship to the school-room. From the hour he was taken up he has manifested a growing improvement.

The other day, on packing his trunk for a return to his school, the following paper was found written by the sailor boy.—*Sailor's Magazine.*

ON THE SHIP, AND ITS SAILORS.

Who cares for the weather-beaten sailor? Sometimes there may be a mother, or a sister, or a younger brother, and often a wife, to pray for his speedy return. When ashore, he is seen in the lowest of houses; no one to direct him, no one to speak kindly to him. When his money is all gone, he is kicked out of doors, despised, and degraded below the brutes, by those very persons who ought to use him well.

The ship; think of the ship that is worked by the sailors. Noble vessel that ploughs the raging sea, to carry the produce from one country to others. Think of the man-o'-war ships. Who work them? Sailors. Who fought so bravely for their country, and kept off the enemy's ships of war? The sailors. You that are rich, and call yourselves gentlemen; why not engage in the sailor's cause? Give them Bibles and tracts; also give them a knowledge of the gospel. Who wants such things more than the poor, despised, and common sailor before the mast? Think of the sailor while the wind whistles around your house; think of him when tost in the raging sea. Put forth your hand and save him while there is yet hope. Give him the temperance pledge, turn him from his wicked ways and God will reward you for it. Amen.

R. B.

July 5, 1845.

A STORY FOR CHILDREN.

"There were once three little silver trouts, who lived in a stream of clear water, which ran between two high green banks. The banks protected it from the wind and storms, so that the water was always smooth; and as the sun shone there, it was a very delightful place. Besides, these little fishes had plenty to eat and drink, and nothing to trouble them; so that you would have expected them to be perfectly happy. But alas! it was not so; these little trouts were so foolish as to be discontented and unhappy, and God heard them complaining. So he told the little fishes that each of them might wish for whatever he pleased, and it should be granted. So the first little trout said, 'I am tired of moping up here in the water, and of having to stay all the time in one place: I should like to have wings, to fly in the air as the birds do, and go where I pleased.'

"The next said, 'I am a poor, ignorant little fish, and I do not know how to protect myself from danger; I should like to have a great deal of knowledge, and understand all about hooks and nets, so that I might always keep out of danger.'

"The other little trout said, "I too am a poor, ignorant little fish, and for that reason, I do not know what is best for me; my wish is that God would take care of me, and give me just what he sees best for me; I do not want anything that he does not choose to give me.'

"So God gave wings to the first, and he was very happy, and soared away into the air, and felt very proud, and despised his companions whom he had left in the river. He liked so much to fly, that he flew away off, till he came to a great desert, where there was no water, nothing but sand as far as he could see. By this time he was tired of flying, and was faint and thirsty, but he could see no water. He tried to fly farther, but could not; his wings failed, and he fell down panting on the hot sand, where he died miserably.

"And God gave the second little fish knowledge, as he had desired, and he understood all kinds of danger; but instead of being happier, he was all the time in terror. He was afraid to go into the deep water, lest the great fishes there should swallow him up; and he was afraid to go into the shallow water, lest it should dry up and leave him. If he saw a fly, or anything that he would like to eat, he did not venture to touch it, lest there should be a hook concealed under it. So he pined away and died.

"But God loved the other little trout, and took care of him, and kept him from all dangers, so that he was the happiest little trout that ever lived.

"And now, which of the three fishes was the wisest?"

"'O, the last, papa. But I am sorry for the two poor little fishes that died. They were not much to blame, papa, after all; they didn't know what would happen to them.'"

"No, certainly they did not; they were to blame for not being satisfied with what God had given them, and believing that he knew best."

THE EAGLE.

There, children, you have a picture of a great eagle with a snake in his talons. The eagle is a powerful and noble bird, yet they often commit great depredations. They will carry off lambs and other useful animals, and have been known to carry off childern. It must be a dreadful death to die, to be picked to pieces by an eagle. Some ten or twelve years ago, in this country, a boy was attacked by an eagle. The boy was sent from the harvest field to the house after a sickle. A sickle is a sharp crooked instrument with which men reap wheat and other grain. While he was returning to the field, the eagle pounced upon him, and the boy was compelled to fight for his life. He was a noble-hearted fellow, and gave noble battle. After the battle had raged for some time, the boy, ralying all his remaining strength gave the eagle a blow so powerful, that the point of the sickle entered his body and killed him on the spot. This was a noble victory, but it was a dear one, for the boy lost one of his eyes in the fight, besides being much torn in different places. He however, got well and had one eye left, and that was better than to have been killed and eaten up.

THE BOY, THE DOG AND THE WOLVES.

The children no doubt know that in some of the eastern countries, men keep large flocks of sheep, and keep men to guard them called shepherds. The children have also heard many fine stories about shepherd's dogs, how knowing and faithful they are. Now for the story. There was once a gentleman in the Eastern world, who owned a large flock, and had a shepherd to take care of them, who attended them on the hills during the day, and drove them down into the valley at night. This shepherd had a faithful dog, who always attended him, and assisted in taking care of the sheep. The gentleman also had another dog, very large and stout, which was a hunting dog, but which was always about the house when not out on a hunt with his master. The gentleman had a little son about nine years old, who was a great favorite of all the family, but especially of the shepherd, with whom he was often permitted to go upon the hills. He was a sweet tempered, lovely little boy, and was even greatly beloved by the hunting dog, with whom he spent many playful hours in the yard. The dogs name was Carlo, and the shepherd's dog's name was Seeker.

One day the little boy asked his mother if he might go up the valley, and meet the shepherd as he would be returning with the flock for the night, and she told him he might go, as this was a common thing for him to do, as the evening approached with its cooling influence. So away the boy flew up the valley, and the faithful hunting dog went with him. It was rather a narrow pass between two hills which led the way to the high pasture lands, and was skirted on both sides by thick timber, which served as a covert for wild beasts. The shepherd was rather later than usual in coming down, and of course the boy advanced farther up the valley than he had expected to do. The shadows of evening were just beginning to darken the deep passage between the hills, and he saw nothing of the shepherd coming. Suddenly he heard, near by, a dreadful howl, and in an instant two great wolves were rushing upon him with dreadful fury, but before he had time to fly or think what to do, his faithful Carlo, who had lingered a little behind, darted by him with the most dreadful courage and fury, and coming in contact with the most advanced of the two wolves, his terrible teeth were set in his neck and he was pinned to the ground. But the second wolf rushing on to the combat, forgot the boy, and fell upon the dog fastening first upon his shoulder, then upon his ham, then upon his flank. While this was going on, the boy retreated to the nearest tree and placing his back against it, stood with an uplifted stick in his hand looking upon the dreadful conflict which the faithful dog was wageing in defence of his life. The combat was long and fearful, and the odds was against the dog. The wolf beneath him struggled most violently to relieve himself, while the other wolf, being at full liberty, wounded the poor dog so that the blood was streaming from different gashes torn in his flesh. Still the faithful dog gave no signs of yielding, though the battle grew weaker on his part. The boy saw his friend must fall on the field, unless he had assistance, and was about to rush into the conflict with his stick, when he was almost astounded by the loud shouts of the well known voice of the shepherd, "Down on them, Seeker! Down on them, Seeker!" when the shepherd's dog, almost like a clap of thunder, came leaping from the cliffs above, and dashing upon the second wolf, took him clear from the other dog. In a moment more the shepherd himself came up, and with his iron-pointed staff, despatched the first wolf and relieved the dog, which was overcome with his efforts and wounds; and then, turning to the one engaged with his own dog, ended the conflict. Poor Carlo, when fully relieved, was so exhausted and weak from loss of blood, that he was unable to stand.

Now, said the shepherd to the boy, my young master, will you run home and tell papa what has happened? if you will, Seeker will take care of the sheep, for he is not much hurt, and I will stay and watch Carlo, who has saved your life. Away Tommy ran, for that was what they called him, and soon a little hand-cart was sent up by the gardener, and the poor dog was carefully conveyed home, and soon got well.

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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PUBLISHED AT NO. 9 SPRUCE ST.

VOL. II—NO. 34. NEW YORK, FIFTH-DAY, FEBRUARY 12, 1846. WHOLE NO. 86.

The Sabbath Recorder.

SABBATH LEGISLATION IN PENNSYLVANIA.

The readers of the Recorder will remember the persecution which a few months ago overtook our German Seventh-day Baptist brethren in Pennsylvania, when some unprincipled men whom they had offended, became *informers* against them for working on Sunday, and had them brought before a Justice of the Peace, who imposed fines upon them in accordance with an old and well-nigh obsolete law. While the memory of this persecution was fresh in their minds, our brethren determined to make an effort to have the objectionable law so modified as to except Sabbath-keepers from its penalties; and accordingly they prepared petitions to the State Legislature, which were signed by several hundreds of their fellow citizens, including some of the most distinguished men in the State. This movement created no small stir, and gave occasion for the friends of Sunday to get up what they called "A Remonstrance against the abolition of the Christian Sabbath." The matter did not end here; but the local newspapers also took up the subject—some of their correspondents siding with the Petitioners, and some with the Remonstrants,—and so the vicinity of Chambersburg, Pa., became the scene of a bloodless war concerning the propriety of imposing fines for working on Sunday.

Without commenting upon the facts in the case, or attempting to show—what we are sure could be shown—that the Remonstrants have taken a course exactly adapted to defeat their own design, we have thought it might interest our readers, and promote the cause of truth, to place together in the following order the Petitions, the Remonstrance, and a portion of the newspaper comments—leaving each individual to draw his own conclusions.

Form of the Petition Signed by the Seventh-day Baptists.

To the Honorable the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met:

THE PETITION of the subscribers, inhabitants of the county of FRANKLIN, respectfully represents:

That they are members of a Christian denomination in this Commonwealth, from its early settlement, and known by the name of the SEVENTH-DAY BAPTIST SOCIETY. Their associations, attachments and habits, have led them to reside together—as near each other as a society as far as circumstances and convenience will allow—being chiefly occupied with agricultural pursuits; having a place for religious worship and religious and brotherly meetings, as well as an establishment for the residence and maintenance of single brethren and sisters who may be disposed to dwell together, and use industry and frugality for their support—furnishing, also, a comfortable residence and maintenance to any indigent, aged, or infirm members of the Society. Besides their establishment at Ephrata, in Lancaster, they have one at Snowhill, near Waynesboro, in Franklin county, and many of their brethren reside in the counties of Bedford and Somerset, in this State.

Your Petitioners and their ancestors have been residents of the Commonwealth of Pennsylvania—attached to its institutions and laws, soil and climate—and it is their desire to spend their lives in it in the maintenance of peace, good order, and submission to the laws and constituted authorities, as well as in good will with all men.

Pennsylvania has been reputed the land of religious toleration—where every man was at liberty to worship his Creator and Redeemer according to the light of his understanding and the dictates of his conscience, and there was no one to make him afraid for so doing. Our Commonwealth has justly been entitled to that reputation. She, by her laws, protects all religious denominations in their worship. She has so far regarded the conscientious scruples of some of her citizens, as to allow the form of oath administered before Courts and Magistrates to be changed from the kissing of the Book to the uplifted hand, and also those who were conscientiously opposed to taking an oath to make their affirmation. This exemption and indulgence to conscientious citizens is a toleration that has not been attended with any injury to the administration of the law, or impaired the obligation to testify the truth.

The legislation of our State has, within our memory, been changed out of regard, we believe, to the principles, and opinions, and habits of your Petitioners and others, by making the time of Township Elections and other legal meetings on Friday instead of Saturday, as formerly. For all the legislation in regard to conscientious scruples and religious persuasion, your petitioners present their acknowledgments and thanks.

The chief difference between the religious tenets of your Petitioners and many other Christian denominations of the Commonwealth, is in the day to be observed as a Sabbath. From the best examination and reflection, it is their sincere and conscientious conviction, that the seventh day is the Sabbath, appointed by God; and no divine authority, satisfactory to their minds, can they find in the Scriptures for the change of the Sabbath from the seventh to the first day of the week.

Whilst they conscientiously entertain this opinion, they reflect not on their Christian brethren, whom they believe as conscientiously observe the first day of the week, called Sunday or the Lord's day, as a day to be observed as the Sabbath of rest and worship, appointed by divine authority. Your Petitioners are a retiring community, not interfering with the faith or worship of their brethren of other Christian denominations. They, however, religiously observe the seventh day as the Sabbath, abstaining from worldly employment and business, keeping and spending a considerable part of it in public and private exercises of worship, and have on that day the Supper and Feasts in commemoration of the love, death, and resurrection of their Saviour.

Whilst the laws are adequate to the protection of religious societies against the disturbance of their worship, your Petitioners lament that in some places their society has been often and much disturbed in their worship, by vicious and ill-disposed persons who have come to their places of worship and communion, to disturb it by their noise, disorder, and profanity. The reluctance of the society to seek redress through prosecutions at law, subjecting the offenders to fines and other punishments, has encouraged, as they believe, often, the repetition of such offences against a society, that only treated them with submission and forbearance.

A disturbance during the last summer at Snowhill, in Franklin county, made by numbers, was of such notoriety as to induce a prosecution against the offenders, in the Courts of the County of Franklin, in which a number were convicted, and the exemplary punishment of imprisonment imposed by the Court.

The prosecution and punishment was effected without the action or influence of the Seventh-day Baptist Society at Snowhill, yet it has been the occasion of much hostility and bad feeling to the Society, exhibited by some of the relations of the offenders punished by the Court. This hostility and resentment, was commenced within one week after the judgment by the Court, by prosecutions for penalties under the Act for the violation of Sunday, against members of the Society—many of the members of the Society have been harrassed by prosecutions, convictions, fines and costs, for small matters of employment on Sunday. These prosecutions have been instituted by persons not known as particularly regardful of the observance of any Sabbath.

Your Petitioners, therefore, do acknowledge, that in observing and keeping the seventh day as the Sabbath of the Lord, they have considered themselves as fulfilling the obligation of the divine law to keep the Sabbath day—and that on their farms and in their dwellings they felt that on the first day of the week they might be engaged in some of their ordinary employment and labor, without violating the law of God.

In doing this, they believe that they have not injured the cause of religion or morals in the community in which they live, and where their habits, faith and opinions are known. For their peaceable and orderly habits, they willingly appeal to members of other Christian denominations, who have the opportunity of knowing their habits, conduct and characters. In doing any worldly employment on the first day of the week, they may be considered as violating the Act of Assembly, yet not the spirit of it, as the law was intended to enforce the observance of a Sabbath. And whilst your Petitioners and their Society, do faithfully observe one day in seven as the Sabbath, they think it unjust and oppressive, that they shall for any small act of employment on the first day of the week, called the Lord's day, be subjected to the same prosecutions, fines and costs, as the man who openly desecrates that day; regards not its obligation or worship, and treats with irreverence the Lord of the Sabbath—and yet such a man, regarding no Sabbath, may be the informer and prosecutor for a share of the penalty for his own private gain, and visit on the members of the Society the vengeance of the law, for a violation of the Lord's day.

Your Petitioners respectfully request your Honorable Bodies, to consider the premises, and afford such relief from unequal and oppressive penalties, to the acknowledged members of this Society, as you may deem proper. It will be for your wisdom to qualify the exemption by suitable provisions, so as not to encourage the desecration of the Sabbath, or afford any license to those who regard not a Sabbath.

Form of the Petition Signed by the Observers of tht First Day.

To the Honorable the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met:

THE PETITION of the undersigned, inhabitants and citizens of the county of respectfully represents, That they have learned that the denomination of Christians called Seventh-day Baptists, are about to petition your Honorable Bodies for the passage of a law to exempt them from the fine for the violation of th Lord's day, commonly called Sunday, which is imposed by the first section of the Act of the 22d of April, 1794, entitled, "An Act for the prevention of vice and immorality, and unlawful gaming," &c.; that they understand that they, the said Baptists, have recently been subjected to vexatious prosecutions, which have been instituted under the provisions of said section, and fines collected from them; that many of your Petitioners are the neighbors of said Baptists, and have long been acquainted with them, as well as with some of their ancestors; that they are a quiet, peaceable, industrious, honest, temperate, and pious people, generally content to pursue their avocations in life without molesting or harming any one; that inasmuch as the said Baptists conscientiously believe that the seventh day of the week, commonly called Saturday, is the true Sabbath, and accordingly observe and keep it as such; and inasmuch as your Petitioners are of the opinion that the cause of religion and Christianity will not suffer by permitting them to work on Sunday, they, therefore, pray your Honorable Bodies to pass an act granting the Petition of said Seventh-day Baptists, with such restrictions and such provisions as your wisdom may deem best calculated to promote the interest of true religion and the cause of religious liberty. And they will ever pray, &c.

Remonstrance against the Abolition of the Christian Sabbath.

To the Honorable the Senate and House of Representatives of the State of Pennsylvania:—

The remonstrance of the undersigned, citizens of County, in said State, respectfully represents—

That, whereas petitions, respectably and extensively signed by citizens of Franklin and other counties, from a denomination styled Seventh-day Baptists, have been presented to your Honorable Bodies, praying for the abolition of the law requiring the observance of the Lord's day under certain penalties—and the passage of a law which would allow them to attend to their secular employments on that day, and observe Saturday as their Sabbath; and whereas, the undersigned remonstrants would most earnestly deprecate the passage of any law which would materially change existing regulations on the subject of the Lord's day;—therefore the undersigned, citizens of this Commonwealth, would most respectfully and earnestly remonstrate against your Honorable bodies granting the prayer of the petitioners, and would beg leave to urge upon your serious attention the following considerations:—

1st. Such a law would set aside the authority of God in his word, which clearly sanctions the observance of the first day of the week as the Lord's day or Christian Sabbath, and would involve an exercise of authority to which no legislative body on earth can lay claim, without assuming to themselves the prerogative of setting aside the institutions of God.

2d. Its tendency, we have fearful reason to believe, would be to inflict most serious injury upon the morals of this community, by effacing from the minds of its members those sentiments of veneration which should ever be cultivated for the sacredness of the Sabbath as an institution of God.

3d. Its effect would be to interrupt most seriously the religious exercises of the portion of our community amongst whom this people might reside.

4th. It would destroy the sacred stillness and quiet of the Sabbath, so essential to the accomplishment of the purposes for which it has been appointed.

5th. It would be an encroachment upon the uniformity so desirable as it regards the time of attendance upon religious worship.

For these and other reasons which might be suggested, the undersigned remonstrants would most earnestly entreat your Honorable bodies to decline granting the prayer of the Petitioners. And they will pray, &c.

Remarks

By the Editor of the Chambersburg Weekly Messenger.

There is, at the present time, an effort being made by a small sect in this State, to procure the passage of an act by the Legislature, exempting them from the operation of the existing laws with respect to the desecration of the Sabbath. The whole movement involves important consequences for the interests of the Christian religion, and should be carefully looked after by the friends of the Christian Sabbath. The passage of any law, which would allow a small sect or party of people to desecrate the day generally recognized by the Christian community, as well as by the laws of the country, as the Sabbath, must be most deleterious in its influence upon the interests of religion and morals. We have been surprised to learn that some professors of religion, and others who profess to cherish a high regard for the Christian Sabbath, have been lending their influence as well as their names, in favor of the movement referred to. Such have doubtless acted in most instances without giving the subject due reflection. We make these remarks without intending to reflect upon any one. No one can entertain a higher feeling of respect for the Seventh-day Baptists than we do, or more deeply sympathize with the small society of them in this county in view of the difficulties in which they are involved. But, at the same time, however much we may desire to have them relieved from their grievances, we cannot reconcile our views of propriety with any measure for that purpose, which, as we conceive, strikes directly at the very foundation upon which the sustaining and promoting of the Christian religion generally is based.

[The following was written by a gentleman who has been a Member of the National and State Legislatures, besides filling other responsible stations. We copy from the Chambersburg Repository and Whig.]

The Seventh-day Baptists.

A memorial has been presented to the Legislature of this commonwealth, by the members of the society of Seventh-day Baptists, resident in this and several other counties of this commonwealth, in relation to the penalties to which they are subjected under existing laws for any worldly employment for them on Sunday, and which by other Christian denominations is also called the Sabbath or Lord's day.

A great many in this county, who are professing members of other Christian denominations, have signed a memorial to the legislature in favor of extending relief to the Baptist Society from the persecution, prosecution and penalties, to which they have been and are subjected under our laws. The writer has given his name to this memorial, and though he has no connection with the Seventh-day Baptist Society, and is a member of a church that observes and regards the first day of the week as the Lord's day and Sabbath, he is unwilling to acknowledge that he signed the memorial without due reflection, or that he was wanting in due regard for the observance of the Sabbath.

On examining the memorial of the Seventh-day Baptist Society, he found it stated in that memorial, "Whilst your petitioners and their society "do faithfully observe one day in seven as the "Sabbath, they think it unjust and oppressive that "they shall, for any small act of employment on "the first day of the week, called the Lord's day, "be subjected to the same prosecution, fines and "costs as the man who openly desecrates that day, "regards not its obligation and worship, and treats "with irreverence the Lord of the Sabbath; and "yet such a man, regarding no Sabbath, may "be the informer and prosecutor for a share of "the penalty for his own private gain, and visit on "the members of the society the vengeance of the "law for a violation of the Lord's day."

The relief sought is expressed in these words: "Your petitioners respectfully request your hon- "orable bodies to consider the premises, and afford such relief from unequal and oppressive "penalties to the acknowledged members of this "society as you may deem proper. It will be "for your wisdom to qualify the exemption by "suitable provisions, so as not to encourage the "desecration of the Sabbath, or afford any license "to those who regard not a Sabbath."

The grievance complained of by this respectable society is not without foundation, and is at least deserving of consideration in this land of toleration, where, by our State Constitution, it is declared that "no human authority can, in any case whatever, control or interfere with the rights of conscience."

Though I differ from the members of this society in their religious faith, and regret that they cannot see their way clear to unite with their fellow citizens of other denominations in observing the first day of the week as the Lord's day and Sabbath, yet, from my acquaintance with them, I am satisfied that they feel themselves constrained by examination, and, as they suppose, by Divine authority, to observe the seventh day as the Sabbath. When men thus conscientiously observe the seventh day as the Sabbath, abstain from worldly employment and engage statedly in public exercises of worship on that day, to visit them with the same penalty, fines and costs, for any worldly employment on their farm or in their dwelling on Sunday, that is by law provided for the man who keeps no Sabbath, reviles its author, keeps away from the sanctuary, and on our public streets and highways openly violates that law by worldly employment and business, does appear to me unequal, unjust, and oppressive. That such weekly infractions of our Sabbath and of our law should occur under the observation of magistrates and citizens, without prosecution, or any vindication of the law, or of the day set apart by that law as the Sabbath, and yet that the members of a retiring, peaceable, orderly, and religious community, should be sought out on their farms to discover whether they might be engaged there in any worldly employment, and if so employed, that they may be informed on, prosecuted, convicted, and adjudged to pay a fine and costs, under the penalty of imprisonment, is a reflection on our system of laws, on their administration, and the community, and exhibits an inconsistency of conduct unbecoming the children of the same heavenly Father, and the professed worshipers of the same Saviour.

What estimate, I would ask, would be put upon the moral and religious character of the man who, professing to be an observer of the first day of the week as his Sabbath, should engage on that day in traveling from farm to farm of the members of the Seventh-day Baptist Society, to discover whether they were privately engaged in any employment on their farm, that he might become on Monday, an informer against them, and receive, as such informer, the half of the fines imposed on such member of the Baptist Society? Would not such engagement, on Sunday, by such informer, be a violation of the law as a "worldly engagement?" and would not his offense, before High Heaven, greatly exceed that of the Seventh-day Baptist, engaged on the same Sunday in some worldly employment, so private as to be only known to the Almighty, unless sought after by an officious Sabbath-breaking spy? Under the existing law, such an informer may reap his harvest of fines, and boast of the money he was making. It may be said, that the case supposed is too extravagant and intolerant to be practiced. We have strong reason to believe that such case has occurred under the prostitution of the law in this county against some of the members of the Baptist Society of Snow Hill.

Is it strange that the sympathy of other religious denominations should be excited in behalf of the Seventh-day Baptist Society of this county, who have been subjected to the persecution of having their solemn religious worship, their communion of the Lord's Supper, disturbed from time to time, for years, by the riot, noise, and profanity of men and boys, assembled for such mischief, and also to the grievance of having many of their members brought up before a Justice to be convicted and fined for worldly employment on their farms on the first day of the week? Is it unreasonable that, under such persecution, the members of this peaceable society should ask the Legislature "to *consider the premises*, and afford such relief from unequal and oppressive penalties, as they may deem proper?" They also say to our Representatives, that it is for them "to qualify the exemption by suitable provisions, so as not to encourage the desecration of the Sabbath, or afford any license to those who regard not a Sabbath."

Though this Christian society is in a small minority in our Commonwealth, is not their case deserving of consideration by the majority and their legislature? What relief may be afforded them by legislation, consistent with due regard to religion and morals, is a great question, demanding dispassionate reflection. With all the feeling that I have for them as a maltreated community, I am not entirely decided, if it were left to myself to say, what should be the extent of the relief.

Their creed as to the day to be observed as the Sabbath, is one of conscience, and which, in the language of our Constitution, "no human authority can in any case whatever control or interfere with." Conscience is a matter between the individual and his God, is no more to be controled by fines and costs, than it is with bars and bolts, the prison or the stocks. They are not to be coerced to our faith, and we should respect theirs, which is a conscientious one.

Whether the total exemption of the acknowledged members of the society from the penalties of the law forbidding worldly employment or business on Sunday, would lead to any desecration of the Lord's day by others in their neighborhood or elsewhere, requires consideration, and whether it can be guarded against by suitable provisions and restrictions.

The members of the Society in this county are almost exclusively engaged in agriculturel and resident on their farms in the same neighborhood. Their engagement in any "worldly employment or business on their farms," would be observed by those who know the tenets of the society, and would likely be cognizant of their strict observance of the Seventh Day as the Sabbath; as it would not furnish to such an evidence of a disregard of a Sabbath, but only their selection of the seventh day, it would not, we conceive, be likely to lead to or encourage any desecration of the Lord's Day by others in such neighborhood. It is also deserving of inquiry, what has been the tendency in times past of such employment as exercised by the members of such society on the community around them? Has it in any manner encouraged the desecration of the Lord's Day in the neighborhood amongst the community?

On inquiry, I am assured by respectable members of other denominations, that, in their opinion, it has not; and it is well known that in their immediate neighborhood, the Lord's Day is as strictly observed by other denominations as in other parts of the county, and much better observed than it is at and about the place to which the members of the society have been dragged by the informer and the officers of the law for its violation, whilst violations of the same day, by those not connected with the society, were allowed to pass unnoticed.

I have been informed that it is a fact, that highly respectable professing Christians of other denominations, including officers of the church, and some in the ministry, living near the Seventh-day Baptist Society in this county, and knowing them well, have testified their regard for their character, morals and influence, by signing the memorial to our Legislature, asking them to afford them the relief as desired. This is strong evidence from a quarter of high character, that the example of the Seventh-day Baptists had not impaired the observance of the Lord's Day by others, or led to a desecration of that day in their community.

The exemption, if extended to the acknowledged members of this society, should be confined to the farms on which they reside—should not extend to towns or villages, or admit of any trade or traffic even on their farms. What other guards should be added to prevent abuse, will be for the Legislature to devise.

If the exemption is not granted to the members of this society, with proper restrictions, the fine ought to be reduced as to them, and the informer should not be allowed to have any share of the fine. The grant, by the existing law, to the informer one-half of the fine, has not benefited the cause of morals, religion, or the Sabbath. Where the violation of the Sabbath is most common and public, there are no informations made or prosecutions instituted for the violation. There is then required other motives for the action of the informer, than either his regard for the Sabbath or his share of the fine; and that will be found to arise from a vindictive spirit to some member of society whose offence against the law and morals is much less than that of hundreds of others. The spirit of revenge, to persecute and harass the conscientious members of the Seventh-day Baptist Society, should not be encouraged by a law, allowing to the informer the one-half of the fine he can get imposed as his reward. The amount of the fine ought not to be the same for every violation of the Sabbath, by any worldly employment, without regard to circumstances.

I find my remarks becoming too extended for the columns of your paper in these times of national and political excitement—and bring them to a close. I have been induced to offer them in vindication of my signature to the memorial in behalf of this Society, and this is done without the knowledge of any member of the Society.

FRANKLIN.

Another Article.

[The following article was written by an Attorney at Law and Ex-Member of the State Legislature. It is taken from the Chambersburg Repository and Whig.]

Whenever public opinion has been led into error, upon any subject of interest, whether designedly or not, it is proper that the error should be corrected. This, with equal pain and regret, I remark, has been the case in relation to the petitions which have been presented to the Legislature of this State, for the passage of a law to relieve the Seventh-day Baptists from the penalty imposed by the first section of the act of 22d of April, 1794, for the violation of the Lord's Day, commonly called Sunday. I have been aware, for some time, that a report was in circulation that the design of the petitioners was to abolish the Christian Sabbath. So long as this was a mere report, it was unworthy of notice, as it was scarcely to be suspected that any person of *common sense* would credit it. But when it assumed a more imposing aspect, and became the caption of a remonstrance from the pen, as it is said, of a Rev'd gentleman of this place, and received the sanction of his clerical brethren, and that of the Sabbath Committee of Chambersburg, it demanded a notice.

The remonstrance is headed thus: "A REMONSTRANCE AGAINST THE ABOLITION OF THE CHRISTIAN SABBATH;" and the idea is embodied in it, that the petitions which have been presented, signed by citizens of this county, pray for this abolition. Upon what, I would ask, has the Rev'd author founded a charge which so *seriously* and *injuriously* affects the character of a large number of his fellow citizens? Whence did he derive his information? Certainly not from any thing that is contained in the petitions. Not a sentence or word in them warrants such a charge. Upon what then is it founded? I am constrained to trace it to its only source—*common rumor*. Without enquiry, then, for correct information, this rumor has been seized upon by the Committee, and the author of the remonstrance, and published to the world as *true*. Let any one look at the petition, and he will at once discover its falsity. Nothing of the kind has been asked for. The petition simply prays the Legislature to exempt the Seventh-day Baptists from

the penalty of the 1st section of the Act of the 22d April, 1794, under such restrictions as they in their wisdom may deem proper. They neither seek nor ask for any interference with the provisions of the act above referred to, except so far as this sect of Christians is concerned. Yet the committee, the reverned author, and every man who signs the remonstance, boldly accuse them with petitioning the Legislature *to abolish the Christian Sabbath.* And who are the people thus assailed? Upwards of thirteen hundred citizens of the county of Franklin, comprising some of the most intelligent, respectable, learned, and I will add, pious men in the county. Men, too, of almost all denominations of Christians among us, of all classes and of all professions—several of them have heretofore honorably represented this county in the National and State Legislatures, and have been elevated to other high and responsible stations. In these days of *libels* a greater *libel* has not been published to the world than this remonstrance. It is most deeply to be lamented that those gentlemen did not examine the matter before they acted. Had they done so, they would have saved much unpleasant feeling in the community. But they have chosen to do otherwise, and to act without correct information. Their zeal has got ahead of their knowledge.

Now let us look at this charge: the petitioners are represented to the public, first, as entertaining the absurd and ridiculous notion that it is in the power of a State Legislature to abolish the Christian Sabbath, and secondly, that they have prayed them to do so. Is this done in the spirit of Him whom the Committee and the author profess to follow? Is it characterized by that Christian love and fellowship that ought to exist among brethren of the same faith? Let their own consciences answer. It is clear, to say the least of it, that they have misrepresented the petitions, and done great injustice to the petitioners. Their duty, then, as men and as Christians, is to apply a remedy without delay. Let them withdraw their remonstrance from circulation, and draw up another which will fairly meet the case, and in the true spirit of Christians, acknowledge their error, or I most solemnly assure them that they will give the cause of the Redeemer a more fatal stab than they are aware of in this region.

ONE OF THE PETITIONERS.

The Sabbath Recorder.

New York, February 12, 1846.

OUR POSITION.

The faithful and true Witness said, *He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.* Honestly believing this to be an accurate delineation of Christian character, we have thought that our chief duty, as a distinct denomination, was with those who profess to love God's truth. Consequently we have not labored to diffuse our sentiments among "the unholy and profane." For we were well aware, that many of them disregard the popular day of rest, not so much from an intelligent conviction of the weakness of the argument by which its observance is defended, as from libertine looseness of principle. It was no part of our object to give countenance to this looseness; for it was easy to see, that in the same spirit, the men of the world would slight the claims of the true Sabbath, when they should come to understand them. Especially would they do so, as long as they could shield themselves from rebuke behind the great mass of religionists.

At the same time we could see that the grounds, upon which the observance of Sunday is predicated, were so weak,—so wholly unsupported by Scripture,—so antagonistical to the claims of the Moral Law,—and so dependent upon tradition and far-fetched inferences,—that it was idle to expect its observance would ever oppose any effectual check to this libertinism. For not only would God refuse to honor such palpable perversions of his truth,—for He has no attribute that can side with men in a war against his law—but the growing disposition of men to think for themselves would so completely neutralize the force of the sophistry, by which this festival is commended to their regard, that any *conscientiousness* with regard to its claims would soon be out of the question.

But our wish has been to get access to Christians, that, they being once reformed, the ungodly should no longer find a cloak for their Sabbath-breakings. We have desired to go into their assemblies, proclaim our views, distribute our tracts, discuss the subject in the spirit of love, and do all in our power to enlighten them on the important point on which we differ from them. We have desired to place ourselves in such a relation to them, that there might be a mutual *friction* of minds; that if we could not enlighten them, they might enlighten us. Could we doubt, that real Christians would show a disposition to come to the light? Could we think that spirits born of God would refuse to do so, lest their deeds should be reproved? Could we think that they would shrink from the test of divine truth? Could we think that efforts to instruct them would be met with contemptuous sneers?—that a vain conceit of their own superior knowledge would repel every approach?—that raillery, and taunt, and scorn, would be the logic by which they would oppose our deep sense of the importance of this subject? Could we think that their leaders would frown upon every attempt to bring it under discussion, stigmatizing us as Judaizers, fomenters of divisions, disturbers of the peace, and, what is more preposterous still, *enemies of the Sabbath?*

But our eyes are opened. We are brought to the painful conviction, that for the most part the churches are closed against the discussion of every thing which does not comport with their received creeds. On the subject of the Sabbath in particular the leaders seem determined, that there shall be no investigation. We ask for the use of their pulpits, and we are told that 'controversy is unprofitable: the minds of the people ought not to be disturbed.' We endeavor to bring it before their Associations, and we are told that 'it does not come within their province to discuss such questions.' We lay it before their missionary bodies, and we are told 'that they have no constitutional power to entertain the subject.' We go to "Sabbath Conventions," where, above all places, one would think, such a question ought to be freely and fully discussed, and we find 'the meeting was not called to investigate that point.' Thus on all sides the door is closed against us, and "we are made as the filth of the world, the offscouring of all things to this day."

And not only so; but our opposers seem determined that even our *rights of conscience* shall not be respected. They seem resolved that the broad shield of our country's constitution shall not cast its protecting shade over *us*, if they can prevent it;—that *we*, at all events, shall be excepted from the general provision for religious liberty, which our fathers purchased with their blood:—and that our spirits shall be crushed by fines and social annoyances, until we learn to bow with more reverence at the shrine of *Puritanism.* But "in the name of our God we will set up our banner." We have our rights, and we mean to claim them.

The spirit with which we are met, convinces us that we have nothing to hope for from the dominant sects of the day. The Jews exercised more liberality towards the Apostles of Christ, than do the sects of the present day towards us. For the Apostles were permitted, if they had a word of exhortation for the people, to say on. Acts 13: 15. But we have no such privilege in the synagogues of the moderns. That is, we have no privilege to tell them any thing but what they believe already. It is not a month since we called on one of the ministers of this city, who had a short time before preached to his flock in defence of the claims of Sunday, with a request that we might be allowed to show also our opinion. But 'no; it would only stir up strife; controversy was unprofitable.'

What then? Must we give it up, and take for granted that we are in error, whether we are convinced of it, or not? Must we yield up our minds in slavish submission, and no longer presume to think for ourselves? Are the strong convictions of our minds to be annihilated by the vote of numbers? Shall derision take the place of proof, and ridicule suffice for argument? Indeed our opponents take a sorry method to change our views. We are not yet prepared to act as if we had no souls; and in spite of ourselves, or of them, our souls will think, and think too in accordance with the evidence placed before us.

We are therefore compelled to a course very different from what we would otherwise pursue. As the Apostles turned to the Gentiles when the Jews rejected them, so we, being rejected by Christians, turn to the world. The consequence is that men, who are not governed by any religious principles, are made acquainted with the controversy. Having no predilections for one side more than for the other, they very quickly discover where the truth lies; and being eager to seize upon every thing which will help them prove that professors of religion are but a heartless set of hypocrites, who do not conform to the Bible themselves, they lay hold of our weapons, and employ them against the dominant sects of the day with wonderful effect. Indeed it becomes a battle, in which professors of religion are sadly worsted; and they feel it with keen mortification. But their spirits soon rally again, because it is the opposition of *Infidelity*, which is a name so vile and unpopular, that even the *truths* which it sometimes speaks, find no favor with the multitude.

Who are they then that stir up the opposition of Infidels to Christianity? The effrontery which charges it upon us, can only be equalled by that spirit which charges upon religion all the bloody persecutions which have been undertaken against the saints. We cleave to the commandment of God, just as he gave it; and yet we are sometimes accused of giving encouragement to infidelity! Wicked Ahab once charged God's prophet with being the troubler of Israel. Sectarian bigots charge us with being the troublers of the church. But our reply must be like that of the prophet to Israel's king. We have not troubled the heritage of the Lord; but you, and your father's house, in that ye have forsaken the commandments of the Lord.—1 Kings 18: 17, 18.

Let Christians cleave strictly to the Book which they profess to love; let them at all events evince a willingness to be tested by it, and the opposition of infidels would soon cease. Now it is raised, not so much against the Bible, as against the errors of professors: and those errors being real, the opposition continues. Let infidels have nothing but the Bible itself to fight against,—let them see nothing in Christians but an embodiment of Bible truth, and they will soon languish for want of something to serve as aliment to their enmity.

As for ourselves, we do not feel disposed to try the vain expedient of purchasing peace by disobedience to a plain commandment. The Lord is at hand; and in the day of his coming, the vote of the multitude will not cause him to unsay what he has said. He is not yea, and nay; and we will hold fast till he comes. *

RELIGION AND EDUCATION IN TEXAS.—The Annual Conference of the Methodist Episcopal Church, for Western Texas, was held at Houston about the middle of January. Its sessions continued five days, and were harmonious and interesting. Bishop Soule presided, and several new stations were decided upon. The Texas Bible Society has resolved to supply every family in the State with a copy of the Sacred Scriptures, and one thousand dollars' worth of the publication of the American Bible Society have been received for that purpose. The Conference passed a resolution approving of this enterprise, and enjoining upon each of its ministers the duty of making special efforts for the supply of every family within their respective fields of labor. A Convention was held at Houston on the 13th of January, for the promotion of education in Texas, which gave proof that the subject of educating the entire population had taken a strong hold upon the feelings of the most worthy and influential citizens of the country. A journal devoted to the cause of education is soon to be issued. A Presbyterian College is to be located in the vicinity of San Antonio; a Presbyterian minister has been stationed at that place by the American Board of Missions; and a Presbyterian Church is building at Victoria.

SUNDAY LEGISLATION ANTI-AMERICAN—NO. 6.

It were easy to show, from many historical documents, and from the whole frame-work of American society, that the policy of the Anglo-Americans has been to establish and perpetuate perfect religious liberty. The Stuart line of English monarchs, through the whole dynasty, were cruel persecutors of all their subjects who asserted the rights of conscience, in opposition to any of the religious dogmas of the Court and the hierarchy. It was this long and tedious course of religious proscription, that drove from their native land most of the master-spirits who led the early settlers of this country, and gave character to the institutions which they founded. They came for the sake of enjoying religious freedom, and hence, in every colonial charter obtained from the crown, the insertion of special articles securing full religious liberty, was an indispensable condition of its acceptance by the colonists. This was continued to the Revolution, and then the framers of our National and State Constitutions laid the basis of religious liberty upon broad and solid foundations. The Constitution of the United States guarantees to all the several States a republican form of government; they cannot be members of the Union without it; nor can they of right enact any law which shall contravene the Constitution of the United States.

How does this republican form of government, guaranteed by our national Constitution, affect the subject of religion? It guarantees perfect religious liberty. In the year 1787, a Convention, of which General Washington was President, framed and published this Constitution; it was ratified by a majority of the States in the following year. In 1789, the new government assembled under its panoply; and Washington was chosen President of the United States. During that year, a Baptist Society in Virginia addressed the President through a committee to know the relation of that Constitution to religious liberty; in answer to which President Washington declared, that if he had had the least idea of its endangering the rights of ANY RELIGIOUS DENOMINATION, he should never have attached his name to it; and that no man would be more willing than himself to revise and alter it, if need be, so as to avoid *all* religious persecution. All our State Legislatures seem to have understood the principles of the government in the same manner, for all the State Constitutions adopted before that time, and all after it, express or imply quite as much for the liberty of the citizens. Nothing is plainer, therefore, than that American government was designed to secure to all classes of inhabitants religious freedom to the utmost extent that conscience can dictate.

So exceedingly jealous of this right were the first republican legislators of New Jersey, that the twenty-third Article of their frame of government required each member of the Council, and of the Assembly, to declare upon oath or affirmation, that he will "not assent to any law, vote, or proceeding, which shall appear to him injurious to the public welfare, ... nor that shall annul, repeal, or alter the eighteenth and nineteenth sections"—which sections guarantee the broadest extent of religious liberty desirable. The nineteenth article says, that "there shall be no establishment of any one religious sect in preference to another." How, then, shall we account for the enactment of the Sunday laws? There have been Seventh-day Baptists in America from the year 1664; and in New Jersey from the year 1700. They were, however, few in number, and of peaceable and submissive sentiments. As they were unmolested in observing the seventh day, it appears to have been generally supposed by other citizens, that the Sunday laws did not interfere with any one's rights, although they imposed onerous restrictions respecting the first day. In the enactment of the Sunday laws, the legislators and the people were doubtless urged on by the strong religious prepossessions which were brought with them from the fatherland. There, no class of religionists have suffered more severely from proscription and contumely than the Seventh-day Baptists; hence their quiet acquiescence with the limited liberty which they enjoyed in the colonies. On the other hand, the Puritan sects, who were the most numerous and influential of the colonists, were intent upon having *a Sabbath;* it was natural, therefore, in adapting English law to the desires of the colonists, that they should procure the passage of the Sunday laws, with more rigid requirements even, in some respects, than had been wont to be done in the fatherland. When the colonies became independent states, there was but little change made in the laws, except such as was requisite to make them consistent with an independent government. They were in most cases the colonial laws re-affirmed with a phraseology to suit the new state of things. In this way Sunday legislation obtained a place in our republican government, without any studied design of abridging the rights of any one class of citizens, however few might be their numbers, who were thereby restricted in their rights. Like many other legislative abuses, the subject has acquired veneration in some eyes from its hoary age, and especially where it suits the party interests of religious sects. The relative positions of different religious parties have now become such, that the Sunday laws can no longer be enforced without conflicting with one of the most precious distinctions of American government. It behoves all good citizens, therefore, to examine into the character of Sunday legislation, and as they find it unauthorized by the Word of God, and conflicting with our National and State Constitutions, whatever prepossessions they may have had in favor of it, quietly to relinquish it, and apply themselves to the propagation of their respective views by a plainer exhibition of those moral considerations on which they are supposed to rest. Here every one may have full scope without let or hindrance.

A large portion of modern laws are but modifications of laws that have existed in the Roman Empire for more than a thousand years. It is so with the Sunday laws. The first state or civil law for the Christian observance of the first day of the week, was made by the Emperor Constantine, A. D. 321, and designed by him to compel uniformity in the sentiments and practice of his subjects. Eusebius, in his life of Constantine, liber 4, cap. 18, says, "He appointed as a suitable time for prayers the Dominical Day, (i. e. Lord's day.) He determined that those obeying Roman power should abstain from every work upon the days named after the Saviour; that they should venerate also the day before the Sabbath, (i. e. Friday,) in memory, as it seems to me, of the events occurring on those days to our common Saviour." Sozomen, in his Ecclesiastical History, liber 1, cap. 8, says, "He made a law that on the Dominical Day, which the Hebrews call the first day of the week, and the Greeks the day of the sun; and also on the day of Venus, (i. e. Friday,) judgment should not be given, or other business transacted, but that all should worship God with prayers and supplications." To give the more solemnity to the first day of the week, Sylvester, then Bishop of Rome, changed the name of Sunday into the more imposing title of Lord's day. Wherever Roman law has prevailed since that time, it has been common to compel some sort of Sunday observance; it is clearly, therefore, Anti-American in its origin.

It is equally Anti-American in its tendencies. It is part of that great European system of ecclesiastical polity, by which the clergy of Europe used the civil power to dragoon the unwilling people into a uniformity of faith, and a reluctant submission to the unhallowed pretence of the hierarchists, to which the kingdoms of Europe willingly lent their power for the sake of keeping the clergy and church employed in riveting the chains which they had placed around the necks of their subjects. As the Sunday laws are the last remnants of that pernicious system left to the clergy of the United States, it may not be so much a matter of wonder that they are so reluctant to part with them; yet it seems to us, that there is enough in the facts of our own history to show the impolicy of retaining them. That they are exceedingly unpopular with the mass of our citizens, is obvious from the extreme difficulty of enforcing them.

No course can be more impolitic for the State, or for the interests of *true religion*, than to compel the unwilling observance of religious rites upon enlightened citizens. The peace, unity, prosperity, and happiness of a State is promoted by removing unnatural and unnecessary restrictions, and allowing all classes, the weak as well as the strong, equal privileges. It removes jealousies and discontent, and promotes fellow-feeling, community of interests, and enterprise. And as it respects the cause of religion, truth never suffers by full liberty to assert its own rights. Free discussion promotes vigor of intellect, and discovers the just reasons of things. Nothing, therefore, is gained to the cause of truth by judicial compulsion.

The same is true with respect to the influence of religious sentiments upon the morals of a nation. A nation becomes righteous, and the government just, in proportion as the people and their officers become enlightened and personally interested in the doctrines and precepts of revelation.

Our own nation is a happy example of what the people can and will do for themselves, when unrestricted by State laws. It is the *voluntary principle*, the free and spontaneous effort of an enlightened community, that accomplishes any thing valuable for religious society, profitable to the cause of religion, or honorable to our Maker. The United States may safely challenge comparison with any other country upon the face of the globe for the number and elegance of its churches and chapels, and for the number and respectability of its worshiping assemblies, as likewise for the number and efficiency of its church ministry. In a population of twenty-one millions, we have thirty-three thousand ministers—an average of one minister to every six hundred and fifty people. It would have been utterly impossible for any government to have done for the American people by compulsory measures what they have voluntarily done for themselves. The same thing is going on in the progress of other great moral reformations in the land. What the Legislature cannot do, the people are doing for themselves. This is the working of the great American system of *voluntaryism.* Allow the people liberty to do, and protect them while they confine themselves to the exercise of their just rights, and the people will work a greater reformation in attendance upon public worship and regard to sacred time, than it is possible for all our State Legislatures to accomplish by compulsory measures. S. D.

SABBATH LEGISLATION.—It is instructive to read the comments of some of the newspapers upon the petitions of Sabbath-keepers to be relieved from penalties for working on Sunday. These comments show a strange inability or indisposition to look at the question in a candid and liberal spirit. The following extract from a letter of the N. Y. Tribune's Correspondent at Harrisburg, is a good illustration of this. The writer thinks, "it will be a delicate matter for the Legislature to touch the sacred institution of the Sabbath." But he ought to know, that the Legislature of Pennsylvania has already touched that sacred institution; and all which the petitioners now ask is, that it will take off its hand so as to give each person that freedom of conscience which the Constitution guarantees. Here is the extract, which we take from the Tribune of Feb. 5:

"A question involving many nice points, will be brought before the Legislature shortly. It is that of exempting Seventh-day Baptists from fine for a breach of our Sabbath. Under existing laws, this Society is compelled to keep two days of the week—the first in obedience to law, and the seventh in accordance with the dictates of conscience. They feel that they are thus legally required to violate one of the highest commands and most solemn injunctions of divine law—'Six days shalt thou labor.' They ask for the interposition of the Legislature to allow them to perform certain kinds of labor without penal liability, or rather, to remove the penalty from the first to the seventh day in their case.

"It will be a delicate matter for the Legislature to touch the sacred institution of the Sabbath. If the petitioning society is exempted—if their conscientious scruples are regarded—why not those of the Jews, and certain other sects? The first innovation may lead to consequences which the most prudent sagacity cannot now foresee; and be considered the entering wedge to Sabbath-annihilating legislation. In any light, the question is a very delicate one."

SABBATH PETITIONS IN THE LEGISLATURE OF NEW JERSEY.—We have already noticed the reception, by the Legislature of New Jersey, of a number of petitions praying for a modification of the existing laws against Sunday labor, so as to allow those who religiously observe the seventh day of the week to pursue their ordinary avocations on the first day without molestation. These petitions were referred to a special committee, who have introduced into the Legislature a bill granting the prayer of the Petitioners. The bill is entitled, "An Act granting Equal Privileges to the Citizens of this State." We see not how any liberal-minded man can oppose it. It is in the following language:—

BE IT ENACTED: Sec. 1. That every inhabitant of this State who religiously observes the seventh day of the week as the Sabbath, shall be allowed to enjoy all the rights, privileges and liberty, granted by the Constitution, as fully as are, or shall be secured by law to those observing the first day of the week, any law to the contrary notwithstanding.

MORNING PRAYER IN THE LEGISLATURE OF PENNSYLVANIA.—A correspondent of the New York Tribune, writing from Harrisburgh, Pa., under date of Feb. 5, says:—

"On Monday an effort was made in the House to have the daily sessions of that body opened with prayer by the clergy of Harrisburg, alternately. This motion was made by Mr. Stewart, of Franklin, in good faith, and in accordance with the precedents set by sister States, by the Convention that framed, and the Convention that amended our Constitution, and by Congress—but was not received in the spirit in which it was offered. Some made it the theme upon which to develop their hitherto undiscovered facetiousness—others for expressing their settled and determined dissent to any such innovation. Some to express their fears that legislative gravity could not be preserved while addressing the throne of the Most High, others to doubt the propriety of introducing prayer into a legislative hall, as much as if it were proposed to open our Courts by imploring divine aid. The resolution was at first passed by a vote of 44 to 26; but inasmuch as there was not a majority of the whole House voting in its favor, a re-consideration was carried, and after amendment upon amendment had been offered, some serious, some witty, some neither, and the House had been thrown into considerable confusion, the whole subject was indefinitely postponed, with a loss of a day's legislation."

FRUITS OF CHRISTIANITY.—It is quite common for designing men in Christian countries to harp upon what they call the evil fruits of Christianity, while in fact the evils they complain of result from the want of Christianity. It would be well for such persons to read the following statement of the Chinese statesman Ke-Ying, in reference to the influence of Christianity in the Chinese Empire:

"The religion of your noble empire, engages men to that which is right and just, and prevents them from doing what is wrong. It is a true religion; it inspires men with noble sentiments. I will, therefore, urge the Emperor to permit the Chinese of the interior, who choose to do so, to adopt it without being punished as criminals." He said, moreover, "For two hundred years that Christianism was permitted in China, the true Christians committed no crimes; but there were among them many persons who under the mask of that religion did much harm—they corrupted the women, deceived the sick, and did many kinds of wickedness; that was the reason Christianity was forbidden in the empire."

PRAYER.—He who lives well always prays well, and his prayers will be received by God and the good, and make good impression on the minds of the irreligious, even if his gift is small and his words few. But he who is unholy in life, although he may pray with the gift of an angel, will not prevail with God nor do good to the souls of men. The pure in heart alone shall see and enjoy God.

Publications Received.

TWENTY-FIFTH ANNUAL REPORT of the Bloomingdale Asylum for the Insane, including a plate of the Asylum, the Physician's Report, Meteorological Register, and an account of expenses and income. The Report of Dr. Earle, Resident Physician, contains many important suggestions, and much valuable statistical and general information relative to the insane.

THE CATALOGUE OF THE UNION THEOLOGICAL SEMINARY, in the city of New York, for 1845–6, shows the present number of students to be 104, who are from eleven different colleges, from thirteen States of the Union, one from Canada, and one from the Sandwich Islands. The Seminary has been in operation eight years, and has 152 alumni. Its Library contains 16,000 volumes. Its advantages are accessible to students from all denominations.

THE SWEDENBORG LIBRARY, No. 7, treats of Memory in the Other Life. Edited by Prof. Geo. Bush; published by John Allen, 139 Nassau st.

THE CHRISTIAN PARLOR MAGAZINE for February, contains a plate of Constantinople, copious extracts from Montgomery's "World before the Flood," Headley's "Rambles about Paris," and a variety of other readable and instructive articles. D. Mead, 141 Nassau st.

THE YOUTH'S CABINET for February meets the high expectations excited by the January number. The new series is just commenced, making the present a favorable time to order the work. D. A. Woodworth, Clinton Hall, N. Y.

J. K. WELLMAN, of 118 Nassau St., has sent us the February No. of the Young People's Magazine, edited by Seba Smith; also the February No. of the Literary Emporium—each ornamented with a well-chosen frontispiece, and filled with useful reading matter.

DEATH OF THE BISHOP OF JERUSALEM.—The Rev. Dr. Alexander, Episcopal Bishop of Jerusalem, died very suddenly on the 21st of November last, while on a journey from Jerusalem to Egypt. He was accompanied by his wife and daughter, but was not within reach of medical aid, when he sickened and died in his tent in the wilderness.

MISS JANE COOK, of Cheltenham, as we learn from the Baptist Guardian, has transferred to the London Society for Promoting Christianity among the Jews, the sum of £2,600 three per cent. consoles, for the purpose of enabling the Committee to complete the building of the church on Mount Zion. She has also transmitted to the Society's Episcopal Library at Jerusalem, a set of the works of the late Rev. C. Simeon.

REVIVAL.—Rev. O. B. Call has been holding a series of meetings in the town of Hartsville, Steuben Co., N. Y., where it is hoped a number have been brought to a saving knowledge of the truth, and many appear to be anxiously inquiring the way to Zion. The congregations are made up of persons attached to the First-day Baptist, Seventh-day Baptist, and Methodist Societies, all of whom seem united in this effort to promote the welfare of souls. H. P. B.

DISTRESSING ACCIDENT.—On the evening of January 28th, as the people of Hartsville, Steuben Co., N. Y., were returning from meeting, a yoke of young cattle took fright, and ran over an aged lady, dragging her under the sled for some distance, in spite of the combined efforts of the teamster and others to stop them. It is feared that the venerable old lady, who is nearly 80 years of age, can not survive. She had one limb badly broken, and her face much torn and bruised. She is the mother of Silas and Fitch Palmiter, of Hartsville. H. P. B.

FRUITS OF SLAVERY.—We are often told, that the *frightful* pictures which are published of the effects of southern slavery, are drawn either by northern men who are ignorant of the facts, or by southern men who design to misrepresent the facts. But we have seen nothing more frightful than the following description, which is taken from an official document of the Presbyterian Synod of Kentucky, and which ought therefore to be true:—

"This system licenses and produces great cruelty. Mangling, imprisonment, starvation, every species of torture, may be inflicted upon the slave, and he has no redress. There are now in our whole land two millions of human beings, exposed, defenceless, to every insult and every injury short of maiming or death, which their fellow men may choose to inflict. They suffer all that can be inflicted by wanton caprice, by grasping avarice, by brutal lust, by malignant spite, and by insane anger. Their happiness is the sport of every whim, and the prey of every passion that may, occasionally, or habitually, infest the master's bosom. If we could calculate the amount of woe endured by ill-treated slaves, it would overwhelm every compassionate heart—it would move even the obdurate to sympathy."

MORTALITY AMONG MISSIONARIES TO CHINA.—A letter from China gives the following account of deaths, within the last year and a half, among the female missionaries in China and the neighboring countries:—

"Mrs. Ball died in June, 1814; Mrs. Shuck, Nov. 1844; Mrs. Polham, Sept. 1845; Mrs. Fairbrother, Oct. 1845; and Mrs. Doty the same month. Mrs. Hobson returned home last September on account of illness, and Mrs. Hepburn waits the first opportunity. Three of these were at Hong Kong, three at Amoy, and one at Shanghai. Within the same time six or eight other female missionaries East of Ceylon have died, but I cannot give the exact dates. Dr. Legge leaves Hong Kong for England on account of his own ill-health, but of course takes his wife with him."

General Intelligence.

DOINGS IN CONGRESS.

The doings in Congress last week may be summed up in a few words.

The SENATE had under considerations, but did not dispose of, a bill for the augmentation of the Navy. The bill regulating the compensation of the principal officers of the customs was passed.

The HOUSE OF REPRESENTATIVES was occupied all the week in discussing the resolutions about Oregon. It was finally determined that the debate on that subject should close on Monday, Feb. 9.

Recent Diplomatic Correspondence about Oregon.

In compliance with a resolution of the House of Representatives, the President transmitted to that body on Saturday last, the correspondence had, since the delivery of the Message, between our government and that of Great Britain relative to the Oregon question. The N. Y. Tribune's correspondent at Washington says the following is the substance of it:—

I. Mr. Buchanan writes to Mr McLane, our Minister to Great Britain, dated Dec. 13th, 1845, asking him to inquire into the object of the warlike preparations being made in England.

II. Mr. McLane replies, Jan. 3, 1846, stating that he had had an interview with Lord Aberdeen, who assured him that the warlike preparations were not made with reference to any difficulty with the United States. That England wished to be prepared for any emergency, though she cultivated the most friendly feelings toward the United States. He also stated that the preparations were exaggerated. Mr. McLane cannot but think, however, that the preparations are made with reference to the difficulties between England and the United States, to do the greatest possible harm in the shortest possible time to the United States in the event of a war.

III. Mr. Pakenham to Mr. Buchanan, Dec. 27, 1845, proposing Arbitration in the kindliest spirit towards the United States. The disputed territory was of little value to either nation, when compared with the blessings of peace.

IV. Mr. Buchanan to Mr. Pakenham, Jan. 3, 1846, declining the offer. Arbitration would concede that England had rights which he (Mr. B.) and the President had again and again denied.

V. Mr. Pakenham to Mr. Buchannan, Jan. 6, 1846, stating that he had forwarded Mr. B.'s note to his government.

VI. Mr. Pakenham to Mr. Buchanan, Jan. 16, 1846, renewing the offer for arbitration in a somewhat modified form, proposing a mixed commission with an umpire, if a Sovereign was not accepted; or a board of men distinguished for their virtues and wisdom might be appointed. He made this proposition to show how earnestly his Government desired Peace.

VII. Mr. Buchanan replies to Mr. Pakenham, Feb. 4, 1846, again declining the offer. The President feels unwilling to arbitrate about the Territorial rights of our country. This closes the correspondence.

NEW WIND POWER.—A machinist at Cabotville, Mass., has just erected a shop at that place, which is propelled by wind, in a somewhat novel manner. A large wheel, measuring 14 feet in diameter, furnished with wooden sails, or floats, is placed upon a perpendicular shaft, on each side of which, in a room below, is an invention similar to window-shutters, which when opened causes the wind to rush in, and rising sets the sails and wheel in motion, and produces a velocity equal to that of any water wheel.

NEW MODE OF FRESCO PAINTING.—A new and valuable method of fresco painting has been discovered in Germany. It is superior to all other methods of painting on plaster. It resists the effects of all changes of weather, and even of diluted acids. It is much more susceptible of beauty, richness, and power of color, and presents greater facilities for the artist. It forms with the ground on which it is laid, an impenetrable mass, resisting the force of the hammer, and of pointed instruments. The composition of this is not yet made public.

NEW MODE OF GENERATING STEAM.—A French engineer, M. Leonard, now in London, has discovered an exceedingly simple means of curtailing the quantity of coal hitherto required in the generation of steam. His principle, for which he has taken out a patent, is that of putting whale or other fish oil into the boiler, unmixed, or with more or less water. When the oil is at a temperature producing steam, water is thrown in, and steam is produced as fast as required by the machine, without the oil passing off in vapor or decomposing. Various experiments have been made, and the saving in fuel is stated at from forty to fifty per cent.

EEIGRATION TO TEXAS.—A letter from Galveston to the Union says:—"You cannot form an idea of the immense emigration to Texas. Besides the three fine sea-steamers plying weekly between Galveston and New Orleans, and the immense emigration by land from the United States, the harbor is filled with vessels from Europe, which come crowded with emigrants seeking a refuge on our hospitable shores from the grinding and unrequited labors to which they are subjected in Europe. Many of these emigrants—the great bulk of whom are Germans—bring with them a considerable supply of ready cash, and all of them from whom I have heard seem well satisfied with the change in their condition."

CANTON OF VAUD.—The French correspondent of the New York Observer, writes under date of the 4th of December last, "Important events are now transpiring in the Canton of Vaud. About 180 pastors, or ministers of the Gospel, have sent in their resignation to the Government. This secession is comparable to that which created the Free Church of Scotland, and is even more unanimous in some respects. The Canton of Vaud seems destined to act a distinguished part in the religious questions of the age."

BATTLE ON THE PARANA.—The Commercial Advertiser translates from a bulletin printed at Montevideo, a full account of the battle between the English and French forces on the one side, and the Argentine troops on the other, at the mouth of the river Parana, on the 20th of November last. It seems that the combat lasted from ten in the morning until seven in the evening, when the batteries were taken and the enemy put to flight with great loss.

The loss of the combined forces is as follows: Of the French, 18 killed, 70 wounded. Among the former is Lieut. Michaud, of the San Martin. Among the latter, Messrs. Hello, Vernex, Simoneau and Daniel. Of the English, 10 killed and 25 wounded; among the former two officers, Lieut. Brigdale of the Firebrand, and Andrews of the Dolphin.

Judging from the number of dead found in the batteries, and from the wagon-loads of wounded that were carried off during the day, the loss of the enemy must have been 600.

THE SILENT FAMILY.—The 'Journal des Debats' gives an account of a singular family residing at a mill between Beauvais and Formerie, who have made a vow never to answer the least question. If a bewildered traveler comes to inquire the way of them, he finds he had better have trusted to his own inspiration, for if he persists in his questions in the hope of obtaining an answer, they become angry, and seizing up sticks and tongs, threaten to attack him with them. It appears that this obstinacy in refusing to speak was caused by the orders of a village conjurer, who had abused their credulity with the promise of a future treasure. These unfortunate creatures have solemnly bound themselves to maintain silence for nine years. They have not yet fulfilled half their contract. The shepherd conjuror had been consulted by them respecting the annual fracture of the shaft of their mill, and he had promised, in consideration of a sum of money paid down, that the shaft should never break again. He forbade them the use of speech even in their family. This complete interdiction appearing a little rude to the wife and daughter, the conjurer allowed them, as a favor, not being able to destroy the effect of the agreement, to speak out of the bounds of the department in which they lived. Gournay being out of this department, and the nearest town in the adjoining one, every Friday a family may be seen there, who during eight days having been deprived of the use of their tongues, make active compensation for the loss, at the Gournay market.

ACCIDENT.—At North Adams, Mass., on Monday evening last, as we learn by the Pittsfield Sun, a large party of young people of both sexes, were amusing themselves in sliding down hill on a large sleigh, and several excursions were made without injury, when at the last descent, the vehicle became unmanageable—descended with great rapidity, and leaving the road came in contact with a tree, breaking in pieces the sleigh, and injuring 11 of 19 persons who were in it—7 of them severely. Two females, Miss Green and Miss McLellan, are reported to be so badly hurt as to leave little hope of recovery. The collar bone of the latter was broken, and the former sustained internal injuries. [Springfield Repub.

PROTESTANT MINISTERS IN ITALY.—It is stated that there are twenty-three Protestant ministers in Italy, who are earnstly engaged in the dissemination of Bible truth. Even in Rome, *within the walls*, there is an evangelical pastor, who, by virtue of a special treaty with the King of Prussia and the Pope, exercises the functions of the ministry in that city. All other Protestant ministers must go without the camp, and preach outside the walls.

SUMMARY.

Capt. Charles Robbins, master of the House of Correction at South Boston, Mass., has had the superintendance of that Institution since January 19, 1833, and from that time to December 31, 1844, he had under his charge seven thousand six hundred and eighty-six convicts, men, women, and boys, in a prison constructed and managed upon the Auburn plan, and during that time there was never a blow struck by himsef or any officer under his care, nor has there been from the last date to the present time.

Some cunning Yankee down East, has invented a new apparatus on which to hang out clothes to dry. On an upright post, which is made to turn, four long arms are fixed at right angles, and through there a cord is passed, at intervals of eighteen inches from the post to the extremity of the arms, much after the fashion of a spider's web. The careful housewife has nothing to do but to take her stand with her basket of wet clothes, and having filled up one of the angles, to turn the machine and repeat the process until the whole web is covered.

Mr. Samuel Fitch, the proprietor of an extensive whip manufactory, near Cooper's Point, Camden, N. J., has just shipped two large orders of riding and driving whips to England. The duty on foreign whips in England is 20 per cent, and after paying that duty, and the freight, the articles are sold considerably lower than those of English manufacture.

Smith's Paper Mill, at Greenville, Conn., where the splendid paper used by the Messrs. Harpers for their Bible is manufatcured, it is said, turns out in length about thirty miles of paper daily. It averages about twenty-four inches in width, and is of an excellent quality. Another mill of the same size is being erected near it by the same enterprising owner.

A fatal duel was fought near Washington on the 2d of February. It seems that Dr. Daniel Johnson and Thomas Jones, both of Elizabeth City, N. C., had a difficulty, the latter charging the former with dishonorable intimacy with his wife. They came on to Washington, with their seconds, to settle it, and met at Bladensburgh. Johnson, protesting his innocence, refused to fire, and was killed by his adversary. Jones and his second were taken prisoners.

Public executions—by decapitation in Canton and by hanging in Hong Kong—have attracted attention during this month; the first on account of their great numbers and frequency, and the latter from the short period, 90 1-2 hours, between the passing and the execution of the sentence, on two malefactors, one a Chinese and the other an Englishman. In Canton more than twenty persons, some of them women, were decapitated in one day. Here, on all ordinary occasions, the criminals are adjudged in the morning and then are led away to the potter's field, where they are decapitated the same day. [Chinese Repos. July.

The New-Jersey Anti-Slavery Society, at its late meeting in Trenton, passed a resolution avowing a determination to prosecute the appeal from the decision of the Supreme Court of that State, respecting the Constitutionality of Slavery in New-Jersey, in the Court of Errors. A Committee of twenty-five, from different parts of the State, was appointed to carry this determination into effect.

It is estimated that within the last six months, no less than twenty-six steamboats, all laden with valuable cargoes, have been lost in the Ohio and Mississippi rivers; and that, within the same time, the number of flatboats, laden with coal, lost between Pittsburg and this city, were ninety-eight; and the number of flatboats with stock and produce, at fifty-seven—many of them having cargoes worth $20,000. The loss of life, incident to these mishaps, who can tell!

The colored people of Boston have obtained a charter from England, and formed lately a Lodge called the "Bay State Lodge of the United Order of Odd Fellows."

Between the hours of 4 o'clock P. M. Wednesday, and 7 o'clock A. M. Thursday, there were no less than fifteen alarms of fire in Boston, most of which originated with incendiaries.

The Mayor of Boston has offered a reward of $2,000 for the detection of incendiaries in that city.

A boy has received two thousand dollars reward offered by the city of Boston for the detection of incendiaries.

The New-Haven Register says: "It is proposed to have the laws printed on India rubber paper, so that they can be stretched a bit, when a rich culprit is to be hauled over the coals."

The value of produce and merchandize passing through the Erie Canal last year, was upwards of forty-five millions of dollars.

It is important to all invalids to know that castor oil may be most easily taken mingled with orange juice, a little sugar being added to the juice, if the orange be not ripe and sweet. The difference between this and any other mode of taking this valuable medicine is surprising.

They have invented a new method of screening felons from Justice in Wisconsin Territory. A Sheriff lately started in pursuit of a person whom he was commissioned to arrest, but happening to lose his warrant by the way, he was arrested at the instance of the fugitive party, and absolutely committed. When last heard from he was about to procure a writ of *habeas corpus*.

The quantity of flour exported from Quebec to Great Britain during the past year, 1845, was 199,012 barrels, and of wheat about 239,804 bushels.

In the time of Augsutus, a pound of wool dyed in Tyrian purple, could not be had for less than the small sum of one hundred and forty dollars.

An interesting girl of 16, residing at St. Augustine, Florida, suddenly fell dead a short time since, while romping with some other young ladies.

A steamboat captain in New-Orleans, was fined fifty dollars for carrying a letter in violation of the Post Office law.

A professor of music was married in the jail of Lycoming county, Pa., last week. He was committed on a breach of promise, and married the lady for the purpose of getting out of jail, after which he absquatulated.

The rum and whisky party has at last achieved a victory in the Tennessee Legislature. The law of 1837, which prohibited the retail traffic in liquor, and which has stood unaltered through eight years, has at length been supplanted by an act which authorizes any person to retail who will pay a specified tax, give specified bonds, and specified oaths.

The ship Brooklyn sailed from New-York with nearly two hundred passengers, for Oregon. They are mostly farmers and mechanics, with a handsome compliment of women and children, from the New Englang States, and go out for the purpose of effecting a permanent settlement in that country.

Elder Knapp, the celebrated revivalist, has received and accepted a call to preach in the new Baptist church erected last summer in State-street, Albany.

There was a time in the reign of Queen Elizabeth, when rum and brandy were sold by the ounce by apothecaries, as a medicine; and a teaspoonful was considered a dose by all the regular physicians.

Schlegel, in his "Philosophy of History," speaking of the Wall of China, says: "Such is the height and thickness of this stupendous fabric, that it has been calculated that its cubic contents exceed all the buildings in England and Scotland; or again, that the same material would serve to construct a wall of ordinary height and thickness round the whole earth.

No less than sixty-three persons died last summer in New-Orleans, from stroke of the sun.

The amount of tolls received at Albany during the season of 1845, was $340,669. The amount received at West Troy was £386,914.

The Memphis Enquirer states that the steamer "Belle Zane" had on board of her when she sunk, some weeks since, twenty-seven mail bags taken on board at Memphis, which we presume are lost for ever. How much money, what amount of drafts have been lost, and how many misfortunes and afflictions have been caused by the loss of these twenty-seven mail bags, no one can estimate.

Postscript.

On Monday, Feb. 9, the House of Representatives passed the resolutions giving notice of the cessation of the joint occupancy of Oregon, accompanied by a recommendation that the question be settled by negociations.

Review of New-York Market,—Monday, Feb. 9.

FLOUR AND MEAL—Holders of Genesee are firm at 5 62½, with little or no demand. Georgetown is 5 50 for good brands. Sales 200 bbls Jersey Meal at 3 75. Rye Flour is 4@4 25. Bag Meal 1 25@1 37½. Ship Stuffs 17@18 cts.

PROVISIONS—The market for all descriptions is inactive, and Pork is very heavy. We quote nominally 9 75 @9 87½ and 11 00 for old Prime and Mess. Beef is firm at 5@5 50 and 8@8 50, with small sales. Lard is 7½@8 cts, and very dull. Nothing doing in Pickled Meats. Western Dairy Butter is in rather better demand at 13@15 c.; Ohio 11@12. Grease Butter, for shipment, 10@10½ cts. Cheese is 7½@8, and quiet.

HAY—The market is very dull at 80@85 cts.

MARRIED,

In North Stonington, Ct., on the 29th ult., by Eld. Alexander Campbell, Mr. DAVID LANGWORTHY and Miss FANNY CLARKE, both of North Stonington.

DIED,

In Alfred, Allegany Co, N. Y., Jan. 17th, OSCAR D., son of Daniel M. and Sally A. Burdick, aged 7 years. He was not considered to be dangerously ill until about one hour previous to his death, when his suffering increased to such a degree that he thought he could not survive, and requested his mother not to weep for him.

In Hartsville, Steuben Co., N. Y., Jan. 11th, SALLY DAVIS, daughter of Samuel Davis deceased, aged 14 years. Few persons leave the world with such calmness and resignation. Her last words were, "Mother, weep not for me, but live religion." On the 3d inst. she attended public worship, and on the 12th inst. her friends were called to the same house to pay their last respects to her earthly remains.

In Preston, Chenango Co., N. Y., on the 19th of October, 1845, of typhus fever, DAVIS ROGERS, aged 68 years. Also, on the 8th of September, of typhus fever, his wife, POLLY ROGERS, aged 63 years. They both experienced religion when young, and moved from Connecticut to Preston, where they died. They were among the first settlers of this place, and became members of the Sabbath Baptist Church here at its organization, and continued so until its dissolution by the difficulties which it was called to encounter. When the present Church was organized, they united with it, and remained faithful members, devoted to the cause of Christ, until they left us to join the Church triumphant, which they did with more than humble submission, for they rejoiced at death as the door through which they were to enter into that city that hath foundations, whose builder and maker is God. As neighbors, they were respected by all; as parents, kind and affectionate; and as Christians, much beloved and esteemed. Their house was a common place of resort for old and young, and Christ was the subject of common conversation. They are missed at our meetings, as they were almost always there; and especially do we feel their loss at our prayer and conference meetings. Their experience reminds us of the language of the poet, embodying the promise of God:—

"Even down to old age, all my people shall prove,
Impartial, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
They still in my bosom like lambs shall be borne."

In Preston, Sept. 26th, of typhus fever, WILLIAM L. CLARKE, in the 43d year of his age. Brother Clarke experienced religion in early life, and was a member and valuable counselor of the Sabbath Baptist Church at Preston. As a husband, he was kind and affectionate; as a parent, indulgent. He enjoyed much of the presence of God in his last sickness, and endured his suffering with Christian fortitude and submission. A few days previous to his death, he wished to have some conversation with his son George, who was then sick of the same disease. After giving him some instructions relative to his family, he entreated him with much tenderness and affection, to seek an interest in the Saviour. On being informed by George that he had obtained a hope in Christ, he gave praise to God in the highest, and exclaimed, "Oh happy child! what a happy family we are." He has left a deeply-afflicted widow, and two children, with a large circle of relatives and friends to mourn their loss. His son GEORGE survived him only one week, and died in the 17th year of his age, much respected and beloved, giving good evidence that he was a child of God, and an heir of heaven. Truly we may say, "All flesh is as the grass that withereth, as the flower that fadeth, and as the fleeting shadow on the cloud, that passeth away."

In Preston, October 27th, at the residence of Dea. Clarke Rogers, of typhus fever, ALMIRA CLARKE, in the 18th year of her age, daughter of widow Nancy Clarke, of Friendship, Allegany Co., N. Y. This young sister possessed an amiable disposition, and many endearing qualities. At the age of eleven years, she experienced religion, and united with the Sabbath Baptist Church of Preston, where she remained an active and exemplary member until her death. Her attachment to friends was ardent and sincere, and in turn she was greatly beloved by them. She was ever a dutiful child and affectionate sister, and her death is much lamented by all who knew her. In her last sickness, though extremely painful, she was enabled by faith to hold communion with God, and sing praise to his name, giving full evidence that "precious in the sight of the Lord is the death of his saints." We deeply sympathize with her afflicted mother and mourning friends.

In Rochester, N. Y., on the 22d ult., ELIZA A. ARNOLD, wife of Wm. E. Arnold, aged 35 years.

The friends of Mrs. A. are called to mourn an irreparable loss in the circle of very dear friends—a woman whose moral worth had few equals; whose character and friendship was of such high order as never to suffer differences of opinion to prevent the reciprocation of the nobler sentiments of our being. Her life was worthy of example—her end was peace. [Rochester paper.

LETTERS.

Samuel Davison, Wm. P. Langworthy, John Whitford, Lyman Kenyon, G. W. Hinkley, Isaac Treby, O. Snowberger, Z. Campbell, Alexander Campbell, Clarke Rogers, Luke P. Babcock, James H. Cochran, W. B. Maxson, Hiram P. Burdick.

RECEIPTS.

Little Genesee—Wm. P. Langworthy, George Potter, Henry P. Green, Henry C. Crandall, John Tanner, $2 each; Lewis J. Coon $1.
Plainfield, N. J.—Augustus M. Dunham $2.
Shannock Mills, R. I—Lyman Kenyon $1.
Berlin—Asa Coon $2.
Leonardsville—Sarah Burdick $1.
Persia—Thomas E. Babcock $2.
New York—Thomas Ashley $1.
New London, Ct.—Elias P. Haynes $2.
Friendship—Abel Maxson, Ezekiel W. Johnson, $2 each.
Alfred—Nathan Lanphear, G. Evans, $2 each.
Wellsville—Clark Witter $2; Charles Rowley $1.
Genesee Valley—T. W. Davis 50 cts; H. P. B. 50 cts.
Scott—Luke P. Babcock $1,50.

EXECUTOR'S SALE.

WILL be sold at public vendue, on *Tuesday, the 17th of February*, at 1 o'clock P. M., on the premises, the Residence late of Jonathan R. Dunham, deceased, containing about 10 acres of excellent land, with a large and convenient Dwelling House and Barn; also a Tan Yard, Bark House, Shoemaker's and Currier's Shop, together with a Carriage House, and other out-buildings, and a good variety of fruit trees. It is situated on the main road from Plainfield to Bound Brook, about 2½ miles from the former and 3½ from the latter place, and about ¼ of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, from which place the cars make three trips to New-York daily. It would make a pleasant country residence for any gentleman wishing to live in the country and do business in the city; or an excellent Tannery, it being in the immediate vicinity of sufficient quantity of the best of bark, a stream of water runs through the premises, and the Water-Pit in said yard contains a living Spring of excellent water, which is said to make the best of Leather. Terms of payment made easy.

Also, a small Dwelling House and seven acres of good land adjoining the before described property.

Also, a small Dwelling House and Garden, adjoining the first mentioned property.

For a further description of the said premises, application may be made to Mrs. Dunham, on the premises, or to
RANDOLPH DUNHAM, Plainfield, or
DAVID DUNN, New Market, *Executors.*

N. B.—All the described properties are offered at private sale until the day of sale, and if any are sold notice will be given.

New Market, N. J., Jan. 12, 1846. j22td

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☞ Communications, orders, and remittances, should be directed, post paid, to

GEORGE B. UTTER, No. 9 Spruce St., New York

Miscellaneous.

THE YOUNG WANDERER.

BY G. W. PATTEN, U. S. ARMY.

Thou hast pass'd from my heart like the dew from the spray,
Like the bloom from the bud—like the light from the day,
Oh! sad is the gloom which thy memories leave,
As the cloud that hangs dark on the brow of the eve:
The gleam has gone out from the depth of those eyes,
Like a star that has set never more to arise;
And the ray of fond hope which so glisten'd in mind—
It is quench'd, oh! Aleida, departed with thine.

Aleida! Aleida! stray lamb of the fold!
There's a tale of the fleece which should ne'er have been told:
There's a heart-thrilling story of passion and *thee*,
Which Echo, deep blushing, hath murmur'd to me.
By the snow of that hand which I've trembled to touch,
By the rose of that cheek which I've lauded so much,
By the blue of that eye, and thy lips' happy tone—
Aleida! Aleida! come back to thine own!

Come back to the home of thy innocent mirth,
Where thy mother sits sad by the desolate hearth,
And thy silver-hair'd father the winter eve long
Impatiently yearns for thy accents of song:
Return, thou estrang'd one, once more with thy smile,
And thy rosy-cheek'd brother shall greet thee the while!
Come back to thy sister—*she* cannot forget—
She loves her Aleida—she worships her yet.

Aleida!—thou mother—yet never a bride!
I speak not to chide thee—'t were idle to chide;
Do I weep? 'tis not weakness—I fain would refrain—
But the fountain is full with the tear-drops of pain!
And my lute, as I mingle *thy* name with its tone,
Breathes a sound through my chamber that's mournful and lone;
Oh God, how I lov'd thee, tongue never may tell!
Aleida! Aleida! farewell!—fare thee well!

Oswego, Jan. 12, 1846.

Conference on Christian Union,

Held in Liverpool, on Wednesday the first of October, 1845, *and subsequent days.*

"Fifty years have just transpired, since the day on which there assembled in London a goodly company of evangelical Christians of several denominations, to form "The Missionary Society." These brethren did not come together simply for the sake of Christian Union; but that being united, they might advance the knowledge of Christ in the world: and they did not meet in vain.

"Their united prayers and counsels, their abounding zeal, liberality, and affection, produced upon the minds of myriads the happiest results; and unquestionably that meeting may be regarded as an epoch in the history of evangelical religion in our native land, and throughout the world.

"The first session of the Conference was held at noon on Wednesday, October 1st, in the theatre of the Medical Institution, Mount Pleasant, Liverpool, and there were assembled about two hundred ministers and other gentlemen, connected with no less than seventeen different denominations.

"The following table contains a pretty accurate analysis of the members of the Conference.

EPISCOPALIANS.	
Church of England,	15
Church of Ireland,	4
	—19
PRESBYTERIANS.	
Church of Scotland,	2
Free Church	12
United Secession Church,	17
Original Secession,	3
Relief Synod,	3
Reformed Presbyterians,	11
English Presbyterians,	18
Irish Presbyterian Church,	6
Associate Synod of Ulster,	1
	—73
CONGREGATIONALISTS.	
Independents,	54
Baptists,	18
Evangelical Friends,	1
	—73
METHODISTS.	
Wesleyans,	34
Wesleyan Association,	5
New Connexion,	4
Welsh Calvinistic Methodists,	4
	—47
	212

"John Henderson, Esq., of Glasgow, moved, and Sir Culling Eardly Smith, Bart., seconded, that the Rev. John Angel James, of Birmingham, be requested to take the chair. Mr. James addressed the Conference in a very subdued and happy manner, and called upon the brethren to give themselves to united and continued devotions.

"The arrangements for this part of the proceedings were admirable. The forms of praise were selected from the old version, and the hymns of Watts and Wesley; whilst the prayers were offered up to God, by the Rev. E. Bickersteth, (Episcopalian,) Dr. Symington, (Reformed Presbyterian,) Dr. Newton, (Wesleyan Methodist,) and Dr. Smyth, (Free Church.) It was truly remarked by Dr. Leifchild, both as to these and subsequent exercises of devotion, that in no instance could it be inferred from the tone, manner, or expression, of the respective supplicants, to what particular sections of the Christian Church they belonged. Never were we present at such a season of devotion. The abundant confessions, the solemn, earnest intercessions, and the joyful thanksgivings, produced a tender, melting effect on most persons present. It was indeed a Bochim, a place of weeping, and many realized, in all its fullness, "the joy of grief."

"The Rev. John Jordan, M.A., vicar of Enstone, Oxfordshire, then moved, and the Rev. J. Blackburn of London seconded:—"That the subject of Christian union, practically considered, be taken into discussion at the evening sitting of the Conference," which was carried.

"The appointment of Secretaries was then considered, and the Rev. A. S. Thelwall, (Episcopalian,) Rev. W. Chalmers, (Presbyterian,) Rev. G. Osborn, (Wesleyan,) Rev. W. Bevan, (Independent,) and Dr. Steane, (Baptist,) were requested to act as the scribes of the assembly. This arrangement closed the first session.

"The SECOND SESSION commenced at 5 o'clock P. M., when Dr. Raffles was called to the chair, and the Rev. R. W. Kyle of Dublin, prayed.

"Before the Conference proceeded to the subject of the evening, it was felt that special prayer should be offered for Divine aid, and the Hon. and Rev. Baptist W. Noel led the devotions of the Assembly. The discussion of the subject of Christian union was then opened by Dr. Leifchild, and followed by Dr. Young, Perth; Mr. James, Birmingham; Dr. Wardlaw, Glasgow; Mr. Kirkpatrick, Dublin; Mr. Bickersteth, Watton; Mr. Blackburn, Pentonville; Mr. Thelwall, London; Mr. Russell, Greenwich; and Dr. Vaughan, Manchester.

"In the course of the evening, Mr. Bickersteth made some most Christian concessions respecting the deportment which had been manifested towards dissenting brethren by members of the Church of England. He was immediately followed by Mr. Blankburn, who fully responded to the admissions of Mr. Bickersteth, as to the conduct of Dissenters towards their brethren of the Church, and entreated that a resolution might be passed recording the judgment of the Conference respecting the temper in which religious journals ought to be conducted.

"On Thursday morning, the THIRD SESSION assembled, when the Rev. Edward Bickersteth was called to the chair, and Dr. Cox, of Hackney, led the devotions of the meeting. Mr. James Hamilton of London, renewed the discussion, and was followed by Mr. Jordan, Enstone; Dr. Cox, Hackney; Dr. John Brown, Edinburgh; Mr. Kyle, Dublin: Mr. Begg, Edinburgh; Sir C. E. Smith; Mr. A. Wells, London; Mr. James, Birmingham; Dr. Henry Letterkenny; Dr. Newton, Manchester; Dr. Candlish, Edinburgh; Mr. Sherman, London.

"This session was characterized by the manly, yet tender and Christian address of Dr. Cox, who claimed entire freedom of sentiment and action, or, in other words, union without compromise. Dr. J. Brown, of Edinburgh, having sustained this sentiment, it was met in a most generous spirit by Mr. Baptist Noel, who, in an elaborate and very eloquent speech, discussed that and other points, and succeeded in dissipating the suspicions of many minds on that delicate topic.

"A large committee was then appointed to prepare the business for the future sessions of the Conference; and, to afford it time the meeting adjourned till half-past seven, P. M.

"The FOURTH SESSION met at the appointed hour, when Dr. Newton was called to preside, and Mr. Wallace, of Londonderry, engaged in prayer.

"Dr. Candlish brought up the first report from the committee, suggesting that a future meeting shall be convened for the promotion of Christian union, and containing those doctrines which must be held and maintained by those who shall be invited thereto.

"When the resolution was put, it was carried unanimously, and Dr. Raffles proposed that an immediate thanksgiving be offered to Almighty God, for the unanimity with which the report had been received and adopted. The Doxology was then sung with unusual emotion and delight. Dr. Leifchild having congratulated the Conference upon their happy union of sentiment, some routine business was forwarded, and the meeting adjourned.

"The FIFTH SESSION commenced on Friday morning, at ten o'clock. The Rev. William Innes, of Edinburgh, was chosen to preside, and the Rev. J. Blackburn engaged in prayer.

"The farther reports of the Committee were brought up and adopted; but as we wish to present the series of the resolutions entire at the close of this narrative, those that were adopted at this sitting are deferred. Letters of apology, for unavoidable absence, were presented to the meeting from the Rev. Jacob Stanley, President of the Wesleyan Conference, Rev. Dr. Bunting, Rev. D. T. K. Drummond, Rev. Dr. Alexander Hill, Moderator of the Church of Scotland, Rev. Carr John Glynn, and Sir Andrew Agnew.

"The SIXTH AND CONCLUDING SESSION, was held on Friday evening, October, 3d, when Dr. John Brown, of Edinburgh was called to the chair, and the Rev. Dr. Massie, of Manchester, prayed. The series of general resolutions was continued, and finally adopted. On moving and seconding the resolution numbered III., Messrs. Bickersteth and Blackburn renewed the observations of a previous meeting respecting a better spirit in controversy, and on the necessity of mortifying the tendency which disputants feel to outstrip the limits of kindness and charity. This motion was sustained by the Rev. Dr. Cunningham, who frankly confessed the faults of which he too had been guilty in controversy, and expressed a similar resolution with Mr. Blackburn: and then turning to an old antagonist, who was in the chair, he added, "It gives me peculiar satisfaction to say this, sir, on the present occasion, and especially when I have the pleasure of addressing yourself, Dr. Brown, as the chairman of our assembly." The effect of this graceful allusion to former feuds was quite electrical. Dr. Brown, though in the chair, claimed permission to reply. He said, notwithstanding their differences he had always respected and loved Dr. Cunningham, but now he should respect and love him more than ever!

"Thus, in answer to prayer, were old wounds bound up, former jealousies and resentments were overcome, and the misgivings and the fears of many were acknowledged to be the offspring of unbelief. After the first day's sittings, all marks of denominational separation were obliterated, and mutual confidence and affection were displayed. Surely never did strangers so soon appear to be at home and at ease with each other; they felt their relationship as members of the "household of faith," and "perfect love cast out fear," from every bosom. We believe that this conference will never be forgotten by those who were privileged to experience its solemn, sacred influence; and we doubt not but its members received a baptism of the Spirit which will fit them to carry forward that most necessary and blessed work to which they have pledged themselves.

"The solemn and delightful meetings were then closed by singing the favorite hymn of Cennick's, "Bless'd be the dear uniting love," &c., and the venerable Dr. Brown pronounced the benediction."

RESOLUTIONS, ETC.

"'I. That the Conference now assembled on the important subject of extended Christian union, after lengthened engagements of devotion and discussion, in which the happiest tokens of the Divine favor have been sensibly experienced, offer to the brethren in Scotland, by whom they were invited to assemble, most cordial thanks and congratulations.'

"'II. That, as the Conference rejoice in the substantial agreement which exists among the people of God, so they are deeply impressed with a sense of the importance of exhibiting and carrying out that agreement; believing, as they do, that the alienation of Christians from one another on account of lesser differences, has been one of the greatest evils in the church of Christ, and one main hindrance to the progress of the Gospel; and that the aspect of affairs in a religious view, both at home and abroad, is such as to present the strongest motive to union and co-operation.'

"'III. That this meeting desires to express its humiliation before God and his church, for all the divisions of the Christian church, and especially for every thing which we ourselves may have aforetime spoken, in theological and ecclesiastical discussions, contrary to speaking the truth in love; and would earnestly and affectionately recommend to each other, in our own conduct, and particularly in our use of the press, carefully to abstain from, and to put away, all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice; and in things in which we may yet differ from each other, still to seek to be kind, tender-hearted, forbearing one another in love, forgiving one another even as God, for Christ's sake, hath forgiven us; in every thing seeking to be followers of God as dear children, and to walk in love, as Christ also has loved us.'

"'IV. That, as the Christian union, which this Conference desires to promote, can only be attained through the blessed energy of the Holy Spirit, the Conference unanimously recommends the members present, and absent brethren, to make this matter the subject of simultaneous weekly petition at the throne of grace, in their closets and families; and suggests the forenoon of Monday as the time for that purpose.'

"'V. That the Conference records with delight, and heartfelt thanksgiving to God, that, after the most frank and unreserved expression of their sentiments, by brethren of various denominations present, there has been found, not only a general and warm desire for extended Christian union, but ample ground of common truth, on a cordial belief in which the assembled brethren could themselves unite, for many important objects, and also invite the adhesion af all evangelical Christians; so that, cheered by these auspicious commencements, the Conference would go forward with its great object, depending on continued help from the Divine Head of the church; and now determines that a more extensive meeting shall be convened in London, in the summer of next year, to which Christians from various parts of the world shall be invited.'

"'VI. That the Conference, postponing the preparation of a full and formal document on the subject, deem it sufficient for the present, to intimate that the parties who shall be invited to the future meeting, shall be such persons as hold and maintain what are usually understood to be evangelical views in regard to such important matters of doctrine as the following, namely:

"'1. The Divine inspiration, authority and sufficiency of the Holy Scripture.

"'2. The unity of the Godhead and the Trinity of persons therein.

"'3. The utter depravity of human nature in consequence of the fall.

"'4. The incarnation of the Son of God, and his work of atonement for sinners of mankind.

"'5. The justification of the sinner by faith alone.

"'6. The work of the Holy Spirit in the conversion and sanctification of the sinner.

"'7. The right and the duty of private judgment in the interpretation of Holy Scripture.

"'8. The divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper.'

"'VII. That it be recommended to the future meeting, in connexion with the promotion of Christian union, that they form an institution, whose name shall be THE EVANGELICAL ALLIANCE.

"'VIII. That in the prosecution of the present attempt, the Conference are clearly and unanimously of opinion, that no compromise of their own views, or sanction of those of others, on the points on which they differ, ought to be either required or expected on the part of any one who concurs in it; but that all should be held, as free as before, to maintain and advocate their views, with all due forbearance and brotherly love. Farther, that any union or alliance to be formed, should be understood to be an alliance of individual Christians, and not of denominations or branches of the Church; and the design of this alliance shall be to exhibit, as far as practicable, the essential unity of the church of Christ, and at the same time, to cherish and manifest, in its various branches, the spirit of brotherly love—to open and maintain, by correspondence and otherwise, fraternal intercourse between all parts of the Christian world,—and, by the press, and by such scriptural means, as in the progress of this alliance may be deemed expedient, to resist not only the efforts of Popery, but every form of superstition and infidelity, and to promote our common Protestant faith in our own and other countries.

"'IX. That the practical suggestions which have been made in the course of the meeting of the Conference be remitted to the committee, with special instructions to take them into their deliberate consideration, particularly at the aggregate meetings appointed to be held in January and April, and mature them, as far as practicable, and report upon them to the meeting to be held in June.

"'X. That, in the judgment of this Conference, one of the most important objects which the contemplated alliance ought to have in view, is, the promotion of sound views on the subject of the sanctity of the Lord's day, as well as the better practical observance of that day, and the removal of hindrances and obstacles to its observance.

"'XI. That a provisional committee, in four divisions, be appointed from among the members present at this Conference. The first division to sit in London, with power to act for foreign countries, and for the Midland and Southern counties of England; second to sit in Liverpool, with power to act for the Northern counties, and Wales; the third to sit in Glasgow, and act for Scotland; the fourth in Dublin, with power to act for Ireland.

"'That this committee have power to add to its members, from among those Christian friends who may, from time to time, signify their adhesion to the objects of the present Conference, and their readiness to join the proposed alliance.

"'That it be an instruction to the committee to hold an aggregate meeting of the four divisions in Liverpool, in the month of January, and at Birmingham in the month of April, next ensuing; and that the aggregate meetings be authorized and empowered to make all necessary arrangements and intimations connected with the proposed meeting in London, in June, 1846.

"'That the London division of the committee shall have power to convene an aggregate meeting at their discretion.

"'That the several divisions of the committee shall interchange their minutes after each meeting.

"'That it shall be an instruction to the provisional committee to use their best efforts, by holding meetings, and by all other suitable means, to awaken attention to the subject of Christian union; to explain the objects, and, as far as possible, to diffuse the spirit of the present Conference in their several localities.

"'That this committee have power to originate local committees on the same principle.'

"The London section of the general committee have already assembled, and are taking vigorous preparatory steps, in order to a complete organization. An association, of which it is probable that R. C. L. Bevan, Esq., will be treasurer; Sir Culling Eardly Smith, chairman; and the Rev. Edward Bickersteth, Rev. James Hamilton, the Rev. Drs. Bunting, Leifchild, and Sterne, the secretaries, cannot fail, with the Divine blessing on its object, to succeed. Let it share in the prayers of the churches!"

THE MOTHER AT PRAYER.

She enters her chamber. All is quiet and retired. There is no eye to witness her deep emotions, but that of God; no ear to hear her earnest pleadings, but that of the Almighty. A sweet and sacred solemnity prevades her soul. She feels that she is about to commune with a Being who holds her destiny in his hands, but who, notwithstanding his power and might, encouraged her to come, and will condescend and even delight to listen to her prayer. She bows her knee before him, and lifts her imploring eyes to heaven. Oh, hallowed moment! Oh, interesting sight! Listen to the language of her heart. For what does she plead? It is for her dear children. What does she ask for them? Not the riches of earth, nor the plaudits of surrounding admirers, nor the external gracefulness and beauty of youth. These are, in her estimation, of little value. Instead of these, she asks for her dear ones the protecting care of God, and for strength to discharge her duty towards them. With what anxious solicitude is each one remembered before him, from the absent son on the boisterous ocean, to the unconscious babe of her bosom. She asks, that from the earliest lispings of infancy, the best tribute of their hearts may ascend to their Creator. With what increased earnestness does she plead, as the recollection of the many snares and temptations which they must encounter, crosses her anxious mind. It is then she feels her own weakness, and her entire dependence upon God. It is then she sees her need of Divine assistance and support, and the vast importance of maternal prayer. It is then she fervently exclaims, "Of myself I can do nothing; Oh, thou who holdest the hearts of my children in thy hand, I bless thee for this resource." I know that the mother's prayer of faith will avail much. When the season of prayer is over, she leaves her chamber with a spirit refreshed and invigorated; with a mind untroubled. She has left all in the hand of God. The serenity of her soul is visible in her countenance. It sweetens every duty, and influences all her conduct. Praying mother, surely thou art blest.

THE GOLDEN CHAIN.

A mother's love is a golden chain, which nature binds round the hearts of her children, although the enemies of God, and fastens to his throne. When, in the fury and madness of "wild nature's vigor," they strive to tear away from that throne, this chain limits their wanderings. They may hate the cross—the love of Christ may not constrain them, but a mother's love, a mother's prayers, they can never forget, can never cease to feel. It may not, it cannot, finally save them, but while in life, it holds them often from final apostacy, and keeps them within the reach of mercy. Blessed influence of a pious mother! Who, that has felt it, does not also feel that the greatest blessing here, short of sealing grace, is the presence and recollection of a mother's counsels and a mother's prayers? Would that every mother of our land were holy, and that every child of such a mother could realize the blessing and improve it!

SIGNS.

Solomon said, many centuries ago: "Even a child is known by his doings, whether his work be pure and whether it be right."

Some people seem to think that children have no character at all. On the contrary, an observing eye sees in these young creatures the signs of what they are likely to be for life.

When I see a little boy slow to go to school and glad of every excuse to neglect his book, I think it a sign that he will be a dunce.

When I see a boy in haste to spend every penny as soon as he gets it, I think it a sign that he will be a spendthrift.

When I see a boy hoarding up his pennies, and unwilling to part with them for any good purpose, I think it a sign that he will be a miser.

When I see a boy or girl always looking out for themselves, and dislike to share good things with others, I think it a sign that the child will grow up a very selfish person.

When I see boys and girls often quarrelling, I think it a sign that they will be violent and hateful men and women.

When I see a little boy willing to take strong drink, I think it a sign that he will be a drunkard.

When I see a boy who never prays, I think it a sign that he will be a profane and profligate man.

When I see a child obedient to its parents, I think it a sign of great future blessings from Almighty God.

When I see a boy fond of the Bible, and well acquainted with it, I think it a sign that he will be a pious and happy man.

And though great changes sometimes take place in the character, yet, as a general rule, these signs do not fail.

[Christian Mirror.

HOW TO WRITE FOR NEWSPAPERS.

I. Have something to write about.

II. Write plain; dot your i's; cross your t's; point your sentences; begin them with capitals.

III. Write short; to the point; stop when you are done.

IV. Write only on one side of the leaf.

V. Read it over, abridge and correct it, until you get it into the smallest possible compass.

VI. Pay the postage.

These rules observed, will almost ensure the publication of an article, and what is more desirable to the writer will secure its being read.

FILIAL LOVE.

Filial love should be cherished. It has, especially, a softening and ennobling effect on the masculine heart. It has been remarked that almost all illustrious men have been distinguished by love for their mother. It is mentioned by Miss Pardoe, that a "beautiful feature in the character of the Turks, is reverence for their mother.—Their wives may advise or reprimand unheeded, but their mother is an oracle, consulted, confided in, listened to with respect and deference, honored to the latest hour, and remembered with affection even beyond the grave." "Wives may die," say they, "and we can replace them; children perish, and others may be born to us; but who shall restore the mother when she passeth away and is seen no more?"

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THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

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President of the Board of Trustees

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Union, Buffalo	21
Watervliet	36
Western New York	27
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Pennsylvania:	¼ to 1
Relief notes	4
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Gettysburg	1½
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Harrisburg	1½
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Lebanon	1½
Lumberman's	90
Miners'	2
Middletown	1½
Monongahela	2½
Susquehanna	50
U. S. Bank	38
Wyoming	2½
West Branch	2
York	1½
Delaware:	½ to 1
Maryland:	to 1¼
Baltim. & Ohio R.R. Co.	10
Cumberland	2
Franklin	5
Mineral	2
Salisbury	3
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For the Sabbath Recorder.

SUNDAY LEGISLATION THE OFFSPRING OF INTOLERANT PRINCIPLES—NO. 7.

Among the strange anomalies which are often produced by the jarring elements of this world, there is one which is but little understood, even by those who are the subjects of it. It is, that apparent virtues, when resting upon false foundations, often produce their opposites. We have frequently observed, that men the most obsequiously submissive to official dignitaries, are the most intolerant tyrants when in power. Not unfrequently, indeed, they exhibit both these characters at the same time. The man who kisses the Pope's great-toe, is the man to require his own subordinates to lick the back of his hand. The craven-souled Bashaw, who crept on his hands and knees to the foot of the Sultan's throne, when he begged the government of a petty province, seeks to extinguish every spark of independence in the subjects of his acquired domain. It is so with the pigmy officials under more liberal governments. Having crept into office by echoing the gasconade of their leaders, they have no sympathy with the manly spirit of their fellow citizens who are disposed to scan by just principles the measures of the dominant party. Let a man avow his independent sentiments, and if they are not endorsed by the pompous masters of the times, there are certain little souls who instantly set all the dogs they have within call to bark the ban of their party. These ignoble men have usually the narrowest conceptions of the just merits of all important matters, very limited ideas of the boundaries of right and wrong, and all their thoughts of truth, of men, and of things, are clouded by a selfishness that prevents their seeing the bearing of any measure beyond the shadow of their own persons. Hence they have no magnanimous principles by which to estimate their own deficiencies, or the just deserts of others. They are commonly slaves to party leaders, or to their own tempers or fears. It is barely possible that a man of this stamp may be a tolerant man, through a naturally humane disposition; but with a petulant or unkind temper, he is sure to be a tyrant where he has the power, if his prejudices are assailed.

In no department of human action is this principle more strikingly displayed than in reference to the subject of religion. For years past, we have observed that it often happens, that persons and sects the loudest in vociferating their professions of liberality, are the most intolerant in practice; and in reflecting upon the facts of history, we find the same things exhibited; so that we conclude there is some general law in the human mind by which these things are governed. We now propose to select a few illustrative facts bearing upon the subject which has called up these thoughts, and then endeavor to account for this seemingly strange anomaly.

In a former number of this series, we have mentioned Constantine the Great as the first author of Sunday laws, A. D. 321. Constantine fought his way to the throne in conjunction with Lucinus. At that time, the Christians in the empire were just escaping from a cruel heathen persecution; and to appease the heathen, and make friends of the Christian party, these co-emperors within two years published two edicts in favor of religious liberty, in which occur the following very liberal provisions:—

"As we long since perceived that religious liberty should not be denied, but that it should be granted to the opinion and wishes of each one to perform divine duties according to his determination, we have given orders, that each one, and the Christians among the rest, have liberty to observe the religion of his choice, and his peculiar mode of worship." . . . . . "I Constantine Augustus, and I Lucinus Augustus, came under favorable auspices to Milan, and took under consideration all affairs that pertain to public benefit and welfare; these things, among the rest, appeared to us to be most advantageous and profitable to all. We have resolved, among the first things, to ordain those matters by which reverence and worship to the Deity might be exhibited; that is, how we may grant likewise to the Christians, and to all, the free choice to follow that mode of worship which they may wish; that whatsoever divinity and celestial power may exist, may be propitious to us and to all that live under our government. Therefore we have decreed the following ordinance as our will, with a salutary and most correct intention that no freedom at all shall be refused to Christians to follow or to keep their observances or worship, but to each one power be granted to devote his mind to that worship which he may think best adapted to himself—that the Deity may in all things exhibit to us his accustomed favor and kindness." *Eusebius*, book x. chap. v.

At this time Constantine had not professed himself a Christian. The edict itself plainly enough tells the object of his ordinance establishing religious liberty. It was that "whatsoever divinity may exist may be propitious to us"—"that the Deity may in all things exhibit to us his accustomed favor and kindness"—by which they had fought their way to the throne of the empire. In 315, Lucinus, hearkening, it is said, to pagan hierarchists, attempted to take the empire to himself. The necessary consequence of this movement was to make Constantine decide for the Christian party, and thus attach the Christian party to himself. From this time onward, wherever he extended his arms, the Christians enjoyed full protection from their heathen adversaries But being once firmly seated upon the throne of the empire, the patron of the church, he who in 312 granted "to all the free choice to follow that mode of worship which they may wish," immediately "set himself to extirpate heathenism by pulling down their temples, destroying their idols, and banishing or killing their more obstinate priests." After this he set himself to compel uniformity in the faith and observances of his Christian subjects; and being an intolerant persecutor of the Jews, made a law in 321, which said that it was a shame to a Christian to hold any religious observance in common with the nation who had crucified our common Saviour, proclaimed the Sabbath abrogated, and commanded all men henceforth to observe Sunday. Thus from an apparantly liberal patron, he became a bigoted and intolerant tyrant.

The next instance to which we shall advert, is the treatment of Sabbath-keepers in England during the dynasty of the Stuarts. This line of monarchs continued from 1603 to 1714. James the First published the "Book of Sports" to assist the recreations of his subjects on Sundays; and Charles the Second ordered it to be read in the churches at the close of divine worship. Judging from these circumstances alone, one would think that they must have been the most tolerant rulers respecting Sunday-keeping that ever lived. But what are the facts? Sabbath-keepers never were more cruelly persecuted and harrassed than under the reign of these monarchs. Some were amerced of all they possessed; some imprisoned until death; and others publicly executed and quartered, and their parts indecently exposed in the most public places of the city of London. Much as they despised the puritanical notion of a holy Sunday, no man could hold office under their crowns, who did not statedly take the sacrament according to the rites of the Church of England; and any citizen who absented himself from the established Church for a given period was subject to heavy fines. Verily there is a point on this rounnd earth where extremes do meet.

Every man professing liberality at this day, reprobates the bigotry and intolerance of the Stuarts. Yet, if we mistake not, something analogous to this exists among those who are called *liberal* men of the present day. We have been told within a few days, that the Sabbath never existed until given to Israel in the wilderness; consequently it passed away with Judaism at the introduction of the Gospel! Yet the persons who say this thing, would not even sign a petition to the Legislature to liberate Seventh-day Baptists from the restrictions of the Sunday laws; and would be very sorry if the statutes should be so amended as to allow them peaceably to pursue their lawful occupations on that day without restriction! Verily may it be said, "consistency is a jewel."

These instances are sufficient for our purpose. They show that the anomaly exists; and that so far as these instances are concerned, the Sunday laws are the offspring of intolerance. It is obvious that Constantine could have no conscientiousness upon the subject of Sunday observance; for he did not pretend to have divine law upon the subject; nay, he set himself against divine law from mere spite to the Jews. And to talk of conscientiousness in a Stuart, is like talking of pity in a crocodile. Many of our friends who observe Sunday can have no very tender consciences upon the subject of the DAY, for they tell us, that if *they* lived in a community where nearly all observed the seventh day, *they* should think it right for them to do so too. It is evident, therefore, that the DAY is not holy in their eyes. It is the *custom of society* that they respect. When, therefore, they say to us, "As you are the minority, and a very small minority, we think you should be willing to submit to your inconveniences in deference to the majority,"—what is it but intolerance that dictates such sage advice?

We are now to account for this seemingly strange anomaly, viz. that men of apparently liberal sentiments should indulge an intolerant spirit. Intolerance is an unwillingness to allow others to think and act for themselves. It has sometimes been the consequence of mistaken conscientiousness. This was the case with Saul of Tarsus, who verily thought he did God service by persecuting the Nazarenes. It is more commonly the consequence of a want of conscientionsness—a bigotry that supplies the place of principle. *This* excites our contempt; *that* our pity. We are not without hope that an erring mind, guided by principle, may discover the right and do it; but a mind that usually flexates to custom or carnal interest, we regard as lost to manly thought and holy independence. As men are sometimes tolerant or intolerent according to their respective tempers, so men are sometimes apparently liberal or illiberal in their sentiments according to their conscientiousness. A conscientious man is more likely to be liberal in his sentiments toward others, than one who has little or no conscientiousness upon the subject in question. When a man entertains liberal sentiments because he has little or no conscientiousness upon a given subject, he can attach but little importance to the thing itself; yet he may clearly see its relative importance to some other subject in which his interests or prepossessions are involved; and then it is that he feels little or no respect for the scruples of other people where he has none of his own. If this were not so, we should expect to find certain communities of Christians among the most tolerant in the world, who are now, and have long been, thoroughly intolerant. Claiming a right to alter, omit, make and unmake religious observances, it might be expected that they would respect the honest differences in human judgement about these things; but having no scruples about believing and practicing themselves what they have no valid authority for, they cannot see any reason why other people should not do the same; and hence, where convenience makes uniformity very desirable, they judge it right to compel people to *do* as they do, even if they do not *believe* as they do. This is the real principle on which the Seventh-day Baptists are compelled to pay an unwilling respect to Sunday. But a man whose own conscience is tender, and whose sense of religious obligation is deep-felt and sincere, will be far more disposed to respect the conscience of another, and to avoid inducements to make men insincere in their professions. His own faith being founded on genuine conviction, he will seek for the genuine conviction of others, and not their forced conformity. Doing all that he does with a single regard to His will who searches the heart and tries the reins of men, he will remember that all religious homage, to be acceptable in His sight, must come from the heart. He will, therefore, be averse to compelling men to do what they neither believe to be right, nor can respect, although they regard both God and man. A considerate, conscientious man, will remember, that the highest truth would be a lie in the lips of him who should profess it without believing it to be true; and that the holiest rite, when performed by him who does not reverence it, is but mockery to Him who trieth the heart. A man who really loves a religious ordinance for its own sake, or because it gives glory to Christ or Jehovah, will tremble at the thought of compelling another to observe it whom he knows despises it on the very account that it is forced upon him against his convictions. His is the homage of the heart, and it is such only that he values in others. How then can a good man seek to compel an unwilling and unbelieving homage to the observance of Sunday? On the same principle that a formal hierarchist compels all within his domain to conform to every other religious observance instituted by his church. He supposes there is a political convenience in uniformity, that is, in his esteem, every way superior to the rights of conscience. It is no hardship for him to conform; why should it be to other folks? He fancies himself a liberal-minded man, because he is not bound up in the same narrow creed as some other folks; and wonders at the superstition and obstinacy of those people who make so much ado about that which appears to him of so little consequence!

From facts, then, we are impelled to the conclusion, that a man may be apparently liberal from a native goodness of temper, and from a want of conscientiousness on any given subject. Such may become illiberal, according to a law of the human mind by which, when it is not under the supreme control of higher and conscientious motives, it turns upon its own selfishness. When this is called into action by affecting its apparent interests, or shocking its prejudices, a professing Christian can be as exclusive as a Mantchon, as bigoted as a Musselman, and as intolerant as the great Mogul. To legislate in favor of a cause supported by such principles, is like feeding a hyena for the public good. It may be harmless while in confinement, but it is certainly murderous when left to the natural impulses of its own instincts. The only effectual remedy for such a distempered mind, is to turn and yield a supreme regard to the law of God.

S. D.

MODEL OF A COUNTRY PASTOR.—Brother Massey is exerting a good influence in this region of country. He comes up very nearly to my model of a country pastor. He cultivates no land—teaches no school—engages in no merchandize—is economical in his habits—out of debt—rents a house and lot at a moderate price, and dedicates his whole time to the ministry. His definition of a preacher is *one that preaches*. He has made up his mind to remain poor, and to confide in the justice of the churches to furnish him with food and raiment. If God allows him to suffer, it will be an anomaly in his kingdom. This course of conduct will give the people more and better instruction—it will give them more attachment to him, and thus augment his influence over them for good. It will make him a man of more reading and of more interest in the general cause. Already he gives evidence of a maturity of theological views which is a pledge of uniformity in his future career.

OUR COUNTRY.

There lives nor form nor feature in my soul
Unborrowed from my country. *Coleridge.*

"Our Country." Millions gone down to the grave have loved the theme. Millions yet to live, will doubtless dwell upon it with delight or sorrow. Land of our birth—of childhood's happy hours and youth's bright visions.—Land of our hopes, and joys, and exalted privileges. "All bonds of natural love are found within thy rocky shores." Thy lakes and mountain hills,—thy quiet dales,—thy fruits and flowers—thy atmosphere and broad expanse of heaven—all are more valuable because associated with images of home. Another might be like thee, but it could never be the same. Ask not of him who passes his days in mute indifference on almost all subjects save the chances of trade, and political schemes, who walks abroad "with soul so dead," that he has never said to himself, "this is my own, my native land." but ask the lone wanderer, who has once been the grateful recipient of all his country's blessings, (now his no more,) whether there is not a charm in these two words "our country" that thrills his inner being.

Love of country is a natural endowment, or instinct enlarged or diminished according to its culture. The voluntary and involuntary exile, the Missionary of the Cross, the soldier on the battle field, have often tested the strength of this endowment. If cherished benevolently, it becomes a virtue of high order, enlarges the mind and tends to consecrate its powers to holy ends. The father should teach it to his sons, the mother to her daughters—they should inculcate on the broad principles of the word of God, a patriotism that will embrace not only our country but the world.

But the true patriot, while he loves to speak the praises of his country, and dwell with grateful interest, on whatever is commendable within her borders, will be as keenly sensitive to her manifest defects, as a faithful and tried friend to the faults of one beloved. There have been true patriots of other days, who have freely shed their blood in her defence and there have been, and are still, *moral patriots*, whose desire to obliterate her moral stains, wipe off the stigma of her national sins, and rescue her sons and daughters from ignominy and woe unutterable, has led them to expose her errors, reprobate her crimes and sound an alarm note of danger, that if heard and heeded, might prove to some as a life boat to the sinking mariner. With these, and such as these, we profess a fellow-feeling, and though we may only follow at a respectful distance, yet a sense of duty to our trust, and love to our country, impels us to exhibit it in this connexion, a page or two that is unlovely in a history that is being telegraphed to future ages.

Behold the teeming thousands in this vast republic, extending from Maine to Oregon, and from Canada to Mexico, a population becoming mighty in numbers and power, and swaying an influence felt around the globe from sun to sun. How few, compared with the many are seeking for durable riches and righteousness. And who shall take the guage of the moral evils that agitate, perplex, dishonor and bring out moral plague spots of fearful hue, upon this body politic? If there is not festering corruption in the very heart of society, why does the WAR SPIRIT utter its voice and raise its hideous visage in the face of the civilization, humanity and boasted progress of the nineteenth century? Why should sordid cupidity, the love of conquest and power make the preservation of peace and even of human life matters of such inferior moment?

If the heart of society to a fearful extent is not wrong, why the continued and reckless trampling upon human rights? When "by light and by love" in season and out of season, for half a score of years, God has caused the *truth*, with regard to the existence and deep iniquity of the system of *American Slavery*, to burn on the public conscience, *why* has not our guilty nation been constrained to cease its legalized oppressions? Why has it not obeyed the voice, and regarded the warnings, of the Infinite Ruler—"Remember them that are in bonds as bound with them." "*Rob not the poor because he is poor*, neither oppress the afflicted in the gate, for the Lord will plead their cause, and spoil the soul of those that spoiled them."—"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed." "To turn aside the needy from judgment, and to take away the right from the poor of my people."

Will any that love the cause of Moral Purity, in view of the well known fact that the person of the poor slave woman is *wholly in the power of the master*, that her children, often wearing *his* lineaments, and evincing by the blood coursing through their young veins, the unnatural and heaven-condemned alliance; *dare* any say that God's command is not violated? that the poor is not robbed because she is poor; robbed in a double sense—robbed to that degree that the term 'robbery' does not begin to express the wrong? If justice and mercy alike demand that the severe penalties of law should fall upon the head of the destroyer of innocence at the North, what penalty, by right, should that same justice mete out to the *libertine slaveholder* at the South? What language can describe his guilt? Well has Montgomery said of him,

"This is the veriest wretch on Nature's face,
Owned by no country, spurned by every race;
The tether'd tyrant of one narrow span,
The bloated vampyre of a living man.
His frame,—a fungous form, of dunghill birth,
That taints the air, and rots above the earth;
His soul;—has *he* a soul, whose sensual breast
Of selfish passions is a serpent's nest?
Who follows headlong, ignorant, and blind,
The vague brute instinct of an idiot mind;
Whose heart 'mid scenes of suffering senseless grown,
E'en from his mother's lap was chilled to stone;
Whose torpid pulse no social feelings move;
A stranger to the tenderness of love;
His *motley harem* charms his gloating eye,
Where ebon, brown, and olive beauties vie;
His children, sprung alike from sloth and vice,
Are born his slaves, *and loved at market price;*
Has *he* a soul? With his departing breath,
A form shall hail him at the gates of death,
The spectre Conscience, shrieking through the gloom,
'Man, we shall meet again beyond the tomb.'"

And here we have one phase of the moral influences countenanced by law, and suffered to surround and overshadow more than one and a half million of our fellow-beings, guilty only of 'a skin not colored like our own!' Well may each and all adopt the expression, "I tremble for my country, when I remember that God is just." Is there not reason to fear that the record found in the word of God respecting an ancient nation, will ere long become a matter of history concerning our own? See Ezek 22: 29, 30. "The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none. Therefore have I poured out my indignation upon them; I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord God."

Faithful Christian—how much owest thou thy country? If it is to be saved from the righteous strokes of retributive justice, through what channel must salvation come? Is it true that the prayers of a righteous man avail much? Can thy prayers avail, and shall they not ascend with renewed importunity? Art thou seeking "a better country, even an heavenly," expecting soon to depart in peace—and is not this the strongest reason why desire intense should be awakened for the well being of thy country, destined as it is to add to human weal or woe throughout earth's history? Why, except in a few green spots, is the Spirit withheld from the churches? Why this dearth of revivals? Are all the tithes "brought into the storehouse?" Is there not a work for the Christian every where to do?—a work of faith—of deep humility—in some instances, of reparation for known wrongs—done, perhaps, when not intended—a work of returning to, and seeking the Lord with the whole heart—of removing every stumbling-block—taking up every cross—searching the Scriptures daily, and yielding implicit and cheerful obedience to their every precept; being so subdued by the attractions of the Cross, that the soul will sink into its own comparative nothingness, and so apprehend the power and love of Christ, that its arms of faith shall embrace our whole country with all her moral wants, and plead with the importunity of a KNOX, for her speedy conversion to God. May this be the rich experience of the writer and of every reader. [Adv. of Moral Reform.

"Let me record
His praise,—the man of great benevolence.
Of all mankind his soul
Was most in harmony with Heaven: as one
Sole family of brothers, sisters, friends:
One in their origin, one in their rights
To all the common gifts of Providence,
And in their hopes, their joys and sorrows o'er
He viewed the universal human race,
The law of love, was in his heart alive:
What he possessed, he counted not his own.
But like a faithful steward, in a house
Of public alms, what freely he received
He freely gave. POLLOCK.

ACCOUNT OF ROSA GOVONA.

A little before the middle of last century, there resided at Mondovi, a city in Italy, a young girl called Rosa Govona. Left an orphan at an early age, she had no other apparent means of earning a livelihood than the use of her needle, in which she showed great skill, combined with the most remarkable industry. Being of a reflecting mind, she took no delight in those pleasures and frivolous amusements which too often engage the female heart. Confiding in the resources of an active and benevolent nature, she wished for no companions save those of misfortune, and for no recompense save the blessing of Heaven.

Whilst Rosa was thus living and laboring by herself, she happened to meet with a young girl who had lost both her parents, and who had no means of supporting herself in an honest way. No sooner did the good Rosa become acquainted with the sad story of the distressed girl, than she generously stretched forth her hand to help her. "Come and live with me," said she; "you shall share my bed, and drink out of my cup, and above all you shall live honestly by the work of your hands." When she had thus made a commencement, others joined her, and she soon congregated around her a society of young girls, all equally poor, and, by the most assiduous application procured the necessaries of life for them all.

But the little house in which the young girls dwelt, soon attracted the attention of all the dissolute young men of the place, who were often seeking after adventures of some kind or other. They began by following them whenever they left the house; but the young women silently repulsed all their impertinences, and even forced them, after some time, to blush at their conduct. The house incurred also the displeasure of those old people, who, considering all innovations (whether of a beneficial character or not) dangerous, wish forever to abide by the old forms and regulations which governed the actions of their ancestors. They could not divest themselves of a mean suspicion that all was not right, and many of the citizens observed Rosa with much curiosity, and began to whisper things to her prejudice. Thus the retreat of industry and virtue became the object of the most malignant calumnies, and the good Rosa saw herself the subject of impertinent inquiries, of rumors the most vexatious, of suspicions the most unjust. But the wise and courageous girl, fully assured in the purity of her actions and intentions, opposed perseverance to indiscretion, and sense to calumny. The truth could not remain long doubtful—Rosa soon gained the applause of the virtuous, and the commune granted her a larger house, in the plain of Carasone, as the number of her companions increased daily. This augmented the jealousy of her enemies, who had been hitherto unsuccessful in their endeavors to injure her character; but these new obstacles served only to redouble the ardour of Rosa, and to raise her courage. There were now about seventy young women in the house, all of whom worked in common with herself to procure an honest livelihood. As the house they inhabited was scarcely large enough to accommodate the number of work women, she solicited the commune to grant her a still larger habitation. The municipal body, to show their sense of her exertions in the cause of virtue, voluntarily made her a gift of a very large and commodious dwelling in the valley of Brao; here she established a work-shop for the manufactory of woollen articles.

The excellent Rosa, who was now about 39 years of age, had at this period, by her indomitable perseverance, triumphed over all obstacles: and by her exertions in extending the association, and her wisdom in superintending the affairs of the community, created an asylum for poor and indigent females. The more she considered the utility of her institution, the greater became her desire to extend the benefits which such an asylum presented. "How many poor and destitute beings," thought she, "must there be in a large and populous city, who are deprived of all means of procuring an honest livelihood." Filled with this idea, and relying entirely on the sanctity of her mission, she proceeded to Turin in the year 1755. Arrived in the capital of Sardinia, she asked the use of a building suitable for carrying out her intentions, and obtained from the priests of the Oratory of St. Philip several capacious rooms. Some chairs, tables, and different articles of furniture, were also provided for her use. She received the little they gave her with the greatest delight; and thus established, with some of her companions, in the capital city of the kingdom, she resolutely set about prosecuting the object of her mission.

The novelty of the idea soon engaged the attention of the citizens; they saw, and, what is more astonishing still, they applauded her design; and her shop, or rather factory became the talk of the whole city. At this period, Charles Emanuel the Third, having established on a firm footing the independence of his people, gave himself up entirely to the paternal administration of the country. As protector of labor, he accorded to the pious Rosa some houses which had formerly belonged to a religious establishment. Rosa installed herself here, increased the number of her companions, and greatly extended the branches of labor to which they applied themselves. Two years after this, by order of the same prince, the manufactures carried on by Rosa were properly organized, and registered by the magistrates of commerce; and regulations were drawn up for the government of the institution, which now received the name of Rosines (from that of the foundress), and above the principal entrance was inscribed the following words, addressed by Rosa to her first companions—"You shall live honestly by the work of your hands."

The prosperous condition of her institution filled the heart of the pious foundress with joy, but she could not divest herself of a desire to extend its blessing still farther She had left an establishment at Mondovi, and she wished now to form similar ones at other populous places. With this end in view, she visited several provinces of the kingdom, called around her all the young women who were desirous of finding a decent means of subsistence, and founded asylums at Novare, Fossano. Savigliano, Saluces, Chieri, and St. Damiano d'Asti, all of them towns of considerable note and population. These were provided with the necessary materials for work, and every other want was generously supplied by the excellent Rosa.

She lived twenty-two years after quitting her native city, during all which period she was engaged in work, laboring unceasingly for the establishment of her eight institutions, and providing asylums for the sustenance both of the bodies and souls of the unfortunate of her sex. On the 28th of February, 1776, this excellent woman expired, in the midst of her sorrowing pupils, being quite worn out, not with age, but with fatigues. Her memory was held in the greatest veneration, as well by those, many of whom she had rescued from misery and idleness, if not from the depths of sin and shame, and rendered good and useful members of society, as by all classes of Sardinian subjects who had experienced the benefits arising from her exertions, and who knew how to applaud, and take example from the virtue of a single maiden, who from the lowest condition of poverty, had raised, by her wisdom and virtue, a monument in the hearts of all well-disposed and charitable persons. [Chambers' Edinburg Journal.

The Sabbath Recorder.

New York, February 19, 1846.

LAW AND GOSPEL.

NUMBER TWELVE.

Our inquiries concerning *Law* and *Gospel* have brought out these results;—that the *Law* is the rule of man's duty;—*Gospel* is the good news of salvation through a mediator. Law is the *standard of holiness;*—Gospel, the *power* which conforms us to the standard. Law decides our *duty;*—Gospel, our *destiny*. Law regards us simply as the *creatures* of God;—the Gospel regards us as *sinful* creatures. When man was *innocent*, his strength to keep the law was in himself. Now that he has *sinned*, his strength to keep it is in the gospel. In *innocency* man first keeps the law, and then is justified on account of it. In his *fallen state*, the order is exactly reversed;—he is first justified through the redemption that is in Christ Jesus, and then keeps the law. In the one case he keeps it in order to have life;—in the other, he is made alive in order to keep it. In the one case no one has borne the curse for him, and he is liable to it himself for the least failure; in the other, Christ has been made a curse for him, and though he come short of the law's demands, the blood of Jesus Christ cleanses him from all sin.

We have also considered the Law as administered by Moses, and as administered by Christ. The one enforces it by *civil pains and penalties;*—the other, by *his own love* in dying for us. The one administration is a lively picture of God's moral government exercised in that strict *justice*, which punishes the transgressor;—the other represents that government exercised in that spirit of *love* which pardons the sinner.

The whole of our investigation has shown, that the Law could not, in the nature of things, be abrogated by the Gospel. It must of necessity continue binding, as long as the relation in which it originates continues. It can no more cease to bind us, than we can cease to be the creatures of God. We see not how it is possible for a man of sense to deny this. He can hardly look at the New Testament without seeing, that a law *of some kind or other* is recognized as the Christian's rule of duty. He may doubt what law this is. He may not be able to tell whether it is the Decalogue, or some other code. He may cavil, and dispute, and evade; but a law of some kind is plainly recognized, which faith does not make void. Rom. 3: 31.

It has been our aim to defend the claims of the Decalogue, by analyzing its precepts, and showing that they are all founded on that relation to which the Moral Law necessarily belongs.

We took this method, that we might place the Decalogue upon incontrovertible ground, not choosing to insist upon the remarkable *prominence* given to this code in the system of religion revealed to the Israelites, because we were aware that to any argument built upon this fact a plausible answer might be framed. Nevertheless we conceive that this fact of prominency ought not to be wholly overlooked. Taken in connection with what has been already advanced, it adds strength to the argument.

The prominency of the Decalogue consists in the following particulars:—

1. Its precepts were spoken by God himself with audible voice from amidst the flames of Sinai; while all other precepts were given to the Israelites through Moses.

2. They were graven by God's own finger upon tablets of stone; while all the others were written by Moses upon parchment.

3. They were deposited in the ark of the covenant, so that they were covered over with the mercy seat; which was not the case with the rest of the law.

4. They were the basis of that covenant which God entered into with the Israelites, and, as such, were called the tables of the covenant; while the Levitical service was imposed after the covenant was made. Heb. 9: 4.

This prominence was certainly not without its meaning. *Why* were the ten commandments written upon stone, while the rest of the law was engrossed upon parchment? Shall we say that stone intimated the imperishable nature, and perpetuity of those commandments? No, says the objector, it intimated the hardness of the Jews' hearts. Very well. Then it was *hardness of heart* that constituted the only objection to keeping them. When that hardness is subdued by the regenerating power of the Spirit, men no longer refuse obedience to them. When their hearts are no longer stony, but made flesh, Ezek. 36: 26, then these commandments are written in them. Heb. 8: 10. Jer. 31: 33. 2 Cor. 3: 3. The objection itself therefore proves their perpetuity.

And why were these commandments deposited in the ark, and covered by the mercy seat? Was it not to intimate, that sins committed against them could be covered only by Jesus the true mercy seat? On the great day of atonement, which typified the atonement accomplished by Jesus Christ for the sins of the world, the high priest entered into the most holy place, and sprinkled blood upon the mercy seat, and upon the floor before the mercy seat, seven times. Yet notwithstanding this transaction, if any one had violated the precepts of the Decalogue, he must die without mercy when convicted by two or three witnesses; which evidently showed that the blood offered on occasion of that festival did not cleanse the people from sins against that code, but only represented the blood that could. Hence, unless the type is without meaning, the death of Christ had respect eminently to sins against the Decalogue; and if so, the Decalogue is eminently the Moral Law. *

CAPITAL PUNISHMENT AND THE SABBATH.—It is not uncommon for good men, in advocating favorite theories, to take positions which are directly at war with their own practices. If we mistake not, this is emphatically true of the advocates of capital punishment. In the discussion of their favorite subject, they generally profess great respect for the law of God, and do not hesitate to collect together all the texts in the Old Testament which favor their opinion, and present them as not only applicable to the present time, but as quite sufficient to settle every question about the propriety of capital punishment. Indeed, they not unfrequently go so far as to express doubts whether such persons as take a different view can be in any respect better than infidels. This may be very well so far; the law of God *is* applicable to the present time, and ought to be obeyed. But alas for the consistency of these men; for just so soon as you take them on their chosen ground, and apply their own principles to the subject of the Sabbath, they halt, and stammer, express doubts, and in the end back out entirely from the positions which they have taken. Now we do not blame them for holding that capital punishment ought to be inflicted upon the murderer at the present day, because it was written of old that "he who sheddeth man's blood, by man shall his blood be shed." But we do blame them for not carrying out this principle of settling disputed questions by the Scriptures to its legitimate results. We blame them for holding, that although the *seventh* day of the week is the Sabbath according to the Scriptures, yet the first day of the week is *just as good* as the seventh. They ought to know, that the positions which they take against the Sabbath, strike at the foundation of all arguments based upon the Word of God. They are exceedingly dangerous therefore.

WHY IS SUNDAY SO GENERALLY OBSERVED IF IT BE NOT RIGHT?

The above question is often urged as an objection to the claims of the seventh day, by those who look *abroad* for evidence to sustain an institution for which so little support can be derived from the Scriptures. That we may arrive at an answer, we will briefly consider what testimony the history of the world furnishes concerning the origin and progress of the institution now so emphatically entitled the "LORD'S DAY," or the "CHRISTIAN SABBATH."

It is well known, that the most common objects of worship among the pagans, from the earliest antiquity, were the *seven planets*, the SUN, the *moon*, and the host of heaven, and that each of these was supposed to exercise some divine influence over their respective days. The sun was regarded as the chief, and being adored especially on the first day of the week, this day was called after his name, and became the chief of days. The next day was named after the *moon*, and so of the other days. Nearly every nation under heaven agreed in this feature of pagan worship. Even the Jews, unto whom were committed the oracles of God, were seduced from their covenant, and became worshipers of the sun and moon. 2 Kings 22: 5.

The Greeks derived their notions from the Eastern nations, and the Romans from the Greeks. With them Sunday became a more distinguished festival, as the sun was a more conspicuous deity in their estimation. Thus, it is supposed, the great kingdoms which have successively ruled the destiny of the pagan world have in their turn maintained this festival of sun worship. Nor was it until the time of the Emperor Constantine, that any abatement of pagan regard was generally manifested. His conversion to Christianity, was no doubt the occasion of its *legal* transfer to the character of a *Christian* institution.

In the first centuries of the Christian era, the seventh day was very extensively observed even among the Romans. But the bitter animosity which pagans felt toward the Jews, from various causes, was in nowise diminished by the extension of Christianity in the Roman Empire. For as the Jews were the inflexible conservators of the Sabbath through the dark periods of the world's history, and as their zeal in favor of their own religion was only equalled by their opposition to Rome and to the Christian scheme, so enmity rose to the highest pitch against them among the Roman converts—insomuch that it was considered disgraceful to hold any thing in common with them.

Under such circumstances, it could not be surprising, that the "*venerable dies solis*," (Sunday,) should retain sufficient regard in the Roman Empire, to render it at least a formidable competitor for supremacy in the *Church* of Rome. Christianity becoming greatly corrupted soon after the death of the apostles, and its professors yielding to the weight of opposition against supposed Jewish customs, they conformed in many things to the superstitions of paganism, and says Morer, "thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the gentiles, and bring a greater prejudice than might be otherwise taken against the Gospel."

Roger Bacon, when considering the nature of the various influences upon the human system ascribed to the seven planets, remarks, that Christians *erred much* in not resting on Saturday after the manner of the Jews—*dullness* being attributed to Saturn, on which account he considered that it might have been made to appear conclusive among them, that this day was least of all fit for business. Others questioned the propriety of adopting pagan customs, which were inconsistent with the character of the Christian religion; and St. Augustine, feeling the weight of the objection, admits that they kept the FESTIVAL of the SUN, yet denies that they were *idolators;* for, says he, they worship *that* Sun which the Scriptures call the Sun of Righteousness!!

Should we trace the history of Sunday-keeping in the church, as a means of deducing its origin, what other evidence could be desired to satisfy the most sceptical, than the exact agreement of the character of the Christian festival of Sunday, with that of the pagan festival of the same name? And when we consider that both converge to the same point, were fostered by the Roman Power, and were merged under the cover of imperial edicts, and *that* too amid the darkness of pagan and papal ignorance and superstition, how can our credulity be so wrought upon, as to entertain a doubt of their common origin?

Not so the Sabbath. Standing as a monument of the great work of creation—a memorial of that event which filled all space with the glorious displays of God's power—and pointing also to the end of time, when the new heaven and the new earth shall supersede the present, and unfold the incomparable luster of a heavenly paradise, the Sabbath admits of no change, can have no divine competitor to vie with its blessedness, or with it to divide the obligation of men to remember it and keep it holy.

The reason, then, why the first day came to be so much more generally observed than the seventh day, appears to be conclusively shown, from the fact, that comparatively all the world was given to the idolatry of sun-worship, and they did but continue the same pagan festival, merely changing the direction of its rites to suit the new object of their attention. The transition cost no such sacrifice of worldly interest—no such conflict with surrounding customs—as the introduction of the Sabbath would have required. Philosophy may discover the laws of nature by analogy—it may trace human institutions by their resemblance to those of like origin; but there is no analogy between the Sabbath of God's appointment, and any other object, save the holy REST of the righteous in heaven. Unlike the bow of promise in the clouds, its circle spans all TIME—its abutments include the whole scene of man's fall and redemption. Standing on the basis of a perfect paradise at first created, and of another still more glorious yet to be displayed, the streams of human corruption reach not its exalted and unrivalled character. May we not then ask, in our turn, Why is the Sabbath forgotten by so many?—and, Why is the blessing promised to those who keep it sought by so few?

"Bless'd day of God! and THEREFORE bless'd,
The type of everlasting rest;
Bless'd day! thou to the world art given,
To guide our wandering feet to heaven."

LUTHER.

A PREDICTION FULFILLED.—It is less than two years since the friends of a stricter observance of Sunday, were making a great stir in the State of New-York, by holding Conventions, and petitioning the Legislature to close the locks on the canals. There were many persons then who doubted the wisdom of such measures, and predicted that they would either end in nothing, or lead to greater carelessness on the subject. This prediction is already fulfilled to the letter, the agitators themselves being witnesses. In a late number of one of the papers which was most noisy in advocating legal enactments in favor of Sunday, we find an article headed, "Sabbath Desecration on the Canal," which commences thus:—"Is this subject given up by the friends of religion and good order? We neither see nor hear of any movement in petitioning the Legislature to have the officers of the State relieved from their services on the Sabbath, and to have the locks closed." It would be well for the editor to look about him, and perchance he may "see or hear" the cause of the present stagnation.

BISHOPRICK OF JERUSALEM.—We have already announced the death of Dr. Alexander, the Protestant Bishop of Jerusalem. His bishoprick was established under the joint auspices of the sovereigns of England and Prussia, and his consecration took place in the latter end of the year 1841. The next appointment to this vacant office is in the hands of the King of Prussia. But it is said that there are not wanting persons who oppose the appointment of a new Bishop, and advocate the entire abandonment of the scheme. They do so on the ground of principle and expediency as well as utility. In regard to the utility of the measure, they say that after four years of effort, the entire congregation brought together is but sixty persons, who could be abundantly provided for by a simple Presbyter, with the aid of a triennial visitation of a Bishop. From this it is evident that the scheme for continuing a bishop at Jerusalem will be warmly opposed, if not defeated.

THOMAS CLARKSON.—The name of this venerable philanthropist is identified with nearly every effort which has been made in Great Britain to abolish slavery and the slave-trade. A letter written by him under date of Dec. 9, 1845, shows that although he is now suffering from the infirmities of age, yet his heart is as much devoted to the cause of human freedom as ever. Besides his other labors in that cause, he has written no less than 120 books and pamphlets designed to help it forward. The following is an extract from his letter, which appears in the Boston Liberator:

"I am yet mostly confined to my bedroom. I am seriously ill. The severe fall I had some time ago has shattered me much, and, with other disorders, at the great age of *eighty-six*, leaves me no hope of ultimate recovery. But I thank God that the good cause is in such good hands; that though I die, it will go on to triumph. It will be under God's providential care. I am assured that the finger of God has long been working for us; and that the days of Slavery are numbered."

THE EMPEROR OF CHINA AND CHRISTIANITY.—The Pekin Gazette says that the Emperor of China has at length consented to tolerate the Christian Religion. It seems that Ke-Ying, whose opinion of Christianity we published last week, memorialized the Emperor in favor of the Christian religion; and the sovereign, after a careful examination of its tenets, declared that it was not only a harmless but a commendable faith, and forthwith ordered the interdict laid upon it to be removed.

AMERICAN AND FOREIGN BIBLE SOCIETY.—We mentioned some weeks ago, that Dr. Babcock had resigned his responsible post as Secretary of this Society, and had accepted a call to the pastoral care of a church. The vacancy occasioned by his resignation has been filled by the appointment of Mr. William H. Wyckoff, late editor of the Baptist Advocate, who, it is understood, will prepare the Annual Report of the Society to be read at the next annual meeting.

A NEW TEST.—A proposal has been made to start an anti-gambling steamboat on the Ohio river, to be conducted on principles of strict morality. It is thought that such a boat will be preferred by religious men from conscientious motives. Of course there will be no difficulty in finding capitalists to engage in the enterprise if they can be insured that it will *pay*.

BAPTIST MISSIONS.—The Missionary Magazine for February acknowledges the receipt of $13,149,76 in donations, and $2250 in legacies, during the month of December, 1845, making a total of $15,399,77. Upwards of $7000 of this sum was for discharging the debt of the Board.

REVIVAL.—The Baptist church in Stonington, Ct., is enjoying a season of refreshing. Eleven persons have recently been added by baptism, and other additions are expected.

RELIGION IN TURKEY.—A letter from Mr. Van Lennep mentions several interesting facts which illustrate the general progress of evangelical sentiments in Turkey. He made a visit to Tocat last year, and found much to encourage himself and his brethren, in the state of things at that place. The interest constantly increased down to the time of his departure. A strong desire was expressed that a missionary might be sent to reside at Tocat. The interest awakened in this place is the more gratifying from the fact that a devoted English missionary here closed his earthly career. "When I was standing by Henry Martin's grave," says Mr. Lennep, "I could not help thinking, 'Holy man of God! the prayers uttered, doubtless with thy last dying breath, have been heard; and in this dark land, behold, fair buds are opening!'"

A BENEVOLENT ENTERPRISE.—We learn from the Greenfield Gazette, that several young men in Sunderland, a few years since, formed themselves into a benevolent society. Their plan was, to hire and cultivate several acres of land, the avails of which should be given to some benevolent object. The enterprise has succeeded beyond their most sanguine anticipations. The Society has contributed since its formation, (1838,) as the avails of its labor, $500, which has been given to the Foreign, Home Mission, Bible and Tract Societies. The crops raised the first year amounted to $100, and those of the last year $90. This is a highly commendable enterprise, and furnishes a useful lesson to all, showing how much can be done by a little determined effort.

A RUNAWAY SLAVE.—The Cleveland (O.) Plaindealer, gives an account of a lecture delivered in that city by a colored gentleman named Mason, who claims to be an illegitimate son of ex-Governor Mason, of Virginia. His theme was the horrors of slavery, and having been a slave himself for twenty-six years, he related many touching incidents connected with his own history, and of his fellow slaves. He says that he was born on the plantation of Gov. Mason, that he was kept as a house servant until a son of the Governor becoming of age, he was given to the latter as a body servant, together with $25,000, and two race horses. He accompanied young Mason to New-Orleans, taking the principal race courses in his route, and from thence to St. Louis, where it appears the "ardent young Virginian" becoming short of funds, suffered his faithful body servant to be sold at Sheriff sale, to pay his hotel expenses. He was then worked as a field slave for three years, and so inhumanly treated that he ran away, and after great suffering and perseverance, reached Canada. Of course, he is an uneducated man, but reads well and can write. He exhibits considerable "*father* wit," and his discourses are calculated to excite much sympathy for his brethren in bondage.

ADMISSION OF COLORED CHILDREN IN COMMON SCHOOLS.—The town of Nantucket witnessed, as we learn from the Nantucket Enquirer, an animated and earnestly contested election, on Monday, in the choice of its School Committee. The main question was, shall the colored children be admitted into the public schools on precisely the same terms as the whites? and, probably, every vote was deposited with direct reference to this question. The polls were kept open for six hours, and the number of votes cast, to the surprise of all parties, was 916—a greater number than was ever before called out upon any local question, and only exceeded by a vote of 1840, which was 1,003. The result was, that twelve out of the thirteen candidates, favorable to the admission of colored children into the Grammar Schools, were elected, by an average majority of nine or ten. A few erasures, three or four, defeated the election of the other, who was chosen at a subsequent election on Tuesday.

DREADFUL STORM WITH LOSS OF LIFE AND PROPERTY.—Our seaboard was visited by a severe northeast storm on Sunday last, which was attended with most disastrous consequences to property and life. Eight vessels are ashore on Squam Beach, N. J., many of the passengers and crews of which must have perished within sight of land. Probably not less than sixty lives were lost. The following particulars are already ascertained, and it is feared that much more remains to be learned.

The ship John Minturn, Capt. Stark, New-York and New-Orleans packet, went ashore on Sunday morning about 8 o'clock. Five of the sailors and one passenger reached the shore much exhausted. The Captain and his wife, their child and servant, and thirty-seven persons, passengers or sailors, perished in attempting to save themselves. Her cargo of cotton, sugar, and molasses, all lost.

Ship Orleans, a New-York and New-Orleans packet, was driven ashore on Saturday night soon after the storm commenced. The missing men are not ascertained. Her cargo is a total loss.

The Schooner Alabama from Philadelphia for New-York, went ashore on Saturday night during the height of the storm, and every soul on board, seven in number, perished. The vessel is lost but the cargo mostly saved.

The schooner Register, from Newbern, with corn, is ashore on Long Branch—one passenger drowned.

The schooner Pioneer, from Providence, bound to New Haven is ashore at the same place.

The pilot boat Mary Eleanor is high and dry.

The bark New Jersey, Lewis, loaded with cotton, is ashore at Squam.

The Swedish bark Lotty, from this city to Antwerp, is ashore at Squam, captain and mate perished.

Between 12 and 1 o'clock, Sunday morning, the schr. Oran, sloop Ontario, and sloop George Washington, broke adrift from the foot of Jay-st. when two citizens belonging to one of the vessels, it is supposed, were drowned—Captain James W. Johnson and his son W. G., the latter in attempting to save his father.

At Staten Island, several small craft went ashore, and wharves and bulkheads were much injured. None of the churches were opened for devine service.

DOINGS IN CONGRESS.

In the SENATE, the principal subject under discussion was the Oregon Resolutions, which were some time ago made the special order of the day for Tuesday, and were kept before that body through the week.

The HOUSE OF REPRESENTATIVES had under consideration the Fortification Bill, the Pension Bill, and many bills of a private and unimportant character.

We gave notice last week of the passage of the Oregon Resolutions in the House. They are as follows:—

Resolved, by the Senate and House of Representatives of the United States of America, in Congress assembled, That the President of the United States cause notice to be given to the Government of Great Britain, that the convention between the United States of America and Great Britain, concerning the territory on the North-West coast of America, West of the Stony Mountains, of the 6th of August, 1827, signed in London, shall be annulled and abrogated twelve months after giving said notice.

2. *And be it further resolved*, That nothing herein contained is intended to interfere with the right and discretion of the proper authorities of the two contracting parties to renew or pursue negotiations for an amicable settlement of the controversy respecting the Oregon territory.

FOOLISH LEGISLATION!

The following is one section of a bill which has passed the Kentucky Legislature. It will be seen that it extends the jurisdiction of Kentucky over all the free states, and how much further deponent saith not. If a man in Ohio or New York shall assist a slave, he is declared guilty of a violation of the law of Kentucky, and condemned to one of her penitentiaries for a term of years. How can the law of Kentucky condemn a man for what he does in another State? We ask how? Suppose we reverse it. New York passes a law making it a crime for any man to hold a slave within her jurisdiction; and then on the strength of this, passes another law that if any person "without the limits of" New York "and within the limits of any state where slavery is allowed by law," shall *hold a* slave, he shall be imprisoned in a New York prison. This is just what Kentucky has done in principle. If Kentucky legislation can make it unlawful to assist a slave in New York, New York legislation can make it unlawful to hold a slave in Kentucky. Are slaveholders getting mad. But read what the law says. [Tr. Wes.]

SEC. 4. *Be it further enacted*, That if any person shall hereafter BE FOUND, WITHOUT THE LIMITS OF THIS COMMONWEALTH, AND WITHIN THE LIMITS OF ANY STATE WHERE SLAVERY IS NOT ALLOWED BY LAW, AIDING, ABETTING, HARBORING, CONCEALING, OR ASSISTING ANY SLAVE OR SLAVES, BELONGING TO ANY CITIZEN OF THIS COMMONWEALTH, TO MAKE HIS, HER, OR THEIR ESCAPE, FROM THEIR LAWFUL OWNER OR OWNERS, SUCH PERSON OR PERSONS, SO OFFENDING, SHALL BE DEEMED GUILTY OF ENTICING AWAY SUCH SLAVE OR SLAVES FROM THE COUNTY IN WHICH SUCH SLAVE OR SLAVES, OR EITHER OF THEM, MAY HAVE RESIDED, UNLESS THE CONTRARY BE PROVEN BY AT LEAST TWO CREDITABLE WITNESSES, AND SUCH PERSON OR PERSONS SHALL, ON CONVICTION OF ANY SUCH OFFENCE, BE CONFINED IN THE JAIL AND PENITENTIARY HOUSE OF THIS COMMONWEALTH, FOR A PERIOD NOT LESS THAN ONE YEAR NOR MORE THAN FIVE YEARS.

General Intelligence.

SLAVE LAWS OF KENTUCKY.—The Louisville Journal says—"The bill punishing seditious publications, calculated to excite slaves to rebellion, &c., has passed the Kentucky Senate. The first section repeals a former act relating to the same subject, and makes an attempt to persuade any slave from his owner punishable by confinement in the Penitentiary from one to five years. The second section provides that if any person shall excite slaves to insurrection or rebellion, he shall be punished by imprisonment in the penitentiary for not less than five nor more than twenty years. The third section makes an attempt to excite insurrection by oral discourse, or by disseminating printed or written documents among the slaves, punishable by a fine of from $500, to $1000, and confinement in jail until fine and costs are paid. The fourth section makes aiding, harboring, concealing, or assisting slaves to escape, punishable by imprisonment in the penitentiary from one to five years. The fifth section subjects a free negro or mulatto, guilty of any of the above mentioned offences, to confinement in the penitentiary of from five to twenty years. The sixth section makes it the duty of the circuit judges to see the law fully executed."

BUSINESS OF OYSTER-GROWING.—Grain-growing, wool-growing, and even slave-growing are familiar phrases, in our English vocabulary. We may now add that of oyster-growing to the list, as among the fruits of Yankee ingenuity and enterprise. A company has been formed in New-Haven, Ct., with a capital of $40,000, for transplanting oysters from Gaspee to St. Lawrence, near Quebec, a distance of 700 miles. The tide here rises 19 feet, sufficient to afford the oysters salt water for their nourishment. They transplanted 200,000 bushels last season, and expect to transplant a million the next. They expect the yearly crop to be equal to the original deposite. Next fall they will begin to open and despatch them West. When the present projected chain of internal improvements is completed, Chicago is to be supplied with the luxury at $1,00 a gallon.

SHOCKING.—On Tuesday morning the 27th ult. about 1 o'clock, the dwelling of the Hon. Marshall Strong, at Rachine, W. T., was consumed by fire, and Mrs. Strong, together with her son, about 4 years, and daughter about 2 years of age, perished in the flames. At the time of the occurrence the wind was blowing a gale. There was *no man in* the house at the time, and only a servant girl in addition to those who perished. Mr. Strong himself being a member of the Senate of Wisconsin, was absent at Madison.

On discovering the fire, Mrs. Strong and the servant, each having a child sleeping with them (in the second story of the house) escaped to the street; but Mrs. Strong, impelled by a mother's holy love, was heard by the servant to exclaim, "My children! oh! my children!" and immediately returned to the house for their rescue, but being overcome, most probably, by the rapidly spreading flame and smoke, she was unable to reach them or to escape, and all perished together.

ASSAFŒTIDA.—The plant which furnishes assafœtida is a Ferula, a perennial and native of Persia. The gum resin, as it is termed, is procured from roots of plants which are at least four years old. When the leaves begin to decay, the stalk is twisted off, and the earth removed from about their large tapering roots. The top of the root is some time afterwards cut off transversely; and for eight hours afterwards, the juice which has exuded, is scraped off, and a second transverse section is made. The operation is repeated until the root be entirely exhausted of juice. After being scraped off, the juice is exposed to the sun to harden, and is then (as gum assafœtida) brought to us in large irregular masses, composed of various little shining lumps of grains, which are partly red dish, and partly a violet hue.

COL. NATHANIEL FENTON, a soldier of the revolution, died at Jamestown, Chautauque Co., on the 25th ult. aged 83. He was born in Mansfield, Conn., in 1763, enlisted in the Continental service in 1780, when in his seventeenth year, served in two severe skirmishes near Throg's Neck, where (in the first) he saved himself from capture by shooting the horse of a British officer who had nearly overtaken him; the officer having his leg broken by the horse's fall. He was in the service near West Point when the Army was disbanded after peace, receiving his long arrears of pay in 'settlement notes," which he sold for seventeen dollars. He was married in 1790, and removed to Otsego (then Montgomery) County in 1791, where he was once lost in the woods in a severe snow-storm, and remained on his feet fifty hours, knowing that he should inevitably freeze to death if he sat down or fell asleep. He came out to a house the third morning, about seven miles from the spot where he was bewildered. He ever after suffered from rheumatic affection, and ultimately became a cripple in consequence. He made a profession of religion in 1802. He was twice elected to the Legislature from Otsego Co., and, removing to Chautauque Co. in 1823, he was in 1827 elected from that County. His last public act was the Reading of the Declaration of Independence at the Temperance Celebration in Jamestown, July 4th, 1843. [Tribune.

THE HUTCHINSON FAMILY.—A letter from Manchester to the London Non-Conformist speaks thus of this well-known Family:

"I must mention to you a family of American Vocalists—the Hutchinsons—who have made their appearance in these parts. Here, and in the neighboring towns at the various institutions, their success has surpassed any thing I remember; and they are engaged every night for this month. You must not expect a Malibran in the girl—who is only 16—nor a Duprez or a Lablanche among the brothers; but simple harmony and ballad-singing in a style which catches hold of the popular feelings to a high degree. I have seen the audiences at the Athenæum and Mechanics' Institute, consisting of Clerks and the Working-Men, with tears coursing down their noses most piteously. They are encored in almost every thing they sing, and they have considerable comic humor, which though upon local subjects principally, has caught hold of our Lancashire people most thoroughly."

The Egyptians, according to Pliny, had discovered a mode of dying analogous to that of our printed calicoes. Cloths, impregnated probably with different mordants, were plunged in a bath, in which they assumed different colors.

ST. PAUL'S CLOCK, LONDON.—A writer in the Hartford Currant thus describes the clock-works in the tower of this cathedral:

"The pendulum is 14 feet long, and the weight at the end is one cwt.; the dials on the outside are regulated by a smaller one within; the length of the minute hands on the exterior dials, is eight feet, and the weight of each 75 pounds; the length of the hour hands is 5 feet 9 inches, and the weight 44 pounds each; the diameter of the dials is 18 feet 10 inches, and the length of the hour figures 2 feet 2 inches.

The fine-toned bell, which strikes, is clearly distinguished from every other bell in the metropolis, has been heard at the distance of 20 miles. It is about 10 feet in diameter, and is said to weigh about four and a half tons. This bell is tolled on the death of any member of the royal family, or the lord mayor, bishop of London, or dean of the cathedral.

SUSPENSION CARRIAGE WHEEL.—Mr. Michael Munson, of Tompkinsville, N. Y., has invented a new wheel of rather novel construction, consisting of a metallic rim attached and screwed to a hub in the centre by a series of iron wires, each having a screw at both ends, the thread turning in opposite directions, by means of which they are screwed into the hub and rim by the same movement. The wheel can be easily constructed, is cheap, and from its peculiar construction, premises to be durable. The Scientific Mechanic premises that a wheel of this description, with iron wires one fourth of an inch in diameter, will sustain a weight of 15,000 lbs. applied to the axle. Mr. M. intends to secure his improvement by letters patent.

SUCCESSFUL INDUSTRY.—The Prague Gazette mentions a Jewish merchant named Sedekaur, who lately died in that city at the age of sixty. This person arrived at Prague, about fifty years since, on foot and without a sous, but by his industry and the simplicity of his manner of living, he acquired a fortune of nearly six millions, which he has devoted in great part to the encouragement of the arts, sciences, and trades, and for the help of the unfortunate of every condition and without any distinction of race. About two millions and a half have fallen to the share of the most noted institutions of benevolence in the principal cities of Bohemia.

SINGULAR CURE FOR HEADACHE.—I had a violent headache, which the Captain undertook to cure, and he certainly succeeded. He made me sit down, seized hold of my caput, and placing a thumb on each side of my temporal arteries, pressed them in such a way as almost to stop the whole circulation of my blood. He then directed me to heave as long a sigh as I could; and I walked in to my dinner completely cured. I have seen ladies in this country, while suffering under such a malady, appear with a wafer stuck on each temple, which, I presume, was only a milder way than my friend, the Captain, employed, of driving off this tormenter.—[My Adventures, by Col. Maxwell, K. H.

TRUTH AHEAD OF FICTION.—Imagination never came up to every day realities. An instance is in the following paragraph from a Calcutta newspaper, giving an account of the death of a young British officer and his wife:—

"The death of Lt. Lumsden and his young wife is now confirmed, and the details of their fate as now narrated are of the most melancholy and painful character. It is stated that when he fell, desperately wounded, his young wife threw herself upon his body, and implored him not to leave her to fall into the hands of the enemy—when he, with a last effort, drew his pistols from his belt, and put an end first to her sufferings and then to his own."

RESCUED FROM PERISHING.—Many singular rescues of late have occurred of persons breaking in the ice, but the most remarkable occurred in the Territory of Iowa. Mr. Hobson was crossing the river at Fort Madison, in a sleigh, when the ice gave way and precipitated him into the river. A man named Ward Ellis, who was near, humanely went to his assistance. All he could see was Hobson's cap, and fearing in his attempt to save him he would only bring up that, he reached farther down, so as to get hold of his neck, when Hobson, in his struggles, caught two of Ellis' fingers in his teeth, which he held on to, until in this way he was brought to the surface and saved. Ellis' fingers were bitten to the bone.

DARK PICTURE.—A Philadelphia letter writer says that the District of Moyamensing, with a population of 14,000 persons, has ten licensed taverns, 252 groggeries, 1,775 human beings that cannot read or write, over 75 years of age, and during the past year there has been sold in small quantities over 10,000 barrels of liquor!

Over 100 sober men have been made drunkards, over 260 families ruined, over 900 children left destitute, 100 Coroner's Inquests, and over 4000 persons sent to prison by the Committing Magistrates for various offences.

A NUT FOR GEOLOGISTS.—In the Spring of 1839, there was found in a coal mine, in Luzerne County, Pennsylvania, embedded in solid rock, 100 feet below the surface of the ground, a piece of *slate* ten inches square, and one thick, upon one side of which, were impressions of four bands of wood or iron, each about two inches wide, with an interval of a quarter of an inch between each. Upon each band are marks of nails, about one and a half inches distant from each other—the distances being exactly the same in all—the nails being so disposed as to form diagonal lines across the parallel bands. The heads of the nails are about an inch and a half wide, and annex about one tenth of an inch above the surface of the wood or iron, into which they are driven. This resembles wood, having the lines or longitudinal indentations observable in oak timber.

The adjacent concave impression was destroyed by the miners.

The question is, how can this formation be accounted for?

The above described specimen was exhibited in Philadelphia in 1839.

MODERN WITCHCRAFT.—The Rev. Dr. Wilson, of the First Presbyterian Church in Cincinnati, has lately preached a sermon against the sin of witchcraft, in which he not only declares his belief in the reality of the sin, but he holds that it is now practiced to an alarming extent. Under the head of witchcraft he classes the recent pretended miracles in the Catholic church, animal magnetism, Shakerism, Mormonism, &c.
[Religious Telescope.

SUMMARY.

Mr. Ebenezer Gorham, a staff-officer in the American army during the Revolution, died recently at Gorham, Me., aged 88. Mr. Gorham was present at the surrender of Burgoyne, the execution of the lamented Andre, the battle of Monmouth, and on other memorable occasions.

The buildings erected at great cost for Kemper College, Missouri, and belonging to the Episcopalians, have been forced by stress of debt into the market, and purchased by the county authorities for an Alms-house.

There are 15 societies of Shakers in the U. S., comprising 7,000 members.

James Gordon Bennett has sued Major Noah for a libel, very modestly laying his damages, according to the True Sun, at $10,000,000. Major Noah has been held to bail in $1,000.

The trial of a slander suit growing out of the celebrated *Watch Case* in Le Roy, came off in Albion, at the Circuit Court, Judge Dayton presiding, Mary N. Ladd vs. Mariett Ingham. The jury rendered a verdict against Miss Ingham of $3,000.

The Report of the Inspectors of the State Prison at Sing Sing states, that there were on the 30th September last, confined in that prison, males, 797; white, 596; colored, 201. 26 are under 17 years of age; 159 between 17 and 21; 339 between 21 and 30; 175 between 30 and 40; and 98 over 49. 583 are Americans, and 214 are foreigners.

Major Harvie, Superintendant of Indian Affairs, has succeeded in negociating a treaty with the Kansas Indians for the purchase of the territory now occupied by them. The amount purchased is stated at two millions of acres, and includes some of the most desirable territory in the valley of the Missouri. A portion of the territory is intended for the location of the Pottawatomies. The Kansas move still farther West.

A Valentine at Bramhall's is priced at $200. Beside the ordinary and extraordinary beauties of this affair, you look under a bunch of rose-leaves and behold a fine gold watch of costly make and description. This may be called the hyperbole of Valentinery, and the lover who ventures on so expensive a token should have a purse as weighty as his person.

A. W. Gray, of Middletown, has invented a machine for making wrought nails. It can be worked by one horse or any other power equal, and turn out one hundred pounds per day, as smooth as cut nails, and better than those made by the hammer. It is thought to be a very valuable invention which promises much both to himself and community. He has already applied for letters patent.

Soap, the discovery of which is ascribed to the Gauls, appears to have had no other use among the ancients than that of a pomade for cleansing the hair, or for staining it with any colors which they chose to mix with it.

Trinity Church, within 91 years, has given about $400,000 in money to new churches in the city in addition to 104 lots of ground to Columbia College, 43 lots to St. Marks, 28 lots to the Protestant Episcopal Society, 25 lots to Grace Church, 3 lots to the Church Du St. Esprit, 6 lots to St. Michael's, 4 lots to St. James', and 32 lots to St. George's. The whole estate of Trinity Church is estimated at 50 millions!

Not less than 800,000 pigs of lead were shipped from Galena last year. The weight of each pig is 70 lbs.

A subscription is open in New Orleans for the relief of a veteran by the name of Sylvester, who commenced his career in the service of the United States, under Count De Esating! He is the only person alive who was in the fleet, and he also served in 1815.

A new Cotton Plant has been raised in Henry county, Ga., growing in the form of a large spreading bush, every branch of which is largely covered with balls. An acre of ground which would not produce 400 pounds of the common kind, will, it is said, yield 1,500 pounds of this description with great ease. It is called the "Money Bush."

Twenty tons of Poultry were killed in one week by Mr. Robert Fuller, poulterer, of Boston, Lincolnshire, for the London Christmas market, viz: 2,400 geese, 1,000 ducks, and 500 turkeys, in all weighing 40,000 lbs.

The Journal of Commerce says, the $15,000 subscription for the purchase of territory in Liberia is completed; and it would have been much sooner, had not the terms of it required that the whole amount should be paid by fifteen individuals. An additional subscription of $5,000 for the same object has been made in similar sums. With this $20,000 it is proposed to purchase the whole remaining territory from Cape Mount to Cape Palmas, and thus forever banish from 300 miles of the coast the accursed slave trade.

"The Stake," is the title of a new organization of the "Latter Day Saints," recently instituted at Cincinnati. They have denounced those who are opposed to the Smith family, and condemn the abrogation of the marriage contract. They also passed resolutions to "disfellowship" the Twelve, disowning their authority, and strongly condemning their practices with regard to holy stealing, the wanton shedding of blood, &c. They disapprove likewise of the Temple at Nauvoo, as having been built by usurpers, and distressing the poor.

There is now in the Treasury of Texas over $100,000, and the Collector of Galveston estimates that a sum equal to this will be forwarded to the Treasury at the close of the present quarter. Should the United States Government liquidate all expenses incurred by Texas on account of the measure of annexation, it is estimated that there will be in the Treasury of the State, at the the expiration of the term of President Jones, about $350,000.

An instance is related where fruit trees were in bad condition from the subsoil retaining too much moisture. The planting of willow trees near them was followed by a restoration of their health. This result was attributed to the willows absorbing the superabundant moisture.

Patrick Scanlon arrived in this city from Glasgow. His wife and nine children arrived at Quebec in the ship Astrea, from Sligo, Ireland, in September, 1842—since that time he has had no information of them, and he is very desirous of being made acquainted with their place of residence, that he may extend to them support and protection. If they should see this notice, they are urgently requested to address a letter immediately to Isaac T. Hopper of this city for him.

It is stated that Livingston and Wells traveled by themselves and their agents, more than 25,000 miles in pursuit of the robbers of their express agent.

A very poor and aged man, busied in planting and grafting an apple tree, was rudely interrupted by this intrerogation: "Why do you plant trees, who cannot hope to eat the fruit of them?" He raised himself up, and leaning upon his spade, replied, "Some one planted trees for me before I was born, and I have eaten the fruit; I now plant for others, that the memorial of my gratitude may exist when I am dead and gone."

If we seize a hair by the root with one hand, and draw it through the two fingers of the other, from the root towards the point, we experience scarcely any friction or any resistance, nor do we perceive any noise; but if, on pinching it by the point, we make it slide equally between the fingers of the other hand, from the point towards the root, we experience a resistance which does not exist in the first case, and a tremulousness perceptible to the touch is produced, which is also manifested by an audible sound.

The remainder of the pews in Grace Church were sold by auction on Tuesday, 10th inst. The whole receipts from the sale of the pews was $103,412. The total valuation $81,265, and the premiums $22,147.

An Italian monk wrote a life of St. Francis Xavier, where he asserted, that by one sermon he converted *ten thousand persons on a desert island!*

Charcoal, it is asserted, is an antidote for mineral poisons. It neutralizes even arsenic, according to the story.

A magistrate in Utica, suffered a man charged with an assault, to go and look for bail. The man went, and the magistrate, at the last accounts, was still waiting his return.

The Post says the Hibernia, Capt. Rye, brought the largest cargo of merchandize to Boston of any steamer that has been there. The duty on her cargo was $125,000. She also had $140,000 in specie. Value of cargo about $500,000.

In washing jewelry, or any thing ornamented with gold, it is a great improvement to pour in a few drops of salvolatile into the suds prepared for that purpose.

A distinguished farmer in England, taking the hint from the habits of swine, has lately invented a valuable machine, which he terms a 'hogs-head plough,' for the purpose of turning out potatoes which are planted in drills, without injuring them. It resembles a hog's snout attached to the front part of a plough without a colter, by which the potatoes are raised and turned out of their bed.

Rev. Mr. Kennard's church in Philadelphia, had been burdened for years with a debt of $10,000. With this debt still upon them, they recently subscribed $2,500 to Foreign Missions. One consequence was that within two weeks they, by another extra effort, paid about $6,000 on the debt, and thus placed themselves beyond further fear of trouble in relation to that burden.

The Indiana Legislature appropriated $40,000 for a Lunatic Asylum, and made provisions for a Deaf and Dumb Institution. It also passed an act giving discretionary powers to jurors, in all cases of murder in the first degree, either to punish capitally or by imprisonment for life in the State Prison.

A woman in Devonshire, England, lately carried her boy to be christened, telling the minister his name was *Acts*—being asked the reason of so odd a name, she said her husband and herself were religious folks, that having named four other boys for the evangelists, they intended to continue with the apostles.

The New Jersey House of Assembly has passed a resolution for the very useful and necessary purpose of employing a teacher in the State Prison. The sum appropriated, $300, is very small; but private benevolence must help the State in the performance of this its imperative duty. The Senate will, no doubt, assent to this very excellent resolution.

Great excitement prevails at Geneseo, Livingston County, in regard to the death of an unmarried lady of that place, in consequence of efforts to procure an abortion. The lady in question was respectably connected.

The inmates of the N. H. Asylum for the Insane have started a monthly paper, called "The Asylum Gazette." It is afforded at a cheap rate—4 copies for $1, or 10 copies for $2—proceeds to be applied to increasing the Asylum library.

About 30,000 Valentines went through our Post Office; 10,000 at Albany, 20,000 at Brooklyn, and 7,000 at New Haven. At Philadelphia, the postage on Valentines was $6,000.

A man has been killed in Pittsburgh by the bursting of a grindstone.

Envy is fixed only on merit; and like a sore eye, is offended with every thing that is bright.

The Ohio and other Western waters are in fine navigable order.

A young gentleman of respectable family was standing in front of the Western Hotel at Springfield, Mass., a few days since, when he was accosted by a blunt-spoken person, who informed him that he was Sheriff Clapp, of Worthington, and that he was commissioned to arrest him for a forgery in which he was implicated. The young man, horrified at the accusation, plead his entire innocence of the charge, but all to no purpose—the Sheriff was inexorable, as Sheriffs always are—when a ray of hope appeared. The Sheriff, on their way to the jail, offered to clear him if he would give him fifteen dollars, and say nothing about the matter. This the prisoner eagerly complied with, and was set at liberty. It is almost needless to add, that the supposed Sheriff was a *humbug*, and that no forgery whatever had been committed. Rogers, the perpetrator of this misdemeanor, has since been arrested.

The Editor of the Court Journal has received from Germany a musical bed which receives the weary body and immediately 'laps it in Elysium.' It is an invention of a mechanic in Bohemia, and is so constructed that by means of hidden mechanism, pressure upon the bed causes a soft and gentle air of Auber to be played, which continues long enough to lull the most wakeful to sleep. At the head is a clock, the hand of which being placed at the hour the sleeper wishes to rise, when the time arrives, the bed plays a march of Spontani, with drums and cymbals, and, in short, with noise enough to rouse the seven sleepers. This unique bed becomes, therefore, the *ne plus ultra* for the wakeful as well as the sluggish.

MARRIED,

At Marlboro, N. J., on fifth-day, the 5th inst., by Eld. David Clawson, Mr. AMOS S. THOMAS and Miss ABIGAIL S. AYARS, all of Shiloh.

At Marlboro, on second-day morning, the 9th inst., by Eld. David Clawson, Mr. DICKASON S. DAVIS, of Shiloh, and Miss CECILIA ANN CLAWSON, of Marlboro.

DIED,

At her residence in Shiloh, N. J., on the 3d of January, ANNA DAVIS, widow of James Davis deceased, in the 49th year of her age.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. C. KENYON, Principal, and Professor of Languages.
IRA SAYLES, Associate Principal, and Professor of Mathemat
GURDON EVANS, Professor of Natural Sciences.
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O. STILLMAN, Professor of Vocal and Instrumental Music.
Miss C. B. MAXSON, Preceptress, Instructress in French, Italian, Drawing and Painting.
Mrs. M. B. KENYON, Assistant in the Female Department.

From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

SAMUEL RUSSELL,
President of the Board of Trustees

BANK NOTE LIST.

	disc.
New England:	¼
Calais, Me.	10
Lafayette, Me.	—
Portland City, Me.	—
Mercantile, Bangor, Me.	5
St. Croix, Me.	—
Westbrook, Me.	3
Concord, N. H.	5
Grafton, N. H.	—
St. Albans, Vt.	1
Bennington, Vt.	—
Windsor, Vt.	—
Commonwealth, Mass.	—
Middlesex, Mass.	5
Newburyport, Mass.	—
Housatonic R. R. Ct.	par
Pascoag, R I	10
Agricultural, R I	10
Providence Co., R I	5
Freeman's, Bristol, R I	—
New York:	
City & most River bks	par
Clinton Bank, city	50
Washington Bank, city	1
Other Safety Fund	⅝
Do. Red Backs	⅝
Alleghany County	52a30
America, Buffalo	26
Binghamton	23a28
Brockport	25
Cattaraugus County	17a25
Commerce, Buffalo	26
Commercial, Buffalo	25
Commercial, Oswego	35
Clinton County	35
Erie County	30a42
Farmers, Seneca Co	28
Hamilton	25
Lodi	19a5
Lyons	35
Merchants' Ex Buffalo	21a37
Mechanics, Buffalo	39
Millers, Clyde	8
Olean	15a28
Oswego	20
Phenix, Buffalo	29
State Bank N.Y. Buffalo	75
St Lawrence	70a52
Tonawanda	40
U. S. Bank, Buffalo	25
Union, Buffalo	21
Watervliet	36
Western New York	27
New Jersey:	⅝
Small notes West N.J.	⅝
N. Hope Del. Bridge	1
Pennsylvania:	¼ to 1
Relief notes	4
Berks County	
Carlisle	1½
Chambersburg	1½
Far. & Drov. Waynesb'g	2½
Franklin, Washington	2
Gettysburg	1½
Girard	2
Harrisburg	1½
Lewiston	2
Lebanon	1½
Lumberman's	90
Miners'	2
Middletown	1½
Monongahela	2½
Susquehanna	50
U. S. Bank	38
Wyoming	2½
West Branch	2
York	1½
Delaware:	½ to 1
Maryland:	to 1¼
Baltim. & Ohio R.R. Co.	10
Cumberland	2
Franklin	5
Mineral	2
Salisbury	3
Dist. Columbia:	¾ to 1
Virginia:	1 to 1
N.W. Bank of Virginia	2½
North Carolina:	1¾
South Carolina:	1½
Georgia:	1¼
Ohio:	3
Com. Bank Lake Erie	10
Farmers, Canton	20
Hamilton	20
Lancaster	20
Miami Exporting Co.	40
Urbana Banking Co.	60
Indiana:	
State Bk & branches	2
Kentucky:	3
Tennessee:	3
Michigan.	3
Michigan & Branch	88
Canada:	3½ to 4

Local Agents for the Sabbath Recorder.

NEW YORK.

Adams—Charles Potter,
" Alva G. Green.
Alfred—Maxson Green,
" James H. Cochran,
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DeRuyter—B. G. Stillman.
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Friendship—Zuriel Campbell
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Hounsfield—Wm Green,
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Lincklaen—S. M. Burdick.
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Petersburg—Geo. Crandall.
Preston—Clark Rogers.
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Pitcairn—Geo. P. Burdick.
Richland—Elias Burdick.
Scott—Luke P. Babcock.
South Branch—R. T. Green.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.
W. Clarksville—J. R. Irish.

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esterly—Alex. Campbell,
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pkinton—Joseph Spicer,
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CONNECTICUT.

Mystic Br.—Geo. Greenman
Waterford—L. T. Rogers,
" Wm. Maxson.

NEW JERSEY.

New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.

Crossingville—Benj. Stelle.
Coudersport—R. Babcock,
" J. A. R. Greenman.

VIRGINIA.

Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph
Lowther's Run—Asa Bee.

OHIO.

Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.

Oporto—Job Tyler.
Tallmadge—Bethuel Churc

MiW—SKONSAN.

SJoseph Goodrich.
timan Coon.

IOWA.

Fredonia—M. Wheelock.

ILLINOIS.

ames Dunham.

TOBITT'S PRINT, 9 SPRUCE ST.

Miscellaneous.

REMEMBER THE POOR.

"Remember the Poor, on their pallets of straw,
O'er whose frames dread disease casts a withering blight;
The wind through their hovels blows chilly and raw,
Making tedious and cheerless the long winter night.

When your tables are loaded by Luxury's hand,
And lavish profusion gives limitless store,
Forget not the sick and oppressed of our land,
In your alms and your prayers, O remember the Poor.

If a *soul* on the earth may be counted divine;
If a *hand* can be found that would honor a God;
a *deed* on the records of heaven shall shine;
If a *foot* treads the ground that would hallow the sod—

'Tis the foot that oft visits the mansions of woe;
'Tis the hand that spares not of its plentiful store;
'Tis the deed that makes angels of dwellers below;
'Tis the soul that relieves the distress of the Poor!"

From the New-York Evangelist.

THE VOICE WITHIN.

The beneficent and all-wise Creator, out of his mere good pleasure, created man, and endowed him with the largest capabilities of enjoyment. Supreme among all the pleasures of the soul, and the condition of happiness in the exercise of all the other affections. He established religious devotion—entire consecration of the creature to the Creator. And having thus made man perfect, he withdrew all restraint, and left him to follow the desires of his heart, a free agent. If there had been no evil, no sin in the universe, the creature thus formed would, for aught we know, have continued as pure as the angels of heaven, and have felt no desire so pleasurable as the love of God. But the principle of evil, the origin of which it were in vain for us to attempt to discover, came in contact with the pure spirit, and disaster and ruin followed. Man was lost; he that was but now an angel, has infused unto him a principle, the action of which none but God himself can prevent from making him a devil. It was then, when man had fallen, and the triumph of malignant spirits was most complete, that our bountiful benefactor, moved with compassion at our wretched condition, provided a ransom and a way of recovery. In process of time, the ransom was to be paid; and the way of recovery was by the indwelling of the Holy Spirit. An influence ulterior to the desires of the natural heart, was to reside in man, and incline him to return to the embrace of infinite love. In infancy, in youth, in maturity, and in man's declining years, with never-ceasing importunity, is heard the Voice Within.

If the eyes that glance over these lines be lit with the fires of youth, and the heart that ponders these thoughts be as light as the butterfly floating in the sunbeam, yet even from the deep recesses of that heart, tears have sprung to dim the brightness of those eyes, when in moments of seclusion and thoughtfulness, the voice has been heard—Remember thy Creator in the days of thy youth, while evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Ah! gentle youth, obey that voice. Turn not away from infinite love, from adorable goodness. Yield to the cravings of thy better nature, and start in the path that leads to immortal happiness. However bright and buoyant your hopes of happiness in this world, be assured they deceive you, unless they are founded on the principle that the love of God is the highest happiness, making the exercise of every other affection ten times more delightful. And what if every one of those hopes be consumated? At the end of all, and when you have received all, death will claim you. Nothing is more certain than the fact that you will die. Your life is like a thread, stretched at full length at your birth, and ever since been winding up. When you first enjoyed the gift, it immediately began to decrease. The wheels of time took up your thread with those of the rest of mankind, and these wheels it is impossible to stop. The end must come, and then this world will know you no more. When that hour comes, the last of your life, you will look back to the giddy enjoyments which the world calls pleasure with utter abhorrence. Oh, you will say, could I but live those hours over again, I would spend them all in prayer, all in the service of God! Stop now. Now you have time to reflect, time to resolve. It is but to will and it is done. But this is not the first time you have heard this language—over and over again you have been entreated, and even almost persuaded, by the Voice Within, "Obey, and free salvation find."

And if the reader is borne down with the weight of years, and with the cares and disappointments which have crowded those years, so much the more able is he to testify to the genuineness of the warnings which that Voice, again and again, in his early years, enforced upon him. And now he looks back and sees all fulfilled. The Voice told him that the fame he sought for would prove like the apples of the desert, golden and fair without, but ashes and dust within. And he has found it so. The Voice told him that the love of friends, unless they were also friends of God, would prove inconsistent, selfish, insincere. And so he found it. "Riches," said the Voice, "will take to themselves wings and fly away." And whereas he was once rich, he is now poor—or the pleasure which he hoped wealth would give him, he has looked for in vain. From the world, the world without God, he has received nothing but disappointment, hollowness, vexation of spirit. And now that Voice speaks again, "Obey, and free salvation find."

It speaks to all. The young man hears it, and pauses in his wild career. The maiden hears it, and retires to weep in secret. The merchant hears it, and stops his pursuit of wealth. All have heard, and all obey or disobey. May death find thee, reader, obedient to that heavenly Voice. CONSERVER.

A short time since I attended a ministerial meeting in the western part of Massachusetts.—A part of the exercises consisted in the relating of religious experience. Among other things, several ministers present stated distinctly, that they received their first religious impressions from their mothers, and that they owed a large measure of their piety and usefulness to their teaching and prayers. It cannot, in the nature of things, be otherwise, than that children, young, tender, and confiding, should hearken to a mother's counsel, and be guided by her godly instructions. Who, we earnestly ask, is there so well adapted, both by relation and circumstances, to teach the child to lisp its prayers to its keavenly Father, and to train it up 'in the nurture and admonition of the Lord,' as the mother? One well authenticated fact should be more positive and conclusive than a thousand metaphysical opinions. And what an array of facts is almost daily presented to the mind; facts so well authenticated, and of such a character, as to carry along with them the clearest convictions of duty; and in view of which, parents who fail to discover and discharge their duty to their children, are verily guilty!

THE MANDARIN AND THE ENGLISH LADY.

The degraded position of females in China is well known. Nothing astonishes the Chinamen who visits our merchants at Hongkong so much as the deference which is paid to their ladies, and the position which the latter are permitted to hold in society. The very servants express their disgust at seeing our ladies permitted to sit at table with their lords, and wonder how men can so far forget their dignity. A young English merchant recently took his youthful wife with him to Hongkong, where the couple were visited by a wealthy mandarin. The latter regarded the lady attentively, and seemed to dwell with delight on her movements. When she at length left the apartment, he said to the husband, in his imperfect English, "What you give for that wife yours?" "O," replied the husband, laughing at the singular error of his visitor, "two thousand dollars." This our merchant thought would appear to the Chinese rather a high figure, but he was mistaken. "Well, said the Mandarin, taking out his book with an air of business, "spose you give her to me, I give you five thousand dollars." It is difficult to say whether the young merchant was more amazed or amused, but the grave air of the Chinaman convinced him that he was in earnest, and he was compelled therefore, to refuse the offer with as much placidity as he could assume. The Mandarin was, however, pressing, and went as high as seven thousand dollars. The merchant, who had no previous notion of the value of the commodity which he had taken out with him, was compelled at length to declare that Englishmen never sold their wives after they once came into their possession, an assertion which the Chinaman was slow to believe. The merchant afterwards had a hearty laugh with his wife, when he said he had just discovered her full value, as the Mandarin had offered him seven thousand dollars for her. [Liverpool Albion

A GOOD ANECDOTE.

"Frederick II., after the successful termination of the seven years' war, was always pleased to see old General Von Ziethen at his table, and whenever there were no foreign princes present, his appointed place was beside the king. On one occasion he was invited for Good Friday. Ziethen excused himself as not being able, inasmuch as he made it a point to partake of the sacrament on that great church festival, and desired to spend the remainder of the day in meditation.

"The next time he appeared at Sans-Souci to dinner, the conversation, as usual, assumed an intellectual and merry course, and he jocosely turned it on his neighbor in these words: 'Well, Ziethen, how did the supper of Good Friday agree with you?' The jovial table guests set up a cheering laugh; but the ancient Ziethen, after shaking his grey head indignantly, left his chair, then bowing respectfully to his majesty, he with a loud and firm voice, thus addressed the king.

"'Your majesty well knows that in war I shun no danger, and that whenever it has been necessary I have not hesitated to risk my life for you and my country. The same sentiment animates me still, and this very day, if you command, I will suffer my hoary head to be cut off, and loyally laid at your feet. But there is one above, who is more than you, and I, and all mankind: and that one is the Saviour and Redeemer of the world, who died for all, having purchased us by his precious blood.

"'I will, therefore, not submit to have the Holy One, on whom my faith reposes—who is my consolation in life, and hope after death, to be attached and derided. In the strength of this faith, your brave army courageously fought and conquered: if it is your majesty's pleasure to undermine this faith, then does your majesty lend a hand to undermine the State's welfare. What I have said is true—receive it graciously!'

"The king was visibly agitated by this speech. He stood up—offered his right hand to the brave old Christian General—put his left hand upon his shoulder, and said with emotion—'Happy Ziethen!—would that I could believe as you do! I have respect for your faith—hold fast to it; what has occurred to-day will never happen again!'"

SINGULAR AFFECTION IN A DOG.—The Licking Valley Register, published at Covington, Ky., gives the following instance of canine attachment to an animal not of its own species:

"There is a dog which has become so attached to a cow that he follows her day after day and rests with her night after night, never leaving but constantly and bravely protecting her from all molestation. He will permit nothing to approach her in any but a friendly manner. On one occasion several dogs attacted this object of his affection, and it was really amusing to see with what resolution and boldness he defended her against the aggression of his fellows. After he had vanquished his foes, he raised himself on his posterior legs and placing his fore-legs around her neck, caressed her most fondly.

A BRIGHT SCHOLAR.—"John," said the teacher, "suppose five birds were on one tree, and I should shoot and kill three of them, how many would there be left?"

"There would be three left," replied John very promptly.

"No," said the teacher, "there would be only two left, if I killed three out of five."

"The three you shot," said John, "would be left, and the other two would be gone; they would not be left after they had flown away, would they?

"That will do John," said the teacher, "you *can take your seat.*"

A SURE SIGN.—A man with a red face and looking rather shabby, called at a house in the country on Sunday, and asked for a drink of cider. The good lady of the house told him she would not give him any. He urged, telling her that she had better, for some persons had entertained angels unawares. "Yes," said she, "I know that, but angels don't go about drinking cider on Sunday." Here was a sure sign that he was not an angel.

FOR THE CHILDREN.

HYMN FOR CHILDREN.

God is love! can this be true?
Yes, the Bible says it is,
Children, let me ask of you,
Have you ever thought of this,
That God is love?

God it was who sent his Son,
His only Son to bleed and die
For sinners ruined and undone:
Aloud the wounds of Jesus cry
That God is love.

God delights to pardon sin,
Grace and mercy to bestow,
Little children, though unclean,
Come to Him, and you shall know
That God is love.

Every poor repenting child
His arms are open to receive;
To such He says with accents mild,
"Helpless sinner, now believe
That God is love."

THE SUNDAY SCHOLAR.

A gentleman jumping from an omnibus in the city of New-York, dropped his pocket-book, and had gone some distance before he discovered its loss; then hastily returning, inquired of every passenger whom he met, if a pocket-book had been seen: finally meeting a little girl of ten years old, of whom he made the same inquiry, she asked, "what kind of a pocket-book?" He described it—then unfolding her apron—"is this it?" "Yes, that is mine—come into this store with me." He opened the book, counted the notes and examined the papers: "they are all right," said he; "fifteen notes of $1000 each—had they fallen into other hands, I might never have seen them again; take then, my little girl, this note of $1000, as a reward for your honesty." "I cannot take it," said the little girl. "I have been taught at Sunday school not to keep what is not mine, and my parents would not be pleased if I took the note home." "Well, then, show me where your parents live." The girl took him to an humble tenement in an obscure street; he informed the parents of the case; they told him their child had acted correctly—they were poor, it was true, but their pastor had always told them not to set their hearts on rich gifts. The gentleman told them they must take it, and he was convinced they would make a good use of it, from the principle they had professed.

The pious parents then blessed the benefactor, for such he proved; they paid debts which disturbed their peace, and the benevolent giver gave the father employment as a carpenter, enabling him to rear an industrious family in comparative happiness. This little girl is now the wife of a respectable tradesman in New-York, and has reason to rejoice that she was born of pious parents, who had secured their daughter's happiness by sending her to Sunday school.

[Banner of the Cross.

THE YOUTH THAT WAS HUNG.

The sheriff took out his watch, and said, "If you have anything to say, speak now, for you have only five minutes to live." The young man burst into tears, and said—"I have to die. I had only one little brother; he had beautiful blue eyes, and flaxen hair, and I loved him; but one day I got drunk, for the first time in my life, and coming home, I found my little brother gathering strawberries in the garden, and I became angry at him without a cause, and killed him at one blow with a rake. I did not know anything about it until the next morning, when I awoke from sleep, and found myself tied and guarded, and was told that when my little brother was found, his hair was clotted with his blood and brains, and he was dead. Whiskey had done this. It has ruined me. I never was drunk but once. I have only one more word to say, and then I am going to my final Judge. I say it to young people. Never! *Never!* NEVER!! *touch anything that can intoxicate.*" As he pronounced these words, he sprang from the box, and was launched into an endless eternity.

I was melted to tears at the recital, and the awful spectacle. My little heart seemed as if it would burst, and break away from my aching bosom, so intolerable were my feelings of grief. And there, in that carriage, while on that cushioned seat, looking with streaming eyes on the body of that unfortunate young man, as it hung, dangling and writhing between heaven and earth, as unfit for either place, there it was that I took the *pledge* never to touch the hurtful poison!

Long years have since passed away. White hairs have thickened around these temples, then so ruddy and so young, but I have never forgotten the last words of that young man. And I have never violated that pledge. When the tempter has offered to me the sparkling goblet, the words of that young man have seemed to sound in my ear again.—*Old Man's Story.*

GOOD FOR EVIL.

A little boy came to his mamma one rainy afternoon, as he returned from school, and said, "Mamma may I go just down the street with a little girl that goes to our school?"

She replied, "No, my son, it rains."

He said, "Why, ma, I must go."

"Well, then," said his mother, "go if you must."

On his return, she asked if the girl was a favorite of his.

He said, "O, no; she treats me very ill, worse than any other scholar in school."

"Then why do you wish to go with her?"

He said, "You have taught me that we must do good to them that despitefully use us, and she had a chair to take home, and I did not know of any other way to do her a kindness, so I thought I would carry it for her, and that would be rewarding good for evil."

[S. S. Advocate.

EARTHLY JOY.

'Tis a flower that withers soon,
Often fades before 'tis noon;
'Tis a star of faintest light,
Oft conceal'd by clouds of night;
'Tis a stream, whose gentle flow
Whispers oft in sounds of woe:
But there is a joy more sweet,
Never followed by regret.
Wouldst thou have it? look above,
There it grows midst scenes of love,
Always fresh, and bright, and fair,
It will ever flourish there.

THE SECOND COMMANDMENT.

Exod. xx. 4, 5, 6—*Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my comwandments.*"

This text is the second commandment of God's law. Like the first commandment it forbids idolatry, but more specifically prohibits image worship.

1. The text forbids our making any image.—This is doubtless to be understood in a religious sense; that is, we must make no image as an object of religious worship. Heathens often make their own gods of gold and silver, wood, and stone; some of them are large, and some of them are so small that they carry them in their pockets or slung around their necks.

2. The text forbids our making any likeness of any thing. An image might be made to be worshiped as God, without being a likeness of any thing after which it should be fashioned—hence, this addition to the command, forbidding the making of likenesses. This is also to be understood in a religious sense; it only forbids religious likenesses and pictures as objects of worship, or even as helps to worship. When we come to God, we must come directly, and not come through a picture hung up between us and the God we would worship. We must not make a likeness of any thing that is in heaven above, that is, any angel or departed saint. Nor any thing that is in the earth beneath; that is, any ox, horse, fowl, beast, or serpent, of any kind. Nor any thing that is in the water under the earth, that is, any fish, or dragon, or creeping thing that is in the water. The Egyptians worshiped many of these things, and so did the nations where they were going.

3. The text forbids our bowing down unto any such image or likeness. The heathen were in the habit of bowing down, or of falling on their faces before their idols, and the Roman Catholics do now bow down before the likeness of the Cross, and various pictures.

Here you have one of their pictures, representing Mary with the child Christ Jesus. They call her "Holy Mother," &c.

4. We are forbidden to serve them. This may mean that we must not believe the system of idol and image worship, must not sacrifice to them, or perform any religious rites with reference to them, or be under their influence.

5. The text assigns a reason for these prohibitions. First, God is a jealous God, punishing all that turn away from him to idols. He will not have his rights and his honor so slighted.—He will have our worship or punish us. He will visit the iniquities of the fathers upon the children to the third and fourth generation.—This means that God will punish the children, if they follow in the wicked ways of their fathers. If the children repent and reform, God will not punish them for their fathers' sins. See the 18th chap. of Ezek. But if children follow the wicked ways of their fathers, God will punish them to the third and fourth generations, even not only for their own sins, but for the sins of their fathers. God is here treating of idolatry as a national sin, and when nations sin, God punishes them; and as he bears long with them, the punishment for a national crime is not always sent until the third or fourth generation has passed away, so the punishment of a nation falls upon the children of the third or fourth generation, and for the sins which their fathers introduced. We will illustrate this point. We will suppose that the slavery of this country is very wicked; our fathers introduced it, but God did not visit them with severe judgments for their sin; if we their children would repent and abolish slavery, God would forgive this great national sin of our fathers, which we have now made our own by continuing it; but if the nation does not repent, but shall continue to practice slavery, God will punish the nation, when the sins of the fathers will be visited upon the children of the third or fourth generation. Jesus Christ appears to teach the same general principle in Matt. xxiii. 31, 32, 35.

"Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zecharias, son of Barachias, whom ye slew between the temple and the altar."

So may it be in this nation; the children, by approving of the deeds of their fathers who commenced slavery, may bring upon themselves the wrongs of all the slaves.

A second reason which the text assigns why we should obey this command, is, God shows mercy unto thousands of them that love him and keep his commandments. The meaning is, that God will have mercy upon and bless all such as love and obey him.

We have now explained the text, and will close with a very few remarks.

1. It appears very strange that such a command should be necessary to prevent men and women from making gods out of wood and stone and of bowing down to them; yet such is the blindness of the human mind. Many now worship gods which they have made, and which are no better than any stick or stone our young readers can pick up in the streets.

2. The great folly of worshiping idols is described in the 115th Psalm. David is speaking of images made in the form of a man. He says,

"Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not. They have ears, but they hear not; noses have they, but they smell not. They have hands, but they handle not; feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them."

3. How thankful should we be that God has not left us in such ignorance as to worship such senseless things.

But remember, children, that in proportion to our privileges and our knowledge will be our guilt, if we do not worship and obey the true God. [Juvenile Wesleyan.

LITTLE THOMAS,

Or the boy who gave evidence that he was a Christian, when he was only six years old.

'Mother,' said a little girl, as she seated herself beside a lady who was employed in sewing, 'I wish you would tell me some more about little Thomas.'

Little Thomas was a cousin of Emily's, for this was the little girl's name. He was a very bright and interesting child, and Emily had loved him very much, but he was now dead. He had died of the scarlet fever, just one week before Emily made this request of her mother. Mrs. Hastings (for by this name I shall call Emily's mother) had been with her little nephew almost all the time that he had been sick. For a year before he died, his Christian friends had rejoiced in the belief that he had given his heart to the Saviour, and in his last illness he had given sure evidence of his love for him.

Mrs. Hastings had already told Emily something about his patience and resignation, but she had returned home from her sister's house only the day before, so she had not had time to talk with her much about him. Now, however, she complied with her daughter's request, by saying, 'Yes, my dear, I will willingly tell you more about your dear cousin. He bore his suffering so patiently, and his death was so peaceful and happy, that I love to talk about him. When I arrived at your aunt's, the physician had just pronounced his disease to be beyond the reach of medicine. I went immediately to his chamber. He welcomed me with a sweet smile, and thanked me for coming to see him. That night I watched with him, and once or twice the dear child urged me to lie down and try to sleep. He appeared to suffer a great deal of pain, but he did not once murmur. Towards morning he grew very restless, and as I bent over him, and expressed a wish to relieve him, he said, 'Will you pray for me that I may be patient?' I offered up a short prayer, and when I had closed, he said: 'What a comfort it is to pray, it seems to bring the Saviour close to me.' When his mother came into the room soon after, he bade her good morning with a cheerful smile. Seeing tears in her eyes, he said, 'Do not weep, dear mother, I am going to heaven, where I shall see my father again, and I am going to my dear Saviour too. I wish you could go with me. But it will only be a little while, and you will come too.'

After this, he failed very fast, and when the physician came in, he said he could not live many hours. Thomas overheard him, and said, 'I shall soon be with Jesus, then.' These were the last words he spoke. He motioned afterwards to kiss his mother, and when she asked him to raise his hand a little if the Saviour was with him, he lifted it up, and smiled so sweetly. And he seemed to die with that very smile upon his lips. When he drew his last breath, I felt less like mourning his loss than like thanking God for his safe and pleasant passage to heaven.

Here Mrs. Hastings stopped speaking, and Emily's tearful eyes and quivering lips showed that her feelings had been much moved by her mother's narrative.

A CHILD'S PRAYER ANSWERED.

Prayers are often answered at the present day. A Sunday scholar in Yorkshire heard a minister say that "prayerless persons would not go to heaven." It deeply impressed her mind. When she returned home she repeated it to her mother, and added, "Mother, you never pray." "I cannot pray," was the reply. "Yes, mother, you can pray," continued the little girl. "I tell you I cannot pray," answered the mother angrily. "Then mother, I'll pray for you." She knelt down and prayed, "Lord, forgive my mother, and save her from swearing. O Lord forgive my father, and keep him from getting drunk." The father, who was then at a tavern, drinking, came home immediately, and finding his daughter in the act of praying for him and his wife, his mind was deeply impressed. This conduct of the little girl was the means of the hopeful conversion of both her parents.

AFFECTING DESTITUTION.

We see it stated in the papers, that three children, not twelve years old, were found not long since, in the city of New-York on a cold night, sleeping upon a box, because they had no parents or home to go to. Children that have kind parents to provide for them, and comfortable beds to sleep in, and to keep them warm, should be kind to their parents, thankful to God, and mindful of the poor children that are often cold and hungry.

There are 45 daily papers published in this State, viz: In New-York city 16, Brooklyn 3, Albany 5, Troy 3, Saratoga Springs 3, Buffalo 4, Rochester 3, Syracuse 2, Utica 1, Lockport 1, Penn Yan 1 Geneva 1, Auburn 1, Oswego 1.

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The Sabbath Recorder.

For the Sabbath Recorder.

SUNDAY LEGISLATION—NO. 8.

Our Sunday Laws are Jewish Laws Puritanized.

Writers who observe the first day for *a* Sabbath, frequently make such affirmations as the following:—

"The Sabbath, so far as it is ceremonial, is abolished; and therefore we are not tied or bound unto any certain times." *Zuinglius* on Col. 2: 15.

"The carnal ordinances of the Jewish worship came to an end to make way for the establishment of that spiritual worship which is to endure to all eternity." Edwards' History of Redemption; period 3d.

"The Sabbath of the fourth commandment, like each of the other Sabbaths peculiar to national Israel, was to continue only during the Mosaic dispensation. . . . . As a decisive proof that the Sabbath of the fourth commandment was peculiar to national Israel, none but Jews were liable to the deadly penalty for violating it. . . . . Nor is there, that I recollect, a single divine charge of Sabbath breaking upon sacred record, before or after the Mosaic dispensation. . . . . The keeping of the Sabbath is not among the necessary things, which the Holy Ghost in the apostles required of the gentiles converted to the faith of the Gospel." Parkinson's Letters—2d.

It is believed that these quotations express, as clearly as can be expressed, the sentiments of a large portion of the observers of the first day; hence the faith of those Christians who observe the seventh day is often represented as a strange mixture of Christian and Jewish sentiments. This is a grave matter, worthy of consideration; for if there be any thing peculiarly pertaining to the Mosaic laws which is done away or abolished by the gospel, it must be those penalties which were attached to the violation of the several parts of the Mosaic ritual. It is that feature of it, which the Apostle Paul calls the ministration of death, than which he says the gospel is much more glorious. In this great truth, all believers in Christianity rejoice. If it were not so, the adulteress and the adulterer, the blasphemer of Jehovah, and the reviler of his parents, must, on conviction, be put to death, with the violator of the Sabbath day.

One might naturally expect, that persons holding that the Sabbath was peculiarly Jewish, and as such was done away with the Mosaic dispensation, would permit the *Lord's day* to rest upon its own popular merits. But one popular sect has a great influence upon another in things which they observe in common. Hence the prevalence of Puritan notions respecting the Sabbath.

Some Presbyterians claim for the Christian church a continuation of the Jewish religion, with little change, except of religious rites, by virtue of the Abrahamic covenant. "The Jewish Society before Christ, and the Christian Society after Christ, are one and the same church in different dispensation. In fact, the Christian church is a branch of the Abrahamic." W. L. Macalla, on Baptism.

It is not surprising, that with such sentiments as these, "the Puritans, those stern defenders of the faith once delivered to the saints, ... and from whom we have received the priceless inheritance of our civil and *religious* privileges, should have the immortal *honor* of first giving to the world the (*modern Christian*) Sabbath." The individual who first promulgated the true doctrine of the (*modern*) *Christian Sabbath*, was the Rev. Nicholas Bound, D. D., of Norton, in the county of Suffolk, England. About the year 1595, he published a famous book, entitled, "Sabbathum veretis et Novi Testamenti; or, the true doctrine of the Sabbath." So says the Theological Review, Vol. 1, No. 3, 1844. This book met with a very general approval among the Puritan party; and among the pious and devout of those times, the observation of a first day Sabbath became a capital part of what was considered evangelical religion. But this feature of their faith was warmly opposed by the writings of Theophilus Brabourne, Dr. Peter Heylyn, and others. However, being cruelly harassed and persecuted by Elizabeth Tudor, James Stuart, and his son Charles, successively monarchs of England, after various efforts to find repose, in 1627, an association of Puritans residing in Dorchester, England, and vicinity, was formed for the purpose of planting a colony in New England, to which they and their brethren might repair, and, in seclusion and safety, worship God according to the dictates of conscience. They obtained from the Plymouth Company a grant of the territory which now comprises a part of the State of Massachusetts, and sent over, under the direction of John Endicott, a small number of people to begin a plantation. These, in September, landed at a place called by the Indians Naumkeak, and by themselves Salem. . . . . One great object of the Puritans, in retiring to the unoccupied regions of New England, was to establish a commonwealth as nearly upon the model of that of the Jews, as the difference of circumstances would admit. To accomplish this object, they deemed it necessary—and at a general court, held in 1631, they ordained—that none but those who had made a profession of religion, and had become members of some church, should be admitted members of the corporation, or enjoy the privilege of voting. See Hale's History of U. S. pp. 29, 31.

We have always entertained a high esteem for the piety and self-denial of the Puritan Fathers of New England—and do so yet. They were good men, and had strong hearts. Nobly they endured the privations incident to their religious faith.—They were, however, but men, and indulged human passions in carrying out the prepossessions of their own minds. It has often been a matter of surprise, that men leaving a land of tyranny, and making a home in the wilderness, for the sake of enjoying freedom for their faith, and liberty for their own consciences, could immediately proceed to enact laws as arbitrary in their operation upon others, as those they had escaped from had been upon themselves. Indeed, one can hardly help suspecting them of designing retribution upon the Episcopalians, for their hard usage of themselves and their forefathers; and upon other sects, for their opposition to their views of Christian institutions and ecclesiastical polity. That the reader may see that we have not indulged these suspicions without occasion, let him recollect, that it was Episcopalianism, enforced by the laws of the Tudors and the Stuarts, that drove the Puritan exiles from their native land, and then compare the laws of the New England Puritan commonwealth with the laws of the English realm at that time, and say if we have indulged a far-fetched suspicion. It was enacted by the 35th Eliz. c. 1—

"If any person refusing to repair to church, shall be present at any assembly, meeting, or conventicle, under any pretence of any exercise of religion, he shall be imprisoned till he conform; and if he shall not conform in three months, he shall abjure the relm; which, if he shall refuse to do, or after abjuration shall not go, or shall return without license, he shall be guilty of felony, without benefit of clergy. And whether he shall abjure or not, he shall forfeit his goods, and shall forfeit his lands during life."

This law was enforced with much rigor by Elizabeth, James I., Charles I., and Charles II. Of course it bore hard upon the Puritans; it drove Mr. John Robinson and his congregation to Leyden in Holland, and afterwards to Massachusetts Bay. Finding an asylum in the wilderness for their faith, and freedom for their religious opinions, others soon followed them. Why then not make it the home of the free for all sects, acknowledging one Almighty Maker, and looking to one common Redeemer for the salvation of their souls? Why enact that every man must become a member of one of the churches of their standing order, before he could be admitted a member of a civil corporation, or enjoy the privilege of voting? It may be that they considered it a necessary provision for the safety of their ecclesiastical order and civil polity; but they must have known, that this was the professed object of the arbitrary and persecuting laws of England. The conviction, therefore, still forces itself upon our minds, that with all their high professions, and undoubted self-denial, they suffered the feelings of the man to outstrip the Christian, and designed to retaliate upon their opponents. Doubtless, however, it was associated in their minds with a pious zeal for an Abrahamic Christian church; and they considered it authorized by the examples set them in the divinely instituted penalties of the Jewish commonwealth.

It was under this form of government, and amid these attendant circumstances, that the first Sunday laws were enacted in America. It was no surprising thing, therefore, that when the Quakers appeared in New England, in 1656, with their no-Sabbath sentiments, "a law was passed prohibiting Quakers from coming into the colony, imposing the penalty of banishment upon the first offence, and of death upon such as should return after banishment." Four individuals were actually executed under this law. Such, we say, was the origin of the Sunday laws now in force in these United States. To the influence, in our State Governments, of worthy successors of these Puritans who have the immortal honor of first giving to America the true doctrine of the *modern Christian Sabbath*, we owe the perpetuation of the Sunday laws upon our statute books at the present day. These facts make it plain, that the idea of Sunday being the Sabbath is Puritan in its origin, and that the restrictions for its observance are from the same source. They produced it by an attempt to make the Christian church one and the same with the Jewish, with new laws suited to their ideas of Christianity.

It is not our object, in this article, to discuss the theological question which this subject involves; but to prove the position, that our Sunday laws are Jewish and Puritan in their character and origin. Passages without number can be brought from the writings of the most distinguished Presbyterians to prove the same fact. No point, however, on which they treat, places the subject in a more conspicuous light than their admissions respecting the Sabbath law, a few instances of which we will now give:—

"That we have a precept or a passage of Scripture saying, in so many terms, that Christ or the apostles made the change in question, *is not pretended.*" Rev. A. A. Phelps, p. 105.

"No law appears to have been given by Christ to his apostles, either for the abrogation of the Jewish Sabbath, or for the institution of the Lord's day, or for the substitution of the first day for the seventh day." Theological Review, Vol. 1, No. 3, 1844.

"The Sabbath, as an institution, cannot be abrogated. . . . . No change can take place in the Sabbath as an institution, or in the obligation to observe it. . . . . A selection of *the day* is of course of the nature of a positive institution, and is subject, like every thing else of that nature, to change or abrogation, whenever there are good and sufficient reasons for it." Rev. A. A. Phelps, p. 99.

We have it, then, from the advocates of Sunday legislation themselves, that there exists no divine law for the establishment, much less for the enforcement, of Sunday laws; but it is done by an inferential application of the Jewish Sabbath laws to the *Christian Sabbath.* There is absolutely nothing in the Christian code to require it. Is this, then, the strong ground for requiring all citizens of this republic to observe Sunday for a Sabbath by pains and penalties? As well may they infer the obligation to put witches to death, because it was a law of the Jewish commonwealth! And, indeed, has not this been so done? As we abjure the theology which thus perverts the Word of God, so we dispute the justice of that legislation which attempts to enforce such error and unrighteousness by a law.

S. D.

THE JEWS OF RICHMOND AND THE SABBATH.

The members of the Common Hall of the city of Richmond, Va., have taken considerable trouble to write themselves down bigots. It seems that there has long been a law in Virginia imposing a small fine for working on Sunday. But public sentiment has not sanctioned the law, and hence it has remained a dead letter upon the statute books. Recently, however, the Common Hall catching the spirit which is abroad in the land, have increased the fine for Sunday labor to five or ten dollars, and have undertaken to enforce their ordinance requiring all men to rest on what they are pleased to call the "Christian Sabbath." This course has brought them in contact with the Jews, who have refused to comply with the ordinance, and have sent in a petition, stating their grievances, and asking for redress. Their petition is published in "the Occident," and contains so many suggestions which are applicable to other cases, that we venture to copy it entire, notwithstanding its great length:—

To the worshipful, the members of the Common Hall of the City of Richmond:

The petition of the subscribers, Israelites, residing within the limits of the City, humbly sheweth:

That your petitioners are members of a religious community, the object of whose constant endeavor it has always been to demean themselves as order-loving and law-obeying citizens, and they aver, that they may favorably compare with any other portion of the community, in respect to honesty, fair-dealing, and moral deportment. They ascribe this general evidence of good citizenship to the religion which it is their happiness to profess, which has descended to them from a long line of virtuous ancestors, and which, in this free State of Virginia, which knows no distinction among its children, secured to them without molestation or hindrance from any religious or political quarter, by those blessed instruments of freedom of body and of conscience, the Constitution of the United States, and the Constitution and the Bill of Rights of our venerable Commonwealth. The Israelites of Virginia have been long known for their sterling character; few indeed have been subjected to arrest and trial for any crime, and the prisons and penitentiaries, they confidently assert, will exhibit but a small portion of their inmates as belonging to their co-religionists. Your petitioners may with pride refer to the names of some of their predecessors who have descended to an honorable grave, some of them in extreme old age, rarely reached except by the pursuit of the strictest temperance and virtue; and they claim that such men as Moses Myers, of Norfolk, Israel and Jacob I. Cohen, Samuel Myers, Jacob Mordecai, Solomon Jacobs, Joseph Marx, Zalma Rehine, Baruch and Manuel Judah, and many others, have left their examples in many respects as merchants and citizens, to be safely followed by others. In times, too, when the country was in danger from invasion by a foreign foe, the Israelites of Richmond snatched up arms at the first alarm, and at the memorable attack on the frigate Chesapeake, they were found foremost amidst those who hastened forward to be ready at the call of their country. They felt themselves blessed that their limbs were free and their hands unshackled to serve the country which looked upon them as children, dear alike with all other persuasions; and they were rejoiced, that feeble as might be their aid, small though their numbers were, they could strike at least one blow against the enemy who threatened the peace of their firesides; for the country, too, was theirs—they were part of the legislative power, alike in the eye of the law, not distinguished by any disqualification because of their belief or religious conduct.

Your petitioners have for their part always entertained the highest affection for the soil of the State, which is theirs, either by birth or adoption, and they mean that should—which God in his mercy forfend—the enemy threaten again our beloved country, to be foremost among its defenders, and to lavish treasure, blood, and counsel, to insure its safety.

With these feelings animated, your petitioners have perceived, with unfeigned regret, that your honorable body, by its ordinance entitled, "An Ordinance for the more effectual suppression of Sabbath-breaking," passed August 11th, 1845, has endeavored to abridge their constitutional rights to labor, unobtrusively and within doors, on the first day of the week, called Sunday. The Israelites have no conscientious scruples, which could in any wise make labor on that day appear to them as sinful. They, however, feel bound, by the dictates of their religion, to observe sacred as a day of worship and abstinence from labor the seventh day of the week, commonly called Saturday; and hence they think that a compulsory rest on the first likewise, would materially injure them in the pursuit of happiness, which is the natural and inalienable right of every man. They are ready to submit to any municipal law which looks towards the preservation of peace, and upholding the rights of any, even the humblest individual: hence they would not, against the law of the State, though they might question its authority, compel or induce their domestics of another persuasion, to do the usual amount of day's labor on the Sunday, should they deem resting from labor a religious obligation. They do not wish to enter into an inquiry as to the necessity of any Sabbath or day of rest, on moral grounds: they are satisfied that the institution, as revealed in the Bible, is of paramount importance to man, to reinvigorate him for renewed toil by a day of calm, of rest, and of reflection;—but they contend that they are justly entitled to choose for themselves what day they wish to rest, whilst they do not interfere with any other person. The Bible speaks to your petitioners in emphatic terms of a day of rest on the seventh day of every week, and they deem themselves compelled by their understanding of the Scriptures, to hallow this day as a Sabbath, and no other. They themselves ask for no legislative enactment to require others to rest on their Sabbath, and they contend that no class of citizens has a right, on constitutional grounds, to require them to rest on the first or any other day. It is not evidently an observance without which society could not exist: hence they deem that society at large has no concern with the observance of a Sabbath, as is the case with compulsory honesty, the abstinence from homicide and incest, which infractions, if tolerated, would subvert the structure of civil government, by undermining the basis on which society rests for its security. Your petitioners are perfectly well aware, that there is a strong tide setting in favor of keeping more strictly than formerly the first day of the week as a Sabbath, and they know that the term "Lord's Day," formerly in vogue, has lately given way in most cases to the Jewish term Sabbath, which signifies rest—by which perversion of terms the heads of the dominant churches have endeavored to make it appear that their adopted day of rest and worship is indeed the biblically ordained day of rest. Now, your petitioners mean to assert, that even if this assertion be true, and that Sunday-keeping is a portion of the decalogue enactment, it would still be one of those religious observances over which, of right, the civil power of this happy republic has no controll any more than over Jewish circumcision, infant baptism of the Episcopal and Presbyterian Churches, the immersion of adults of the Baptists, or the confession and extreme unction of the Roman Catholic body. The policy of the State of Virginia, was never intended to favor any religious dogmas; these were left to individuals to choose at their pleasure; and only by implication as against good morals, can any system of worship, even the absurdities of Paganism, be prevented through the legitimate enactments of Legislatures or City Councils.

If, now, it is in the power of your worshipful body to step aside out of the usual course of conservators of the public peace to enact a compulsory keeping of the Sunday, by declaring it to be Sabbath, your petitioners see no limits why next you might not deem infant or adult baptism, the confession or extreme unction, the partaking of the sacrament, or the frequenting of churches, or all of these acts combined, as legitimate subjects of your vigilance, and to enforce them or any one of them, by an imposition of fines and imprisonment. Your petitioners are well aware that no such attempt against the liberty of conscience is dreamt of; but they especially, since they are in the minority, they will admit immensely so, if compared with the Christian population, feel themselves impelled to raise their voice respectfully but solemnly against this first breach of their right by your legislating for a class, not the whole of the community, which you represent. Your petitioners would respectfully call your attention to one fact, that there are many Christians even in Virginia, who conscientiously reject the Sunday, and keep the Jewish Sabbath as a day of rest. If, therefore, many Christians observe the first day of the week, there are others who attach no sacredness to it: how then can your worshipful body attempt to fix with certainty, the proper day of the Sabbath, upon the mere clamor of those who profess to be the sole expounders of religion? Your petitioners, indeed, do not see how any one can defend, upon the broad ground of equality, under the law, the wholesale condemnation of one portion of citizens, for differing upon the propriety of resting on any given day. Suppose the Israelites and Seventh-day Baptists should be the majority in any community in this State, would not the hue and cry of persecution be raised against them, through the whole length and breadth of the land, for compelling Catholics, Episcopalians, and Methodists, to close their places of business and retire from the field and workshops at sundown of the sixth day of the week? Your petitioners admit that such an act would be an outrage upon the rights of those classes, and with their present mode of thinking, much as they honor the day ordained to them as sacred by their blessed religion, they would raise their voice against those of our fellow-Israelites, who should attempt so to outrage the rights of their Christian neighbors.

Your petitioners see with sorrow the manifestation of the sectarian spirit, which deems it paramount to bring every one to its own mode of thinking. The American United States are the bulwark of liberty, whither the oppressed of all parties have for many years been enabled to come, to be secure against the wiles and tyranny of political and religious oppressions. They see, however, with deep regret, that a new spirit is abroad: that the rulers of churches, and their adherents, are not satisfied with their equal portion of liberty, which is theirs in common with all other citizens, but must invoke the aid of civil power to enable them to propagate their doctrines and practices. They feel that this is but the beginning of a revolution backwards, to abridge the rights of individuals, which have been opened as wide as the gates of mercy, by the sages of the Revolution. They believe that your legislation is in contravention of the Constitution and Bill of Rights of this State, by assigning to Sunday-keeping Christians more legal protection than is accorded to the Jews and the Seventh-day Baptists; they therefore feel almost confident, that if an appeal were properly brought before the highest judicial authority of the State, your ordinance would be annulled. But they love peace, and wish to pursue it in the genuine spirit of their religion; they love their fellow-citizens, and are proud of the good sense of the republic; they believe that freemen, when correctly informed, are always willing to act rightly, and repair any wrong which they may have accidentally committed. Your petitioners are therefore anxious to avoid an appeal to the legal tribunal, and they come before your worshipful body as humble petitioners, who crave of your wisdom and sense of justice, not to abridge them in the enjoyment of their religious liberty. They claim to be Israelites from conviction; they claim to remain so unmolested, from the security guaranteed unto them by the fundamental laws of the State, and they appeal to each and all of you, from your own knowledge you have of them, whether they do not deserve, from their uniform good conduct, to be left in undisturbed enjoyment of all the liberties and privileges of freemen, which they have hitherto enjoyed in common with their fellow-citizens.

Your petitioners wish also to state, that it is not for the sake of any profit Sunday labor might bring them, that they ask for the revocation of the to them obnoxious ordinance; for if this were all, they would cheerfully submit. But it is because it acts as a bounty to other persuasions, as an acknowledemgnt on the part of the city of a particular system or systems of religion, that they complain; and they sincerely think that any unprejudiced person will come to the same conclusion—that the keeping of the Sunday is no subject for municipal regulation, but ought to be referred to the exclusive action of the various ministers of the gospel, who may, if they can do so by persuasion, induce every inhabitant of the land to rest on this day. It is indeed an anomaly in a free and equal country, for the ministers just mentioned to invoke the aid of the civil power to enable them to get their day of rest universally respected; and your petitioners hope that your honorable body will clearly distinguish that in granting such a request, you take away, by so much as it is granted, the rights of those who entertain different views with regard to the necessity of keeping another day, or of those who deem it immaterial to keep any day of rest at all. Virginia has always been foremost in the upholding of liberal principles. The resolutions of '98 are justly the boast of our Commonwealth. Your petitioners earnestly call upon your worshipful body to aid them in making a stand against the spirit of sectarian domination, which is now threatening, by slow degrees, to foist itself upon our country, and to restore them to the rights they would constitutionally enjoy, were it not for the late ordinance and the old State law, which is a dead letter upon the statute book.

And your petitioners, will ever pray.

ROBERT HALL.

Early in the year 1799, Mr. Hall was attacked by a violent fever, which threatened his life, so that in his own apprehension he was for some days on the borders of eternity. The state of his mind at this solemn season may be collected from a letter to the Rev. James Phillips:

"I have never before felt my mind so calm and happy. Filled with the most overwhelming sense of my unworthiness, my mind was supported merely by a faith in Christ crucified. I would not for the world have parted with that text, 'The blood of Christ cleanseth from all sin.' I had never before seen such a beauty and a grandeur in the way of salvation by the death of Christ, as on that occasion. I am fully persuaded the evangelical doctrines alone are able to support the mind in the near view of death and judgement. May you and I be more and more grounded in a conviction of their truth and acquainted with their power! It is to these doctrines the revelation of Christ is chiefly indebted for its efficacy on the hearts and lives of men."

Humility and love will do great things towards unanimity; but forced unanimity is the highest refinement of spiritual tyranny. It is being compelled to believe as the church believes, and that not only on subjects clearly revealed and of great importance, but in matters of mere opinion, in which the most upright minds may differ, and to which no standard can apply. What can he who "exalteth himself above all that is called God," do more than set up his decisions as the word of God, and require men on pain of excommunication to receive them? [Rev. Andrew Fuller.

BIBLICAL CURIOSITY.—The 21st verse of Ezra, chapter 7, contains every letter in the alphabet, and is the only one thus distinguished:

"And I, even I, Artaxerxes the King, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the Priest, the scribe of the law of God of Heaven, shall require of you, it shall be done speedily."

The Sabbath Recorder.

New York, February 26, 1846.

PROGRESS OF THE BILL OF EQUAL RIGHTS.

To the Editor of the Sabbath Recorder:—

Dear Sir,—I have had some difficulty in keeping you apprised of the progress of the bill before the Legislature of this State, (New Jersey,) to secure to the Seventh-day People, their religious rights; and from an evident disposition in many of the members of the Assembly, "*to choke it off*," I can scarcely acquaint you, now, of its present situation and prospects.

When the Bill came up for consideration, Mr. Townsend, (a Methodist preacher,) made a determined opposition to it, and endeavored "to damn it with faint praise" of our people; and he succeeded in creating prejudice against it, by insinuations and suspicions against its design; intimating, as I understand from a member, that it contained power which might hereafter be used *to force the first-day people to observe the seventh day*, just as they now force us to observe their day. This is not set forth so openly in his published speech; but he did not hesitate to say: "*Sir, I would suspect, from the vague and indefinite character of this bill, that there is something intended that is not expressed; some acquisition of privileges and powers, of a special and exclusive kind, which, if possessed, would lead to the infringement of the rights of others, composing a large majority of our fellow citizens;*" thus conveying the impression that it might or would be used to impose the observance of the seventh day upon other Christians; which all interested in the matter would peremptorily repudiate. It is a disingenuous and dishonest imputation—the language of the bill authorizes no such inference.* It is the coinage of a contracted, an unchristian-like mind, though uttered by a professed minister of the cross.

To save the bill from defeat, endangered by this insidious and invidious attack, a friend moved that it be re-committed for amendment; the mover designing to append part of the Rhode Island law, *allowing* the Seventh-day Baptists to enjoy their immunities *within their own settlements*. As this does not meet the principle involved, I determined to rally our friends in Middlesex and Essex, and have them repair to Trenton on Monday last; as the "Revised Act," which contains all the former obnoxious features of the old law, was postponed, at the instance of the same gentleman, until the following day, (Tuesday,) that our friends might come on and have it amended to meet their views. But the severe storm of the 12th inst. prevented me from venturing out from home that distance, under those circumstances. However, I wrote to Mr. Phillips, the Chairman of the Committee, stating, that in case of the failure of any of our friends being on the ground at that time, to make report, from the Select Committee, before the Revised Act on *Vice and Immorality* should come up on Tuesday last.—That in case there were any just apprehensions of the kind alluded to above, (but which I regarded as a disingenuous *ruse* to defeat the bill,) to report the same bill with the following proviso, as the amendment:—

"*Provided*, That, inasmuch as it is the design of this Act to declare the religious equality, rights, and privileges of all the citizens of the State, and to exonerate all persons who religiously observe the seventh day of the week as the Sabbath, from being forced to keep *two days* of every week holy, and exempt them from the penalties imposed by the Act entitled 'An Act for the Suppression of Vice and Immorality,' passed March 16th, A. D. 1798, for pursuing their lawful occupations on the first day of the week, commonly called Sunday,—this Act shall not be so construed as to impose any penalties on those persons who religiously observe the first day of the week as the Sabbath, in pursuing their lawful occupations on the seventh day, commonly called Saturday."

I further urged, that if this amendment was not adopted by the Committee, (of which I did not entertain very sanguine expectations, as you cannot fail to discover it contains a considerable sprinkling of irony,) they make report, recommending the repeal of all of the *fourth* section of the old law, after the word "discharged," which would remove the most obnoxious parts. It would then make this provision for the Seventh-day people—a just and righteous award to them:—

Sect. IV. If any person charged with having labored or worked on the first day of the week, commonly called Sunday, shall be brought before a justice of the peace to answer the information and charge thereof, and shall then and there prove, to the satisfaction of the said justice, that he or she uniformly keeps the seventh day of the week as the Sabbath, and habitually abstains from all recreation, and devotes the day to the exercise of religious worship, then such defendant shall be discharged.

I also addressed a letter, under cover to Mr. Phillips, to any of our friends who might appear at Trenton, to attend to our interests; but have not had any tidings in relation to it. I have carefully examined the daily proceedings of the Assembly, as reported for the public prints, but have not seen any report from the committee, nor any notice of further action on the Revised Bill on Vice and Immorality. By the proceedings of Monday, the 9th inst., I find the consideration of this bill postponed until Thursday, 12th inst.; but I have not seen any further postponement to Tuesday, as informed, privately, by a member; neither can I find any proceedings in the matter since that time. Whether it remains *in statu quo*, or has been *pushed* through in its original state, I cannot learn. I am afraid that there is a determined purpose prevailing, to trample upon our rights.

Who are these Seventh-day Baptists, and what are they contending for? say many of the supercilious, invested with a "little brief authority," and why are they not content to enjoy, in quietness, the "undoubted privilege" of meeting together and worshiping the Almighty on the seventh day?

Are they a band of heretics and outcasts, that other Christians have to cry, Dog! dog!! and *they* have to entreat other denominations to *tolerate* them? No! They are a large body of evangelical followers of the Lord Jesus, who are "well spoken of by all people." Their standing, for piety and godliness, is not inferior to any other sect in the State. They are men, and citizens of the State, on an equality with all others—entitled to all the privileges and immunities of other men. They are freemen—independent freemen!—integral parts of the body politic—who have the same claims as others to protection, and who will maintain them.

What do they contend for? Their unalienable rights—the right to worship God Almighty according to the dictates of His law, who is the Law-Giver in Zion, and not be compelled to keep "the commandments of men." They contend, that they are entitled to the same consideration as any other class of citizens; they deny the prerogative of any secular power to enact any laws, giving exclusive privileges to any sect, or combination of sects, or of imposing penalties on others for non-conformity. They are freemen! and claim the privileges of freemen!! If the Legislature pass a partial law, in defiance of the guarantee of the Constitution, to secure the observers of the first day of the week, not only from molestation, but from having their "*sensibilities pained*," and restrain all others, to sanctify that day, the Seventh-day People, (although they do not set up the pretension,) have just as good a right, under the Constitution of the State—the fundamental law of the land—and with which all the statutes must be made to harmonize, or may at any moment be quashed,—to demand, that they be protected, not only from molestation, but from having their *sensibilities pained*. They ask not this. They would never have thought, for an instant, of asking legislation to secure to them their Sabbath, nor to impose it upon others. They leave that to men's consciences and the moral sense of the community.

Has it come to this in America—the land of freedom!—the boasted asylum for the oppressed of all nations—that a religious society of "good report" is put under ban? What has been gained by our forefathers, having left the iron glebe of despotism? Our democratic legislators say, "*We* may enjoy our seventh-day Sabbath." But they say more: "*You* must also keep holy the first day." Where do they derive any such authority from the Constitution—our Magna Charta? We deny it, and, if forced, will defy it to an issue—not by force, but by appeal to the supreme tribunal of the land, to set aside and wipe from the statute books so infamous a law. Where is the country in Europe, at the present day, that would not grant us the privilege of meeting together on the seventh day? A Romish or Moslem hierarchy would not withhold that "*boon*." What peculiar privileges, then, do we enjoy as American citizens—as citizens of New Jersey? Absolutely none. If the dominant party may force us to keep days holy, not enjoined by the Scriptures, what is to prevent them from forcing us to support a state or national ecclesiastical establishment? And if permitted to progress in their usurpations of authority, who knows how soon we may be placed under that yoke? O America! America! fallen art thou—fallen like Lucifer—when thou beliest thy principles, and descendest to persecute the saints for their faith. O shame! shame! where is thy blush?

The plea of "the greatest good of the greatest number," is a *political* axiom—applies only to civil enactments, and has no relevancy whatever to *religious* immunities. Men, in forming a Constitution, especially in a republic, compound natural rights, to secure civil protection; but they never compromit religious faith and religious rights. They may be wrenched from them by arbitrary power, not by voluntary concession. Our government is a government professing to be separated entirely from any ecclesiastical power or control. The rights of conscience are set apart under the *elementary principles of the compact*, and range not among the category of expedients, to secure the proper administration of secular affairs. There was no such traffic of religious liberty, in organizing our government—there was no such barter of allegiance to the "King of kings, to conciliate the arm of power and place a task-master over us. Might is not right; neither does the accident of being a majority give any warrant to oppress the minority, however small that minority may be. No government established by voluntary association, has ever any right to transcend the powers delegated to it, not for any purpose, nor under any assumed exigency. Therefore they have no right to legislate in matters of religious faith, nor have they any right to abridge that religious freedom secured to them by the Constitution of the commonwealth.

It would have been the part of wisdom, of true policy, for the friends of the existing law on Vice and Immorality, to have passed the act "Granting Equal Rights," or have stricken out the penalties in that law against those who religiously observe the seventh day as the Sabbath. It would, then, be left resting quietly in its place. But the flagrant injustice of denying them their indisputable rights, has roused the attention of thousands. All the Friends have been looking on with intense interest. They are becoming alarmed at the usurpations of authority by those who assume to *tolerate* and *restrain* religious freedom. And another class, whose name is *Legion*—who have been taught from their cradles, to lisp "*freedom*," and "*equal rights*," are becoming jealous of these approaches to union of "church and state," shadowed forth in the stringent measures, to enforce the observance of the first day of the week. They will be heard not only in the halls of legislation, but at the polls.

W. M. F.

Bordentown, February 20th, 1846.

* The following is the bill referred to. We insert it here for the purpose of showing how completely groundless is the suspicion expressed by the honorable and reverend Mr. Townsend:—

Be it Enacted: Sec. 1. That every inhabitant of this State who religiously observes the seventh day of the week as the Sabbath, shall be allowed to enjoy all the rights, privileges and liberty, granted by the Constitution, as fully as are, or shall be secured by the law to those observing the first day of the week, any law to the contrary notwithstanding.

THE SABBATH A CIVIL INSTITUTION.

We are often told by grave divines, that man needs a weekly rest, and hence it is the duty of government to provide for such a rest. This doctrine is repeated with a great flourish in our legislative halls, and the conclusion is thought to be irresistible, that the Sabbath is a *civil institution*. As a means of judging of the soundness of this doctrine, let us look at some of the consequences which have followed its adoption.

William, the Conqueror of England, thought his subjects needed every night in the week for rest, and therefore made a law, that at the tolling of the curfew bell all fires and lights should be extinguished, that all good citizens might retire to undisturbed rest at the same time. That was a civil institution! It was something pertaining to society in those times.

So likewise Queen Elizabeth thought her subjects needed mother church's parish prayers, and she and her Parliament enacted, that "Every person not having reasonable excuse, shall resort to their parish church or chapel, or upon reasonable let thereof, to some usual place where common prayer shall be used, on every Sunday and holiday, on pain of punishment by the censures of the church, or of forfeiting for every offence twelve pence." And again,—"Every person above the age of sixteen, who shall not repair to some church, or chapel, or usual place of common prayer, shall forfeit for every month twenty pounds sterling. And if he shall forbear for twelve months, he shall be bound to good behavior till he conform." And so also to preserve the morals of the youth uncorrupted it was enacted again,—"Every schoolmaster keeping any public or private school, and every person instructing or teaching any youth in any house or private family, as a tutor or schoolmaster, shall, before his admission, subscribe before the ordinary, the declaration of conformity to the liturgy of the Church of England, on pain of being disabled to hold the said school. And if any schoolmaster, or other person, be found instructing or teaching youth in any private house or family, as tutor or schoolmaster, before license obtained from the bishop or ordinary of the diocese, and before such subscription as aforesaid, he shall for the first offence be imprisoned three months, for the second and every other offence be imprisoned three months, and forfeit five pounds sterling."

These were some of the *civil* institutions of England. Verily, Charles the Second must have been a very religious king; and he and his Parliament very watchful over the morals of the youth. We have no such *civil* laws in these degenerate times! Yet that Charles ordered the "Book of Sports" to be read in the churches after divine service on Sunday. When learned divines, and gentlemen legislators, call Sunday, or the Sabbath, "*a civil institution*," are they ignorant of the meaning of their own language?—or do they intend to impose upon the simplicity of other people? In the common acceptation of the term, it signifies something relating to the association of men under a state or human government, in distinction from society regulated by ecclesiastical or divine rule. In the monarchies of Europe, these have been amalgamated, under specious pretences, but really to subserve despotic purposes. Having witnessed the evils which they brought upon mankind, the framers of our National and State Constitutions wisely determined that in the United States of America, they should be forever separated. While our citizens voluntarily associate themselves together, and peaceably observe such laws and institutions as they believe to be of divine requirement, the Constitution of our country assures them, that the laws which are made for the peace of State society shall protect them; but they absolutely forbid the enforcement of a single religious tenet or observance by the laws of the States. Every sect acknowledging one Amighty Creator and Ruler of the world, is entitled to the common benefit of our State laws. If they were but one in a million of the whole population, it would make no difference to the spirit and intent of the Constitutions; they forbid all infringement upon the rights of conscience in a single instance.

Why should this be so? Every good man believes, that true religion is beneficial to human society. A nation becomes happy, prosperous, and honorable, in proportion as it as a righteous nation. Why, then, may not the forms of religion be enforced by civil law? Because the forms of religion are intended to be expressions of the state of the affections toward God, and of these human laws cannot, from their nature, take any cognizance. Wherever it has been attempted it has commonly issued in the worst kind of despotism. The laws of the Jewish theocracy recognized this distinction; for in all sacred matters the high-priest was the authorized judge, and all matters of doubt in the other courts were referred to him as the ultimate judge, and he was to carry them to the Shekinah for decision in the holy of holies. Read Deut. 17: 8 to 13. Let this distinction be made apparant in all our legislatures, and the Sunday laws cannot be maintained. It has been by casting dust into the eyes of the people, that they have been led into the Puritan trap.

S. D.

PERSECUTION OF ROMAN CATHOLICS IN RUSSIA.

It is said that one great object before the Russian Government at the present time, is to have the Catholics converted to the Greek Church. To bring about conversion, all means are employed—corruption, persuasion, intimidation, and brutality—of the last, perhaps more than of any of the others. Great success is the reward of the exertions of the Government—whole villages abandon the Catholic faith *en masse*; and within a few weeks, not less than 10,000 have conformed to the Greek Church. Whether these conversions are sincere, is another question.

This anxiety for the conversion of the Catholics has led to a cruel persecution of those who could not be brought over by persuasion, particularly the priests. A letter dated at Berlin, and published in the Cologne Gazette, says that ninety-seven of these priests have been compelled to work as day laborers in one of the towns of Russia. They were afterwards banished to Tobolsk, where they were confined in dark cells. They were threatened with still severer treatment, but were so fotunate as to effect their escape. Some them have made their way into Prussia, and others have directed their steps toward Italy and France.

But the Pope is awake to these movements, and is exerting himself for the relief of his subjects. It seems that a treaty of commerce is about to be entered into between the Papal States and Russia, the effect of which will be that there will be no more persecution of the Catholics in Russia—that a Popish ambassador will be maintained at the Russian Court—and that several concessions will be made by the Russian Government to the Catholics.

Cost of a War with England.—The venerable Albert Gallatin has published in the National Intelligencer a series of letters on the Oregon Question. At the conclusion of them, he enters at considerable length upon a calculation of the expenses of a war with England. From the best data, he thinks the expense of such a war would not be less than $65,000,000 per year. To this he adds for other expenses $12,000,000—making the cost of supporting the Government for each year of a war to amount to $77,000,000. He thinks, also, that the effect of a war would be to reduce the yearly revenue from customs at least one half, so that the revenue from all sources would not exceed $14,000,000. This sum, subtracted from the annual expenses of Government as above stated, would leave $63,000,000 to be raised each year during the war by loans and taxes. To those who are not moved by the higher *moral* considerations involved in a war, these estimates ought to serve as a warning.

Prayer for Peace.—The ministers of the Reform Dutch Churches in this city held a meeting some weeks ago, at which the topic of conversation was the duty of the Church of Christ to labor and pray for the preservation of peace. It was unanimously agreed by those present, that they would make this the subject of discourse on Sunday last, which day, being the 22d of the month, and the anniversary of the birth of Washington, seems peculiarly appropriate to the purpose for which it was chosen.

Puseyism Rising.—The English papers say that the celebrated Dr. Pusey, at the expiration of his three years' suspension, appeared on a recent Sunday in the pulpit of the Cathedral Church of Oxford; and, so great was the anxiety to hear him, that the struggles at the door for admission savored more of the theatre than the house of prayer. The attendance exceeded all previous experience. Great numbers came purposely from London; and the reporters of the daily press were sent down to place the sermon before the world.

A Change.—The Lowell Courier informs us, that Rev. Mr. Remington, for 20 years a Methodist preacher, formerly of Boston, and more recently of Lowell, has announced to his people his conversion to the faith of the Baptists, and his resignation of his pastoral charge.

Notice Extraordinary.—The following notice appears in an Alabama paper. It shows what means are used to prevent the escape of slaves. The reader may judge how "contented and happy" the slaves must be to induce them to run away under such circumstances:—

NEGRO DOGS.—The undersigned, having bought the entire pack of Negro Dogs, (of the Hays & Allen stock,) he now proposes to catch runaway Negroes. His charges will be Three Dollars per day for hunting, and Fifteen Dollars for catching, a runaway. He resides 3½ miles North of Livingston, near the lower Jones' Bluff road. WILLIAM GAMBREL.

Nov. 6, 1845—6m

Another.—The Paris (Ky.) Citizen recently contained an advertisement of an auction sale to take place on the 12th inst. Among the *articles* to be sold are enumerated, 'twenty head of horses,' 'fifty head of cattle,' 'one hundred head of hogs,' and '*twenty-two valuable negroes*.' The latter are represented to be 'as likely a set of blacks as can be found in any family in Kentucky.' Among them are 'farm hands, blacksmith, carpenter, shoemaker, house-servants, gardener, cooks, washers, &c.' Comment is unnecessary.

The New Hymn-Book.—Inquiries are frequently made respecting the progress of the new Hymn-Book which Bro. Samuel Davison has proposed to publish. In answer to such inquiries, we are requested to state, that some weeks ago Mr. Davison referred the subject to a number of brethren for advice as to the course he should pursue. They unanimously recommended the preparation of a Circular to the several Associations, stating the reasons for wishing to publish a new Book, and requesting each Association to appoint one or more delegates to meet at Shiloh, N. J., in August next, (just before the sitting of the General Conference,) for the purpose of considering the matter, revising the selection which has been made or making a new selection, and deciding upon the best means to secure its publication if thought advisable.

"The Original Sabbath Unchanged."—Mr. Begg's valuable articles on this subject have been crowded out for a few weeks past, by the press of matter relating to Sunday Legislation, which it was thought important to lay before our readers at this particular juncture. We have several chapters now on hand, the publication of which we shall commence soon and continue regularly.

The Bishopric of Jerusalem.—The Augsburg Gazette publishes intelligence from Berlin, to the effect that the Prussian Government, which now has the privilege of appointing a Protestant Bishop to the See of Jerusalem, had made choice of M. Belson to fill that post. M. Belson, like Dr. Alexander, originally belonged to the Jewish persuasion, but latterly embraced Protestantism.

Discussion on Slavery.—A Mr. Howe has been delivering lectures at Rochester against Abolitionism, showing it to be directly repugnant to Scripture, and to amount, indeed, to a positive impeachment of the character and conduct of the patriarchs, of prophets, of apostles, and of our blessed Lord and Saviour himself. He is to be replied to by Mr. Porter, an Abolitionist.

Great Britain and the Catholics.—We have already noticed the recommendation of Dr. Wiseman, that prayers should be offered in the Catholic churches for the conversion of Great Britain to the Catholic faith. It appears that three French Archbishops and twenty Bishops have complied with the recommendation.

Good Example.—It is said that Rev. Samuel L. Southard has declined the call to be assistant Rector of Trinity Church. As the salary and perquisites realize about $5,000 per annum, and he is at present only in the receipt of $1,700, the circumstance has excited no little surprise.

Change of Name.—The name of the village of Andover, in the town of Westmoreland, Oneida Co., N. Y., has been changed to Lowell, by a meeting of the inhabitants of that village. The name of the Post Office has been changed from Republican to Lowell, by the Postmaster General.

Tax on the Colored Population.—A bill has been introduced into the Maryland Legislature by Mr. Hoover, of Frederick county, for levying a tax of two dollars per annum on all colored male inhabitants of the State over twenty-one years of age and under fifty-five, and of one dollar on every female over eighteen and under forty-five, to be collected by the collectors of the State taxes, and devoted to the use of the Colonization Society. In case of the refusal to pay of a property-holder or house-keeper, his or her goods are to be seized and sold; if not a property-holder, the body of the non-paying person is to be seized and hired out to the lowest bidder who will agree to pay the tax; and in case of not being able to hire said delinquents out, they are to be sold to any person who will pay the amount of tax and costs for the lowest period of service!

Publications Received.

Holy Time—The Scriptural Time for commencing and closing the Weekly Sabbath. New York: Samuel Davison—1846. pp. 32.

The design of this little work is sufficiently indicated by its title. It is only necessary to say, that the author hasdone ample justice to his subject. By collecting together the principal texts of Scripture which relate to the time of commencing the Sabbath, and appending to them such remarks as are necessary to show their bearings, he has furnished a manual which cannot fail to be useful, and for which he deserves thanks.

A Syllogistic Defence of Believers' Baptism, by Rev. Benjamin Keach; to which is prefixed a Memoir of his Life, also Remarks, and the Commission Limited, by Joseph S. Baker, Penfield, Ga.—1846.

This is the second number of a quarterly publication called the Periodical Library. If the number before us is a fair specimen of those to be expected in future, the work can not be too highly recommended. Terms, 50 cents a year. Address, Jos. S. Baker, Penfield, Ga.

The Pulpit, No. 3, for March, contains one sermon, several sketches of sermons, and a variety of miscellaneous matter. O. Scott, No. 5 Spruce st.

The Swedenborg Library, No. 8, treats of Correspondences and Representation in Heaven. John Allen, 139 Nassau st.

The Christian Parlor Magazine for March contains a beautiful plate of the City of Thyatira, Asia Minor. Its leading article is on "The Childhood of the Great Mozart," which is followed by a variety of valuable literary and religious matter. Published by D. Mead, 141 Nassau st.

The Youth's Cabinet for March shows a good deal of labor and taste on the part of both editor and publisher. We do not know of a more appropriate work for the young. D. Austin Woodworth, 135 Nassau st.

General Intelligence.

DOINGS IN CONGRESS.

The SENATE was occupied nearly all of last week in hearing long speeches upon the Oregon question. Messrs. Hannegan, Colquitt, and Dix, were the principal speakers.

The HOUSE OF REPRESENTATIVES had under consideration, but did not pass, a bill appropriating six millions of dollars for the construction and arming of ten iron steam vessels of war. They passed a bill giving a pension to every widow of a revolutionary soldier, upon showing that her husband was receiving a pension from the United States at the time of his death. They also passed a bill in regard to the mileage of members, which allows eight dollars for every twenty miles travel between the residence of the member and the Capitol, the distance to be computed by the nearest mail route by land; and where the distance is over twelve hundred miles, the mileage to be ten dollars for every 100 miles over that distance. It also requires that each member, before drawing his mileage, shall file a certificate with the Clerk, that he has actually traveled the distance for which he claims mileage.

FOREIGN NEWS—ONE MONTH LATER.

The foreign news by the Cambria, which left Liverpool on the 4th of February, was looked for with intense interest. In order to facilitate its arrival in New-York, two rival expresses were run by horse from Halifax across Nova Scotia to the Bay of Fundy—thence to Portland by steamboat—thence by railroad to Boston—and thence to New-York by steam and horse power. The messengers reached New-York during the forenoon of Thursday.

The news is important. It shows that the feeling in England respecting Oregon is decidedly pacific, and that Sir Robert Peel has recommended an immediate modification and ultimate repeal of the Corn Laws.

Opening of Parliament—The Queen's Speech.

On Thursday, January 22d, Parliament was opened by the Queen in person. The following extract from the Queen's speech, shows in what light she regards the slave-trade and the Oregon difficulty:—

"The Convention concluded with France, in the course of last year, for the more effectual suppression of the slave trade, is about to be carried into immediate execution by the active co-operation of the two Powers on the coast of Africa. It is my desire that our present union, and the good understanding which so happily exists between us, may always be employed to promote the interests of humanity, and to secure the peace of the world. I regret that the conflicting claims of Great Britain and the United States in respect to the territory on the North Western Coast of America, although they have been made the subject of repeated negotiation, still remain unsettled. You may be assured that no effort consistent with national honor shall be wanting on my part to bring this question to an early and peaceful termination."

Sir Robert Peel on the Corn Laws.

On the 27th of January, Sir Robert Peel presented to the House of Commons his plan in relation to the Corn Laws. As there is little doubt that he will be able to carry the plan through, and as his propositions will vitally affect the agricultural interests of his country, the following extract will not be thought out of place:—

"He proposed to reduce the duty on all seeds to 5s per cwt. Indian corn or maize, which was of such importance in the fattening of cattle, he proposed in future to introduce duty free. In removing that duty he was not depriving agriculture of any protection, but absolutely conferring a benefit upon it. He also proposed that buckwheat flour, should be admitted duty free. If any gentleman would ascertain the price which had been recently paid by farmers for linseed cake and rape cake, they would agree with him that the removal of the duty on maize was not a disservice to the agricultural interest. The Right Honorable Baronet then described the reduction of duty which he intended to propose on the importation of foreign butter, cheese, hops and cured fish, stating that in each case the duty would be reduced to half its present amount. On all articles of agricultural produce which constituted mea as distinct from corn, he proposed an immediate repeal of duty. Every kind of vegetable and animal food would be admitted at once free of duty. All animals from foreign countries would also be introduced on the same terms. The bill which he should therefore introduce on this subject, would contain an enactment, that after a certain date, grain of all kinds should come in duty free. He proposed, however, that a considerable reduction should be made at once in the existing amount of duty, and that the duty so reduced should be limited to the continuance of three years. His bill would contain a provision that at that period, when the change would be least felt—namely, on the first of February, 1849—oats, barley, rye, and wheat, should be only liable to that mere nominal duty which he intended to apply to maize, for the purpose of procuring statistical returns of the quantity imported."

France—Disaster in Algiers.

Considerable has been said in the Chamber of Deputies in relation to the course of the United States about Texas and Oregon. But the chief topic of interest relates to another disaster which has befallen the French in Algeira. It seems that the French forces, during the month of December, were guilty of great cruelties, plundering and buring several villages, and putting many of the inhabitants to the sword. On the second of January, however, a check was put to their operations by a fall of snow which soon rendered the roads impassable. At this juncture, the troops entered a defile in which the snow had gathered in large quantities, where they remained for two days and nights, without shelter or food, exposed to the horror of cold and hunger.

The Marseilles Semaphore, which publishes a long narrative of the disaster, reckons but at about a hundred men the loss sustained on the occasion. Two letters, quoted by the National, state that eight hundred men have remained buried under the snow; other advices say six hundred, and that all the baggage, with provisions enough for above ten days, have been lost. The Algerie, which has also received private advices, has the following:

"Thirty officers has had their hands and feet frozen. Five men and several horses of the detachment of African Chasseures have died of cold; fifteen out of eighty men of the wagon-train have perished. A grenadier company of the 43d has almost wholly disappeared. Almost all the native muleteers lost their lives on that terrible day. This unfortunate affair, of which we do not yet know the extent, has been duly construed by the Arabs to our detriment; they have seen the hand of God in it."

Miscellaneous.

The Belfast Whig says, "We have within the last few days, received accounts from various quarters respecting the state of the potatoe crop; and we are sorry to say, that they are in complete accordance with the worst representations made, since the existence of the disease was discovered."

A letter from Germany, dated Berlin, January 23d, says, "The accounts we receive from our emigrants to the United States excite great indignation. Hundreds and thousands of them, it seems, are suffering the direst distress from relying too implicitly on the lying promises of emigration agents. The American Government really ought to take some measures for the welfare of the poor creatures who flock to their country principally on account of the representation of people who state themselves to be its authorized agents. Our Government is warmly opposed to emigration."

According to a German Journal, the number of emigrants who, in the course of the last year, have embarked at Bremen alone for the transatlantic countries, was 31,149, of whom 3,000 were bound for Texas.

The state of the county of Limerick, Ireland, is represented as most alarming; two murders had been perpetrated under circumstances of the most fearful outrage; the cause, in each instance, being connected with the letting of land. The robbery of fire arms, the posting of rockite notices, and attacks by armed parties, are rife. Colonel Mansel, commanding the garrison at Limerick, had been obliged to send out a strong force to disperse the insurgents, who had assembled armed and in great numbers, on the lands of Knocksentry, near Castleconnell.

Recent accounts brings tidings of dreadful shipwrecks. The Montreal, a trader between London and Quebec, was lost on the 14th of January near Cape Chat, and every soul perished. The Saxon, an American packet, bound to London from Boston, is believed to have foundered on the 17th, on a peer of rocks called the Ledges, near Red Head. The Laurel, of Quebec, was lost off the coast of Newfoundland, by coming in contact with a field of ice; happily, the crew were saved. The ship Cambridge, from Liverpool, took off the crew, thirty-two persons, from the Lord Lynedoch, in a sinking state. Lloyd's books record the loss of the City of Shiras, in the Mindora Sea, with forty persons; the wreck of the Eastindiaman, and other calamities.

A letter from Rome, of the 26th ultimo, says that the chestnuts, which in that country are, like the potatoes in the north of Europe, the principal food of the lower classes, have suffered from the same disease as the potatoes, and that scarcely one in ten is eatable. The grapes also have become already rotten, instead of remaining dry and fit for food until the end of February, as in ordinary times.

The capital of Great Britain has a population estimated at 2,000,000 of souls, exclusive of strangers. The population of Paris now exceeds 900,000; the population of Vienna is 330,000 souls; Berlin, 365,000; and St. Petersburgh, 476,000.

The use of diseased potatoes in Ireland by the destitute poor is becoming, as was expected, a frightful source of fever and disease. A fearful increase in the number of fever patients has taken place in the hospital of Fermoy.

A young author, Mr. J. Christian Ross, destroyed himself in a coffee-house in Aldersgate-street, London, by taking Prussic acid, in consequence of the rejection of one of his articles by "Blackwood."

One of the Ojibbeway Indians (the Bird of the Tempest) died at Brussels the other day, of the small-pox, and another (the King of the Bitterns) is dangerously ill. The former was baptized by a Roman Catholic clergyman a few hours before his death. The other Indians are still at Ghent.

THE COPPER REGION.—A letter dated Copper Harbor, Lake Superior, January 8, 1846, says: "Recent splendid discoveries have been made in the Copper Mines of this region. The Pittsburgh Company on the Eagle River Location, have during the past month opened a vein *twelve feet wide* from the top of the hill to the bottom—over 200 feet. It is exceedingly rich in Copper and *Silver*. They have taken out one large piece of Native Copper and Silver, nearly pure, weighing 2,000 pounds. Its size is 5 feet 10 inches on the edge. Also, 2,000 lbs. of the same quality in smaller pieces. They have 3,000 pounds of very rich quality in barrels ready for shipping. They have 53 1-2 tons of 10 or 12 per cent. ores, Copper and Silver, mined in December, and since I left last week, I hear that the vein has improved. The Eagle River location of Gratiot also improves: returns for December, 40 tons.

NEW BRICK MACHINE.—Messrs. Culbertson, McMillen & Co., of Cincinnati, Ohio, have in successful operation a new brick machine, the working of which is described as follows by the editor of the Cincinnati Atlas:—

"The clay in a crude state is thrown with a shovel into a hopper, in which a mill, or pulverizer, placed over the upper press-wheel in such a manner as to discharge the clay into the moulds on both sides of the press-wheel. The moulds being filled in this manner with pulverized clay, pass under the press-wheel twice—giving the brick a double pressure and shaving them smooth by means of a knife attached to the machine. The bricks are then thrown out of the moulds by an admirable contrivance on a table at each end of the machine, at the rate, the proprietors say, of 5000 per hour, sufficiently hard to be atacked to the kilm. As the whole works will be under cover they can work as well in rainy or foul weather as when it is dry,"

WRECK OF THE JOHN MINTURN.—Later accounts from this ill-fated vessel, show that there was no exaggeration as to the number of persons who found an untimely grave. Only 13 out of 51 were saved. The Courier and Inquirer says:—

It appears that the Pilot on board, when the ship struck, finding that his efforts to keep clear of the land were unavailing, gave orders to run her on the beach. She was put about, and struck in about fifteen minutes, and her mainmast and foremast were cut away to ease the ship, as the sea was making breaches over her. The small boat which was got over the side was swamped, but they were more successful with the long-boat, and five seamen and one passenger immediately got into her and endeavored to take a line ashore, but in consequence of the line being too short, or getting entangled in the floating spars and rigging, they were obliged to cut it in order to save themselves.

The most melancholy part of the tale remains to be told. Although the underwriters had surf-boats, and all the necessary means for saving the lives of persons in distress, the people on the shore, who had collected at the report of the wreck, and the escaped seamen, showed a most culpable disregard of all the dictates of humanity, and made no attempts to render aid to the crew. The efforts of Captain Stark, until the time of his death, were constant for the preservation of his crew, and the more precious lives of his wife and children, who called, with all the confidence and earnestness of children, for safety at the hands of a father and husband, who had no alternative but to say that all human help was in vain. Capt. Stark was dead before the ship broke apart. At this time his wife and children were forward, and when the ship separated, fell between the parts, and no sound of life was afterwards heard from them. There was on board a large number of cabin passengers, some of whom had a large amount of valuables. One man, who had on a girdle containing gold, in his distress offered $5,000 to any one who would place him ashore. Assistance was not to be obtained, and the unfortunate man and his gold perished together.

Had the unfortunate passengers kept aft they would have saved their lives, as the cabin was, in all the gale, habitable, and would have been a complete protection.

RESPONSIBILITY OF STAGE OWNERS.—Recently in Pennsylvania, a man named John R. Rowand sued certain stage proprietors for the alledged value of two trunks, lost or stolen from their stage-coach. The plaintiff and wife were permitted to testify as to the value of the contents. The whole was stated at $1,197, which was the amount claimed. Among the articles was said to have been a diamond breast pin, valued at $300. The judge decided that the defendants were liable only for traveling baggage; that jewelry as much belonged to a lady's wardrobe as any other article of dress. It was for the jury to say what was, under the circumstances, proper traveling baggage. No previous notice was necessary as to the value of the baggage, unless it was asked for. If the defendants wanted to know, they should have asked. Neither did it make any difference whether he had paid his passage money or not. Every person who takes a seat in a public vehicle is liable on an implied contract for his passage money; and the stage proprietor would be answerable in like manner as a common carrier. The verdict was for the plaintiff, damages, $670.

NOVEL APPLICATION OF PHLEBOTOMY.—The Georgetown (Ky.) Intelligencer has the following singular paragraph:—

There has been quite a stir recently in New Orleans, in consequence of the marriage of a white man named Buddington, a Teller in the Canal Bank, to the negro daughter of one of the wealthiest merchants. Buddington, before he could be married, was obliged to swear that he had negro blood in his veins, and to do this he made an incision in his arm and put some of her blood in the cut. The ceremony was performed by a Catholic Clergyman, and the bridegroom has received with his wife a fortune of fifty or sixty thousand dollars. The natives serenaded him with such abominable music, that to get rid of their discord he paid them $400, to be used for charitable purposes.

WHALE STORY.—The New Bedford Mercury states that the Sarah at Mattapoisett, from Atlantic Ocean, took a 100 bbl. sperm whale, in the blubber of which was found the head and about a foot of the shank of a harpoon marked "Lyra," "undoubtedly," says the Mercury, "belonging to the ship Lyra of this port, which vessel sailed hence July 3, 1838, and was lost in August, 1839, on a reef near Oahu." This is a strange adventure for a piece of iron, but by no means improbable.

DEATH OF PROF. GODDARD.—We are pained to find it announded in the Providence Journal, that Wm. G. Goddard, Esq., late Professor or Belles Letters in Brown University, died very suddenly a few days since, at the age of fifty-two years. While seated at the dinner table with his family, he was surprised with sensations of intense suffocation in the throat, proceeding, as is supposed, from a paralysis of the muscles of deglutition, and in a few moments his life was at an end. He was an elegant scholar, an accomplished gentleman, and a man of great moral worth. His loss will be extensively and deeply felt. [Boston Traveler.

OLIVER SMITH'S WILL.—The Northampton Gazette says, that counsel have been employed by the heirs of the late Oliver Smith, (whose property amounted to half a million dollars, the bulk of which was left to public institutions,) to contest the Will. The grounds of objection are—1st, That the attesting witnesses are not sufficient—one of the three being in a condition of mind, at the time of subscribing the instrument, to render him legally incompetent to perform the service; and 2d, That it is contrary to the Constitution and laws of the Commonwealth to devise property for accumulation, as is the case in this Will.

THE INSECT SCOURGE.—Advices from Cuba state that the orange, lime, and every other tree of the citron kind in the District of Matanzas and in other sections of the Island, are perishing under the ravages of an insect in shape like a flea, which light on their verdure by myriads, and deposit white adhesive spect on the back, which are the eggs from which the worm is hatched, which has devastated so many of the citron and orange groves. Some of the trees are wholly denuded, and it is feared that this blight will extend itself over the whole Island.

There are seven hundred miles of Railroad in operation in Massachusetts, costing $28,000,000.

SUMMARY.

Common Vinegar consists of acetic acid largely diluted with water; it contains also vegetable gluten, mucilage, sugar, extractive matter, and frequently malic, phosphoric, and tartaric acids, together with small proportions of sulphate of lime, sulphate of potash, and alcohol.

Rocks, and other earthy bodies, are composed of minerals. Sometimes a single kind of mineral forms the masses of sand, clay or rock; but more often two or more mineral substances are aggregated to form those bodies.

At Paraid, in Transylvania, there is a valley, the bottom and sides of which are pure rock salt.

Many of the ancient Athenians went bare-footed. The common people were clad in cloth which had received no dye, and which could therefore be re-whitened. The rich preferred colored cloths; they held in considerable estimation those which had been dyed scarlet, by means of small reddish grains, and in still higher esteem those of a purple dye.

It is remarkable that the barks of all the trees which furnish gum are highly astringent; that of the acacia or gum arabic tree itself is used in India for tanning; and in our country, the cherry and plum trees, which sometimes yield a little gum, have very astringent barks.

At Sodus Bay recently, a Mr. Henman hearing a strange noise in the adjoining wood, proceeded to the spot, and discovered two enormous bald eagles engaged in a fierce combat. He armed himself with a club, and so intent were they in the fight that they did not perceive his approach, and he killed them both on the spot.

A bill is before the New-Jersey Legislature to incorporate a college to be located at Burlington. It is to be under the control of trustees belonging to the Protestant Episcopal Church.

A fire lately commenced in a forest near Omask, Russia, and extended to a distance of fifty French leagues, over a breadth of fifteen. Eleven villages were attacked in its course, and one was entirely destroyed. In the ten others there were burned thirteen mills, 1850 barns, 77,000 ricks of hay, and an immense quantiy of wood for fuel, Twenty-five peasants, 565 horses, and 915 head of cattle, were burned to death.

Mr. Fletcher N. Merwin, a worthy farmer of Woodbridge, Ct., recently died of strangulation while seated at the tea table. His wife observed that he was choking, and rushed to his rescue, but he died in less than five minutes. It was found that he was choked with a pickled grape.

Mr. Samuel Hitchcock, who recently died at Hamden, Ct., left for Foreign Missions, $1,000. Home do. $700; American Bible Society, $500, American Tract Society, $300; and the remainder, about $2500, to the Congregational society of Bethany.

Fifty canal boats are building at different yards in Rochester, for the spring business. Their aggregate value when completed will be about $75,000.

Lard, of a first rate quality, encased in Hog's bladders and sent to the English Market, will readily command fifteen cents per pound. So says the Springfield Republican.

Three hundred buildings were erected in the American portion of New-Orleans last year, at a cost of about $1,000,000.

Not less than 8,000 baskets of Cranberries were sold this season at Boston, at $3 per bushel, $24,000.

Five thousand pigeons are in an open field, near Portland, Maine, with their wings clipped, fattening for market.

There were built on the lakes in 1845, 48 vessels, amounting to 10,207 tons, costing $659,000.

Messrs. Perkins and Smith of New-London, are about fittitng out a ship to prosecute the Whale Fishery in Davis's straits.

There is a man down east eighty years old, who calls himself a boy, because he has seen only 20 birth days. He was born on the 29th of February.

The Lime Rock Gazette, a paper published at Thomaston, Me., says that there are in that town 132 lime kilns, which yielded upwards of 600,000 barrels the last season, the cost of which including 42,708 cords of wood, is $391,744, and it was sold at the kilns for $411,830, or at market, adding freight, for $538,560.

A merchant who has acquired considerable of this world's gain by his attention to business, lately informed us how he decided whether a man was fit to be trusted or not. He said whenever he saw a farmer come in riding or driving a good fat horse, he knew he could be relied upon. If his horse was poor, he knew him careless and inattentive to his contracts.

It is said that a building recently burned at the corner of Pell-street and the Bowery, N. Y., is the house in which Charlotte Temple died. She was turned out of doors at the Old Walton House, in Pearl-street, which is now standing, and sought refuge in this cottage which was then out of town, on the Boweries or Farms, and soon after breathed her last.

We have before us, says an exchange, time-stained and worn indeed, a copy of the Philadelphia Pennsylvania Gazette, dated August 13th, 1741, published by "Benjamin Franklin, Postmaster, at the new printing office, near the Market." The "freshest" advices from London, are to the 13th May; three months previous! The size is about six by eight inches.

An old coat was found under a pew of the East Church, in Salem, last week, which is supposed to have belonged to one of the carpenters employed in erecting the building, one hundred and twenty-eight years ago. It is a fair specimen of old fashioned economy, having more patches on it than could be found on troops of beggars at this day. A gimblet, a piece of chalk, and cotton handkerchief, all in a good state of preservation, were found in the pockets. It must have been a mysterious loss, for which the witches of that age were no doubt held responsible.

Italy contains 500 principal towns. Its population is about 22,000,000 of inhabitants. There are about 3000 professional singers, and 2,000 delettanti singers; 39,000 professional musicians, and 100,000 delettanti musicians; 2,600 comic artists; 1000 dancers and mimics; 200 music composers, 390 dramatic and equestrian companies.

Edward Everett has accepted the office of President of Harvard College, and will enter at once upon the duties of this important station.

The Boston Recorder states that one of its subscribers stopped his paper because it did not report more *revivals*. The editor replies that he reports all he hears of, and he does not think it worth while to go beyond that even to save a subscriber.

The manufacturers of brandy in Sweden have been offered a high premium by the government, if they will abandon their business for three months in view of the anticipated famine.

The editor of the Haverhill Gazette includes the following in a humorous enumeration of the advantages of a war:—We can carry on a war of 51 or 20 years, if we are agreed to exert our utmost strength. We raise about 50,000 young men a year, which we can have killed and hold our own. We can give up our Foreign Commerce, and our Revenue, and borrow $100,000,000 a year for 20 years, and then not be so much in debt as England, and it would not take us more than two hundred years of peace and prosperity to pay it up!"

The storm on Saturday evening last, made a great commotion in the oyster beds on the Potomac as well as the Chesapeake. At the Light-House on Pliney Point, they were piled up on the shore by the storm in masses of thousands.

From Jan. 1, 1845, to Jan. 1, 1846, there were 50 fires in Rochester, causing a loss of $139,565. Insurance $93,340. In 1844, in the same city, loss 40,000. Insurance $30,250. In 1843, loss 70,000. Insurance 40,000.

A gentleman from Fort Atkinson informs the editors of the Galena Gazette, that the measles and other diseases have been prevalent and remarkably fatal among the Winnebago Indians the past year. Their numbers have materially decreased.

The brig Henry is now lying at Newburyport, destined for the Wallamette Settlement, to which she will carry a fresh re-inforcement. The number of passengers, male and female, is eighteen, and her cargo is valued at $13,000.

FAMILY RECEIPTS.

TO MAKE A VERY STRONG CEMENT FOR EARTHENWARE.—Boil slices of skimmed milk cheese with water into a paste, and then grind it with quicklime in a marble mortar, or on a slab with a mallet.

TO CLEANSE A COIN OR METAL TARNISHED BY QUICKSILVER.—Put a poker or any piece of iron in the fire until red hot; then put the metal on it, and the quick-silver will evaporate.

TO JOIN GLASS TOGETHER.—Melt a little isinglass in spirits of wine, adding thereto about a fifth part of water, and using a gentle heat. When perfectly melted and mixed, it will form a transparent glue, which will unite glass so that the fracture will hardily be perceived.

[Farmer and Mechanic.

MARRIED,

In East Greenwich, R. I., on the 16th inst., by Rev. Samuel Brown, Mr. FONES G. WILBER, of Hopkinton, and Miss HARRIETT B. WHITFORD, of East Greenwich.

LETTERS.

Ephraim Maxson, Isaac D. Titsworth, Sanford P. Stillman, Samuel Davison, G. W. Hinkley, I. D. Clift, George Crandall, John R. Butts, Joseph Goodrich, H. A. Hull, M. A. Stillman, Wm. M. Fahnestock, Wm. Utter, W. Prosser, W. B. Boss.

RECEIPTS.

Shiloh, N. J.—Ethan B. Swinney, Malichi Bonham, John W. Davis, $2 each.
West Edmeston—Benjamin Stillman $4; Nathan Burch, Samuel H. Burdick, $2 each.
Westerly, R. I.—Edon Blake $8; Miss M. A. Stillman $2; Alfred Bliven $1.
Shannock Mills, R. I.—Dr. H. Wilcox, W. Prosser, Abel Tanner, $2 each.
Unadilla Forks—Reuben & Erastus Clarke $5.
Cowlesville—Stephen Stebbens $1.
Milton, W. T.—Fitch Brown $4.
Brooklyn—Pardon Kenyon $2.
Petersburgh—Luther Clarke $2.

ACKNOWLEDGMENTS.

The Treasurer of the American Sabbath Tract Society has received the following sums since last report:

F. W. Stillman,	$5 00
Susanna Stillman,	1 00
B. W. Rogers,	2 00
Jason B. Wells,	1 00
Waterford (Ct.) Church,	12 00
Wm. M. Rogers,	2 00
Asa Dunn,	1 00
Reuben Randolph,	13
From General Agent, for sale of Tracts,	4 00

T. B. STILLMAN, Treasurer.

SABBATH TRACTS.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

No. 8—The Sabbath Controversy—The True Issue. 4 pp.

No. 9—The Fourth Commandment. False Exposition. 4pp.

☞ The Sabbath Tract Society has also published "An Address to the Baptist Denomination of the United States, on the Observance of the Sabbath, from the Seventh-day Baptist General Conference." 24 pp.

These Tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to PAUL STILLMAN, Cor. Sec. of the Am. Sabbath Tract Society, No. 9 Spruce-st.

The Sabbath Recorder,

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☞ Payments received will be acknowledged both in the paper and by an accompanying receipt.

☞ No paper discontinued until arrearages are paid except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to

GEORGE B. UTTER, No. 9 Spruce St., New York

TOBITT'S PRINT, 9 SPRUCE ST.

Miscellaneous.

WRITTEN AT MY MOTHER'S GRAVE.

BY GEO. D. PRENTICE.

The trembling dew-drops fall
Upon the shutting flowers—like souls at rest
The stars shine gloriously—and all,
Save me, is blest.

Mother! I love thy grave!
The violet, with its blossom blue and mild
Waves o'er thy head—when shall it wave
Above thy child?

'Tis a sweet flower—yet must
Its bright leaves to the coming tempest bow;
Dear mother, 'tis thine emblem—dust
Is on thy brow!

And I could love to die—
To leave untasted life's dark, bitter streams—
By thee, as erst in childhood, lie,
And share thy dreams.

And must I linger here
To stain the plumage of my sinless years,
And mourn the hopes to childhood dear,
With bitter tears?

Ay—must I linger here,
A lonely branch upon a blasted tree,
Whose last frail leaf, untimely sere,
Went down with thee!

Oft from life's withered bower,
In still communion with the past I turn,
And muse on thee, the only flower
In memory's urn.

And, when the evening pale,
Bows like a mourner on the dim blue wave,
I stray to hear the night wind's wail
Around thy grave.

Where is thy spirit flown?
I gaze above—thy look is imaged there;
I listen, and thy gentle tone
Is on the air.

O come, whilst here I press
My brow upon thy grave, and in those mild
And thrilling tones of tenderness,
Bless, bless thy child!

Yes, bless thy weeping child,
And o'er thine urn, religion's holiest shrine—
O give his spirit undefiled
To blend with thine!

For the Sabbath Recorder.

MR. EDITOR:—If you can make room among your selected articles, for the following Circular, received by the Hibernia, you will apprise your mercantile readers of a new movement in Great Britain, in which they are peculiarly interested. It certainly would seem one of the most interesting social movements of the age; and, if met with a cordial response and co-operation in this country, must give a new strength and compass to the unity and beneficent energy of the Anglo-Saxon race, which is manifestly destined to fill the world with the light of the gospel, and the blessings and silken bonds of Commerce, Civilization, and Universal Brotherhood. It is a general appeal to the Merchants of Great Britain, to address to the Merchants of America brief and earnest communications, demonstrating their dependence upon each other, as citizens of the world; the dependence of Commerce on Peace; their mutual interest and duty to do all in their power to avert the dire calamtty of War, and to induce their respective governments to adjust all questions of international controversy, by pacific negotiations or arbritration; so that peace, prosperity, and amity may reign unbroken and forever between two nations, whom God has made of one blood and brotherhood to fill the whole earth with the blessings of their unity. The following Circular has probably been sent, ere this, to most of the Merchants of Great Britain, and the next steam packet will bring out their appeals to their commercial brethren in this country. Now, Mr. Editor, if you can insert this, even on the outside of your paper, it will serve to prepare your commercial readers to receive, and respond to, the fraternal appeals of their co-partners in Commerce on the other side of the Atlantic. ELIHU BURRITT.

PEACE! OR WAR? COMMERCE! OR THE SWORD?

Appeal to the Merchants of the Realm.

FRIENDS AND FELLOW-COUNTRYMEN:—That a war with America would be a direful calamity—that it would utterly blast your prosperity—would, in fact, annihilate commerce, no one will attempt to deny. As little likely will it be not to acknowledge, that with such an awful contingency before us, "England expects every man to do his duty."

And what *is* your duty? In the first place to think, that is, to think seriously, what war is: and secondly, whether you have it not in your power to avert so direful a calamity. I am perfectly persuaded that you have—that it is in *your* power to maintain peace between us and our American brethren, without any compromise of national honor, without any sacrifice of right principle, without any loss of dignity, and without the most remote charge of pusillanimity.

Wars generally have been commenced, not for the benefit of the people, but for the supposed benefit of a class whose interests have by no means been identified with the people's interests. Happily, however, for this country and for the world at large, another aristocracy has arisen, our *merchant* aristocracy, who *are* identified with the people; whose very existence depends on the maintenance of peace; and who are destined thus to be honorably instrumental in banishing the demon war. Let them exert their influence—let the MERCHANT *princes* of the realm speak—let it be *felt* that another aristocracy has arisen which can command an audience—let them insist upon it that the dispute be adjusted in a rational manner.

If two sensible people quarrel, they agree to an arbitration. And there is no reason whatever why two sensible nations should not do the same. It involves no compromise of principle, no compromise of honor. If we arbitrate, both nations will be gainers; if we fight, (which I pray we never again may do), both nations will be losers; and the people of the two countries are so intimately related, that we must hire men to be murderers of fathers, and murderers of mothers.

At the present juncture the *free traders* have a grave duty to perform. Without the blessing, the unspeakable blessing of peace, free trade were but a name. Recent events clearly show that this patriotic struggle is all but terminated. A war with America would indefinitely retard the final consummation, and the peaceful battle must then be fought over again. Could the Free Traders be induced to originate a movement, the peaceful, powerful cry of *arbitrate, arbitrate*, would be heard throughout the land, with a strength and a clearness that would force a responsive echo even from the walls of St. James's. America could not—England would not—refuse.

Up, then, and be doing. *Let the Merchants of England address the Merchants of America;* and as fellow citizens of the world, mutually dependent the one upon the other, as men, and as brethren, let them deprecate so dire a calamity as war, and entreat their transctlantic friends to urge upon the American Government, that the dispute be adjusted by arbitration; and let them say that they have urged the same upon their own Government. The novelty of such a proceeding is no argument against it.

The merchants of the two nations keep too much aloof. Neither patriotism nor religion requires that they should stand still and see themselves annihilated. No, but the love of their country, the love of their common religion, require that they bestir themselves. The cementing influence of one such address as I have proposed, may be more easily imagined than described, and it would strengthen the hands of both Governments, in resorting to arbitration. What then would be the effect of a hundred such addresses? They would prevent a war.

Think of these things; banish war from your very thoughts; and let your peaceful watchword be, on all occasions, and for all offences—*arbitrate, arbitrate, arbitrate.* You will thus find that you will have to make

NO COMPROMISE.

P. S.—Should public meetings be unadvisable (which I cannot think), signatures might easily be obtained to such an address in any other of the customary modes. It would gladden the hearts of thousands on both sides of the Atlantic, to see friendly addresses of this kind from the Merchants of this Kingdom to the Merchants of the United States of America.

THE WALDENSES.

I. THEIR MORAL AND RELIGIOUS CONDITION.

That the Vaudois as a community are not now so eminent for piety as their ancestors were, is admitted, I believe, on all hands: but still I have no hesitation in adding my humble testimony to that borne by most travelers who have visited their valleys—that, notwithstanding their defects, they are, after all, the most moral and religious people in Europe. For amount of Bible knowledge they will stand comparison with the best of our Scottish peasantry; their honesty and simplicity are proverbial; they are ever ready to perform kind offices to one another; instances of licentiousness and impurity are so rare among them, that when they occur the entire population feel themselves disgraced; and the sin of drunkenness, so fearfully prevalent in this country, is utterly unknown in the valleys. The desecration of the sabbath is certainly the foulest blot in their character, although they are not worse in this respect than the members of other Protestant Churches on the Continent. After the services of the morning, the sabbath is converted into a day of amusement, and instead of "turning away their feet from finding pleasure on that holy day," they may be seen congregated in groups, singing, dancing, and pursuing their other favorite pastimes, as though the day were their own. The more pious clergy are setting themselves steadily, like Nehemiah of old, to prevent this horrid profanation of the sabbath; and their efforts have already been attended with considerable success. Some visitors have magnified their failings and defects on account of the exaggerated opiniuns which they had formed of them previous to their arrival, from reading their ancient history; it should be borne in mind, however, that in judging of the religion and morality of the present race of Vaudois, the comparison does not lie between them and their forefathers, but between them and the other Protestant nations of Europe at the present day.

I am warranted to state, from information obtained from those on whose spiritual discernment I can fully rely, that, notwithstanding the formalism of which they have reason to complain, there is a goodly and a growing number whose spirit and conduct furnish satisfactory evidence of the life of God in their souls. A very considerable revival was effected by a visit which Felix Neff paid to the valleys. His discourses, which were numerously attended, were blessed to the awakening and conversion of many souls. The results of this visit continue still to be felt: and numbers are instant in prayer and supplication, that the great Head of the Church would send them other seasons of refreshing from his presence, that the work of God may more and more abound among them.

It was not only in the presbyteries, and Churches, and schools, that I studied their character; but in the hut and chalet—by the side of the husbandman and the vinedresser, and of the shepherds, and herdsmen, and hunters of their Alps. The impression left upon my mind is decidedly favorable. There were lights and shadows in the picture; but the former prevailed. As, for example, if I witnessed amusements to which their ancestors strongly objected, I could not but perceive that they were conducted with a degree of decency and propriety very rare in other regions. No drunkenness, or quarrels, or loose language, disgrace their hours of hilarity. There is no open and shameless rebellion against divine or human laws; and the sins which call for admonition, are the perpetration of individuals, and not general enough to leave a stigma upon whole villages or hamlets. At their devotions, they display a seriousness which is quite exemplary; and though the Lord's day is not professedly consecrated to the same number of services as with us, yet there are few among them who are not regular attendants at church. The average congregation of every parish rarely falls short of, and generally exceeds, the amount of half the population.

II. THEIR WORLDLY CIRCUMSTANCES.

Every traveler who visits them, comes away with the impression that they are not only heart-broken, but miserably poor. Were it not for the provision that God has bountifully made for their sustenance in the fruit of the walnut and chesnut trees, which grow in such abundance throughout their territory, it would be impossible for them to sustain life. Their food is of the poorest kind—butcher meat is a dainty unknown at the peasant's board—roasted chesnuts, potatoes, and black bread of the coarsest kind, with a little sour wine, the produce of their own vineyards, and oil extracted from walnuts, is their frugal fare throughout the year. The peasant mixes his salad, and trims his lamp from the same cruse of oil. During five months in summer they reside in *chalets*, on the higher Alps, for the pasturage of their cattle; and here their pastors follow them during the week, to inquire into their spiritual welfare, and occasionally on sabbath, to preach to them the Word of truth. Nothing, perhaps, bespeaks their poverty more evidently than the manner in which they spend their long and dreary winter evenings. Fuel is much too dear an article to be used, except for culinary purposes; but to make up for the want of a cheerful fire, the whole family adjourn during the winter to the byre, and live among the cattle—the temperature being kept equable by their breath. The oil is also sufficiently scarce to make it needful to economise; and a saving is effected by the following contrivance;—Two, three, and sometimes four, neighboring families, unite to spend the winter evenings, week about, in each other's byre—one lamp serves the whole assembly, and the family whose byre is the rendezvous for the week, provide the oil. Sometimes one person is appointed each night to read aloud to the company, while the others are engaged at their various occupations. On these occasions, through necessity as well as choice, the Bible is most frequently the subject of study, because other books are lacking; and hence, the modern Vaudois, like their ancestors, have generally a very extensive acquaintance with the Sacred Scriptures.

LINES ON MARK X. 49.

BY MRS. DANA.

Mortal, who sittest silent, dumb with woe,
Know'st thou to whom the sorrowful should go?
Hast thou not heard of One who lived and died
To bless mankind, Jesus, the crucified?
Shake off thy lethargy, to Jesus flee;
"Be of good comfort; rise, he calleth thee."

O not in vain was the Redeemer sent,
Nor vain the years of grief and toil he spent;
It was to teach us how to bear the rod,
To suffer and to do the will of God.
Mortal, shake off thy gloom; to Jesus flee;
"Be of good comfort; rise, he calleth thee."

Our Saviour never shrank from duty's call,
He gave for sinful man his life, his all;
Mortal, he thought no pain too great for you,
And is there nothing thou canst find to do?
Ah! yield not to despair; to Jesus flee;
"Be of good comfort; rise, he calleth thee."

Thou hast been creeping slowly o'er the road
That leads to peace, to purity, to God;
And now a hand is stretched to lead thee on,
'Twill ne'er forsake thee till the goal is won;
O, thrust it not away; to Jesus flee;
"Be of good comfort; rise, he calleth thee."

Thou hast been sitting by the wayside blind,
And never any healer couldst thou find;
But hearing now that Jesus passeth by,
To him with earnest heart and voice you cry;
And he has heard thee! then to Jesus flee;
"Be of good comfort; rise, he calleth thee."

THE RUINED SON.

BY REV. H. CLARK.

The subject of moral discipline in families is too often passed by as comparatively unimportant. All, however, who reflect seriously upon it will perceive that it has a strong claim upon the attention of every parent. As families constitute little communities, it is as important that strict moral discipline be observed in them, as in large ones. If there be confusion and disorder in the parts, the same evils will pervade the whole. A stream cannot rise higher than its fountain.

A very important part of moral discipline is, restraint. Many parents seem to forget that the bent of the young mind, is not toward virtue and holiness, but towards vice, continually: and judging from their indifference to the moral welfare of their offspring, they seem to be insensible that a tide of evil is constantly flowing around them, and that the native inclination of children, is ever drawing them deeper into its current.—Yet such is the fact, and parents do not discharge their whole duty to their offspring unless they restrain them from the vices by which they are surrounded. To effect this, persuasion is better than force, but if this fail of accomplishing the desired end, coercive measures must be resorted to, and the sooner this is done the better, both for parent and child, though it may pierce parental affection with many a bitter pang.

I have now in my mind an affecting incident of the ruin of a son by his mother, who did not restrain him in his childhood and youth.

About five years since a young man, in a neighboring state, was detected in the act of committing a high crime, and committed to the county jail. He was universally known in that vicinity as a licentious and abandoned character. Such was the nature of the evidence against him, that there remained not a doubt of his guilt. Being in that place at the time, I, in company with one of the clergymen of the village, made him a visit. As we entered his cell, I was forcibly struck with his appearance. He was scarcely twenty-five years of age, and though within the walls of a prison, his dress was arranged with studied neatness. He bore evident marks of dissipation and crime; and yet there was something in his dark, piercing eye, and full intellectual forehead, indicative of ability to do right. He was standing at his grated window, apparently contemplating some object without; but, as we entered, turned, and received us with an easy politeness, which would have graced a drawing-room. As he readily engaged in conversation, we succeeded in drawing from him a portion of his history.

'You see in me,' said he, 'a degraded, guilty being; but I was not always so. Had I, in early youth, been blessed with the pious, parental example, counsel and restraint, with which many are blessed, I should never have been reduced to the wretched condition in which you now see me.'

'Are your parents living?' inquired my companion.

'My father died when I was a child. I have no recollection of him. My mother I have not seen for nearly six years, and do not know whether she is living or not.'

"'Is it your wish that your mother, if living should know where you now are?' I inquired.

'It is not. No,—rather let me perish than that she should know I am imprisoned as a felon, though it is chiefly owing to her neglect of my moral culture, that I am here.—I have already said that I was not always as you see me now. My father was a graduate of one of the first institutions of learning in New England, and, as a member of the bar, was fast outstripping his associates, and reaching an eminent position, when he was arrested in the midst of his career by death. I was left an infant of six months. Having been thus early deprived of her husband, I became the idol of my mother. I was petted and indulged, and, through excess of maternal fondness, ruined. My mother always loved me, wild and wicked as I was, and so deep was her love, that it blinded her to my faults, and led her to forget the obligations she was under to train me up to virtue and piety. My every wish was gratified. My passion, naturally strong, were never curbed by wholesome restraint. Religious instruction was never communicated to me at my 'fireside home.' My mother, apparently forgeting that I was an immortal being, sought rather to gratify my present wishes, than to mould my character for time and eternity. My Sabbaths were spent, not in the house of God, but in dissipation and vice.

'Thus I ran my headlong course, unchecked, until my evil passions, violently inflamed by the vices in which I indulged, impelled me to commit an act which rendered it unsafe for me to remain longer beneath the paternal roof, and I fled. My mother knew not where I went. Since that time, I have been wandering in different states, engaged in various scenes of dissipation and crime. Four months since, I came to this place, where my vices have rendered me notorious. Night before last I was detected in the act of commiting the crime for which you now see me in prison. My career is run. The gloomy walls of a state prison will be my abode for several years. Should I live to leave them, I must leave with the brand of infamy upon me. One consolation alone remains. I am under an assumed name, so that my mother can never know my fate. Still, I am a wretch, a villain, unworthy of the society of men, and fit only for a prison, O! my mother!——But I will not upbraid her. She meant well, though her undue fondness has led me to disgrace and ruin.'

Here he became subdued, and, bowing his face between his hands, wept tears of repentance and regret!

We left him. But never shall I forget that scene. That young man is now an inmate of a state prison. His term of punishment has now nearly expired, and he will soon leave that miserable abode, to wander, a seared and blighted spirit over the earth, seeking rest and finding none.—Perchance, in his wanderings, he may return to his native place; but he will find no mother there to soothe his troubled spirit.—She is dead!

Reader, I knew that mother. Two years ago, I heard her, with her dying breath, regret her weakness in not *restraining* her son. She died without a knowledge of his fate. I saw her laid beside her departed husband.

Parents, and especially mothers, ponder well the above, and remember that, to some extent, at least, *you* hold your children's destinies 'for weal or for woe.' *Mother's Assistant.*

REMEMBER THE CORK.

When Villiers, Duke of Buckingham, was unwell, King James the Second sent an Irish priest to convert him to Popery. The Duke, apprized of the visit and its object, very courteously received the priest and expressed great willingness to be instructed. But before they entered upon religious discussion, it was agreed that they should drink a glass of wine together. After they had drank awhile, the Duke took the cork out of the bottle, and stroking it with great gravity, asked the priest, "How do you like this horse?" The priest was confounded and silent. The Duke continued all the while to stroke the cork, and praise his beautiful horse. "Your grace," at length said the priest, "has chosen an unseasonable time to be merry." "Merry," cries the Duke, "merry! I was never more serious in my life. Does not your reverence see that this is a beautiful horse?" "Your grace," replies the father, "should compose yourself and consider." "Consider!" answers the Duke, smartly, "what must I consider? Don't you see that this is a very fine horse?" "Ah, my lord," rejoins the priest, "you know that only a few minutes ago you took it out of the bottle: it is nothing but a cork!" "What! would you persuade me that this fine courser is nothing but a cork?" "Nothing but a cork," says the father. "Well," replies the Duke, calmly, as if recovering from a dream, "I will not be too positive; my illness may have discomposed my mind; but, father, how do you prove that this is only a cork?" "Very easily, my lord; I *look* at it, and *see* it is but a cork; I *touch* it, and *feel* it is but a cork; I *taste* it, and *taste* it is but a cork. By the evidence of all my senses, I am convinced it is but a cork." "Your reverence," assents the Duke, "may be right; I am subject to whims; let us talk no more of the cork, but proceed to the holy business which brought you hither." The priest then entered on points controverted between Papists and Protestants, and continued until the Duke said, "If your reverence will prove to me the doctrine of transubstantiation, I can easily believe all the rest." The priest then commenced a long proof of transubstantiation, and concluded by saying, "after consecration of the bread in the mass, the bread is actually changed into the real body of Christ." "No," rejoins the Duke, "No! it continues to be mere bread still; and I can prove it, father, to be bread, and only bread, by your own argument. For I *look* upon it, and *see* it is but bread: I *touch* it, and *feel* it is but bread; I *taste* it, and *taste* it is bread. By *the evidence of all my senses*, I am convinced it is but bread. Remember the cork, father, remember the cork! The cork!"

CLERICAL WIT.—A Methodist preacher at a Camp-meeting held in this State, not a very long time ago, at the conclusion of his sermon took occasion to impress upon his hearers the propriety of contributing freely of their substance for the benefit of the church; and urged them to make the "collection that was then about to be taken up a good one." After the collection had been made, he arose with great solemnity, and looking into the contribution boxes, which, although they contained a great multitude of cents, yet showed a great dearth of silver, exclaimed with gravity, "I perceive that *Alexander the coppersmith hath done us much harm.*"

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED;

OR,

THE CONTINUING OBLIGATION OF THE SEVENTH DAY, AND THE UNAUTHORIZED SUBSTITUTION OF THE FIRST, AS THE CHRISTIAN SABBATH.

BY JAMES A. BEGG, GLASGOW, N. B.

SECTION III. [Continued.

Institution of the Weekly Sabbath and its Design.

The great Creator, then, blessed the Sabbath to our first parents, and sanctified it for their observance, even before sin had bedimmed the glory of our pristine state, and whilst they enjoyed the most direct and immediate personal communion with their Lord. For, even then, holy purposes might have been served by it. The creature's joy in the mighty Maker of all was therein to be expressed, and his innocency was to be employed in commemorating Jehovah's excellency. Besides, even then, the Sabbath rest would come fraught with blessings to Adam in regard to the present life. For, although he was created holy as well as happy, he was nevertheless formed with a limitation of faculties, and in circumstances essential to our condition as man—a consideration which even in innocency would impress a value on the divine arrangement for Sabbatic rest. With a mind not only finite in itself, but in union also with a corporeal tenement of earthly mould, in his compound being, man was made under the influence of the conditions of both. The body, though free from the diseases, and dangers, and temptations, which sin has brought, had nevertheless all the properties of matter, and would become languid by exercise, and weary by labor, if unduly prolonged; and wide though we have every reason to believe the range of his intellect was while unvitiated by the contamination of evil, and strong the grasp it might take of any subject of inquiry to which it was directed, still, if not in the immaterial part itself, yet in the mysterious union of soul and body, there were conditions which rendered it fitting, if not absolutely necessary, that there should be recurring periods of repose. God, therefore, set limits to the occupation of both body and mind—the seventh day was sanctified and blessed from the first, and man was thereon called to rest, in memory of his Maker's finished work before, by the sinless exercise of a single week—if any he had—he needed refreshing rest for himself.

All this, we say, was most consistent with the condition of man before the fall—most consistent was it with the innocence of a holy being, that in Sabbatic rest he should witness of Him from whom all was received—thus pressing upon his own consideration and on the consideration of those around, that his holiness was derived; while that holiness would both enable him to perceive more truly, and to estimate more correctly, the glories of his God, and quicken in him the desire that all should share in the same enjoyment, and participate in his acknowledgement of its source. The Sabbath, recalling the thoughts to a period when things that now are had not yet received their being, tells of the Eternal, and the plenitude of His glory, before by the word of His power the worlds were framed, or the beauty of nature had appeared—making thus a demand upon man's faith concerning the origin of things which now exist. It thus testifies of One who is Lord and Master being also Friend and Benefactor. It tells of power which by a word called worlds into being, and invites to rest in the care of that power exercised for our good. God is therein saying, "All on which you look is my workmanship—ye yourselves are mine—your bodies are formed by me—your souls also came forth from my creating hand—every breath you draw is a gift from me," and this He says, and thus emphatically says, that we may be taught to trust in Him, that we may be very joyful in the rock of our salvation. Man, with the vigor of his unimpaired mental powers, while he retained his integrity, and could rightly distinguish and truly appreciate the beauty of holiness, would find continual delight even in that acquaintance with God which is to be derived from a contemplation of the wonders of creation. Looking up into the heavens, or casting his eye abroad upon the earth—in the consideration of all on which, in the hour of creation's new-born glories, the complacent eye of Jehovah rested—he would ever be able to discern cause of admiration and adoring gratitude. Endowed of God with nobler faculties, and designed to occupy a higher sphere, than the creatures subjected to his dominion, Adam, while yet in his purity, would be always conscious that the reasoning powers he possessed, and the soul within him, formed for eternity and for an eternal communion with the Father of spirits, with all its aspirations after what is truly good, whatever these might be, he owed entirely to the Eternal, whose gift they were. This feeling would be both quickened and expanded by the contemplation of all the varied forms of life and loveliness spread around him; and, when the yet unimpaired capacities of man specially fitted him for such contemplation, the Sabbath would be prized for the opportunities which it brought, and the calls which it made, to his pleasure and profit, through the works of God.

All this the Sabbath was and told to man in primeval innocence; and it was, therefore, perfectly adapted for his sinless state. And the sad change which has since come over our race has neither destroyed nor impaired the value of the object at which the God of the Sabbath therein aims. However extensive and injurious the influence of that change has been, in occasioning their oversight and neglect, we can, on the contrary, perceive how the fall has added force to the reasons of its original institution. The purpose of the Creator that "because he rested from all His work," a commemoration of that finished work should be maintained, is now but the more necessary as an antidote to that atheism of the human heart which excludes an abiding sense of the presence of the Eternal; and the beneficence of the design, in so far as man is concerned, is now the more obvious that the calls to adore and the opportunities for rest, authoritatively provided, are much more necessary. Viewed as an important privilege, it might, indeed, have been matter of momentous question whether the blessing of the Sabbath, bestowed on man in innocency, would be continued to the rebel and his posterity. Happily for us, the character of our God, and His desire of turning each one of us from our iniquities, decided this question in our favor. In the infinite mercy of a gracious Father, who contemplates fully his offspring's need, and who knows the value of the Sabbath as a means of sanctifying, this holy ordinance was still left to a fallen world, with the fullness of its blessing unimpaired. And accordingly, the inspired account of creation and the institution of the Sabbath, given in the beginning of God's Book, although written by Moses long after the fall, has in it no indication and no intimation of any such revocation. On the contrary, the narrative plainly implies the continuing force of the original obligation, and the continuance of the original blessing. The assigned *reason* remains equally valid, its force in no degree abated. The Sabbath still continues the memorial of the work and rest of the great First Cause. By it, we are, week by week, reminded that the same almighty energies, under the same gracious guidance, are still in operation in our behalf. Each recurring Sabbath testifies that it is by no fortuitous chance that the sun, and moon, and stars continue in their orbits in the heavens, or that life, health, and beauty, are on the earth below; but, that Jehovah, who at first made all things very good, and appointed to all their law, still directs their every movement, every where imparting tokens of His goodness and His grace. And we evidence our faith in this great truth, against a world of unbelievers, in faithfully observing as appointed "the Sabbaths of the Lord."

"Because that in it He had rested from all His work," God *sanctified* the seventh day—He distinguished it from other days, and set it apart to be used with and for Himself. He appointed its separation to sacred purposes; so that occupations enjoined, and recreations permitted, on other days, are unallowed thereupon. This *sanctification* relates entirely to the place which the Sabbath is to hold among men. God's *sanctifying* it is not to be confounded with His *resting* upon that day—it is consequent upon His rest. He "sanctified it *because* that in it He *had* rested from all His work." The divine rest had already taken place; the setting the Sabbath apart for man was a subsequent act. *Because* of the Creator's rest upon the seventh day, its sanctification by the creature is enjoined. The time of that day is to be devoted to God, and to be occupied with the things of God. He sanctified it by appointing the day to a holy use, and men are to sanctify it by applying it to the use enjoined. It is not that, naturally, there is any holiness in the day itself; but, being divinely appropiated for a special purpose, it is to be separated for that particular use; it is designed for the promotion of the glory of God and our own sanctification.

We are furnished with illustration of the import of the term *sanctification* by its reference to other matters. Thus it was a divine appointment in the subsequent enactments of the law given to Israel, "All the firstling males that come of thy herd and of thy flock, thou shalt *sanctify* unto the Lord thy God;" which sanctifying unto the Lord is thus farther explained, "Thou shalt *do no work* with the firstling of thy bullock, nor shear the firstling of thy sheep; thou shalt eat it before the Lord thy God, year by year, in the place which the Lord shall choose, thou and thy household." Deut. 15: 19, 20. Again, "If a man shall *sanctify* unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof; an homer of barley seed shall be valued at fifty shekels of silver. If he sanctify his field from the year of Jubilee, according to thy estimation it shall stand. But if he sanctify his field after the Jubilee, then the priest shall reckon unto him the money according to the years that remain even unto the year of the Jubilee, and it shall be abated from thy estimation. And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. But the field when it goeth out in the Jubilee *shall be holy unto the Lord, as a field devoted*, the possession thereof shall be the priests'. And if a man *sanctify* unto the Lord a field which he hath bought which is not of the fields of his possession, then the priest shall reckon unto him the worth of thy estimation, even unto the year of Jubilee; and he shall give thy estimation in that day as *a holy thing* unto the Lord. In the year of the Jubilee, the field shall return unto him of whom it was bought, even unto him to whom the possession of the land did belong." Lev. 27: 16—24.

The enjoined *sanctification*, in such cases, is evidently the setting apart by man to a sacred use, under divine authority, either for a time or altogether, a portion of that substance, the whole of which he receives from the Lord. So also, by the sanctifying of the seventh day, God is requiring man, and laying him under obligation, to give up to Him that portion of time for holy purposes. And whether the demand regards time, or cattle, or land, God thus makes proof of our faith and love, by His first giving to us all our time and substance, a boon at His hand, yet requiring that what of it is so sanctified, be regarded as exclusively His, held in trust for His purposes, and not to be employed as our own. Yet instead of withholding man's arm during time which He claims for Himself, and by an exercise of power preventing the possibility of its abuse, the God of the Sabbath gives it unto our charge, under responsibility to Him for its rightful appropriation to holy rest, that by a free and voluntary surrender, in conformity with his revealed will, our hearts should be enlarged in experience of the provision of His fatherly care and abundant bounty, in thus securing for us more undisturbed enjoyment of delightful communion with the God of our being, and providing thus the means of making more open acknowledgement of our dependence upon and joy in Him.

But as God not only Himself rested upon the seventh day but farther sanctified it, so He also "*blessed*" it. This farther distinction is likewise important; and it is a distinction which, however much overlooked, is not less obvious than important. The sanctifying and blessing of the Sabbath are as really distinct the one from the other, as they are distinct from the divine rest. *Both* are consequent on, and subsequent to, that rest; but between any of these there is no necessary connection. God might have rested on the seventh day, without either blessing or sanctifying it;—or, He might even have annexed to it His special blessing without requiring it to be sanctified or set apart to other than ordinary purposes;—or, having rested upon it, He might for that reason have required it to be so sanctified without annexing to it that special blessing. But God not only Himself rested upon the seventh day, He also, and on that account, *sanctified* it; and having "sanctified," He farther "*blessed*" it. Making a demand upon the faith of the creature, and desirous of teaching us at the same time that real loss was not to be sustained in giving back to God the required part of what He first had given, God blessed the very day He sanctified. If a memorial of God's creation and rest is to be established, it is not that man should suffer loss by the Sabbath commemoration. On the contrary, it is consecrated a jubilee day for man and beast—and amid all the changes which have since taken place—notwithstanding of the many rebillions of which our world has been the scene, and the catastrophes of which it has been the theatre—God has never yet been provoked, nor has He by any circumstance been induced to recall from this, His own chosen day, the blessing He thus early pronounced upon it. That blessing still stands unrevoked for him who lays hold upon God's covenant; and blessed still "is the man that doeth this, and the son of man that layeth hold upon it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56: 2.

The Creator even tn the very sanctifying of the seventh day as the Sabbath, was consulting for the good of men, making it a channel of blessing for both soul and body. This indeed he contemplates in the appointment of all the various occupations of life, on "the six working days;" but the seventh day, He has not only wholly sanctified, but also specially "blessed" for that very end. This *blessing* refers not expressly to the increase of worldly substance, although this is not necessarily excluded. It may form a part; for while in this respect by the sanctification of the Sabbath it might have seemed that a great loss must be incurred by our abstaining from worldly business—as ever to the eye of sense there does seem—by faith in the promise and purpose of God we are through that separation really to find a peculiar blessing. In Judah "all things went well" only when they obeyed the Lord.

[To be Continued.

For the Sabbath Recorder.

THE LOCK OF HAIR.

This lock of hair, my dearest one,
Alone remains of thee;
All else of thy once beauteous form,
The grave conceals from me.

This lock of hair! this lock of hair!
Loved one—a part of thee!
How oft upon thy temples fair
I've twined it playfully.

All else is changed—thy mild dark eye,
Thine own sweet smile of love,
Have passed away—but cannot die—
They live for me above.

O I shall meet thee, when from earth
And sin released I rise,
Immortal at my second birth,
'Mid the bowers of Paradise.

In blest communion, there we'll spend
A long eternity,
Nor fear that death may ever end
Our sweet felicity.

'Till then, I'll keep this lock of hair,
Loved one—a part of thee!
And near my heart the treasure wear,
'Till comes my heart to thee.

A. G. P.

Stonington, Ct., Feb. 16.

For the Sabbath Recorder.

MR. EDITOR,—You will earn the gratitude of the Universal Brotherhood of Humanity, by inserting in your paper the following Addresses from the Merchants, Manufacturers, and other inhabitants of Great Britain, to the Merchants, Manufacturers, Legislators, Citizens and Christians in America. The blessing of millions ready to perish shall be on you forever, if you will lend a column of your paper to these earnest appeals of our English brethren for everlasting peace between the two nations.

ELIHU BURRITT.

THE BOSTON ADDRESS.

"*Esteemed Citizens of Boston, in New England:*

"We the inhabitants of Boston, in Old England, assembled at a public meeting convened by our Mayor, in the Town Hall, 26th January, 1846, beg leave respectfully to present you this friendly address on the subject of International Peace.

"Two centuries ago, the inhabitants of your city, because they had received from this place the persecuted but truly venerable minister of the Gospel, Mr. John Cotton, honored our town by changing the name of their own, and adopting that of Boston. We trust that the respect then showed, will always continue to be deserved; and that friendship, along with commercial intercourse, will for all generations be perpetuated, never to be interrupted by national jealousies, or by the horrors and crimes of war.

"We believe war to be an evil—a pure evil, unattended by any good in its motives, actions, or results; an evil so tremendous, that no earthly consideration can justify it.

"We are convinced that war is destructive to all the interest of humanity, to happiness and liberty, to commerce and wealth, to science, arts, and civilization, to learning and intelligence, to philanthropy and religion.

"We regard war as UNREASONABLE; for even should it prove which party had the most STRENGTH, it would never show on which side was the most RIGHT: and we doubt not that any good, which may in some cases be supposed to have resulted from fighting, could have been secured in a greater degree, more rapidly, more effectually, more widely, more permanently, and far more cheaply, by negociation

We observe that any government designing an attack on the rights, liberty, happiness and commercial prosperity of any other nation, in all cases commence by assailing the rights, liberty, property, happiness and commerce of their own people.

We consider War to be condemned alike by the voice of conscience and experience; by natural and revealed religion; and to be unworthy of the nature of man, and contrary to the will of God. We therefore protest against our being called out to fight either against you or any other portion of the one family of man. We hope to see the day when it will be proved that war is as needless as it is pernicious, that it may be avoided; that the friends of reason and religion are able to awaken such a public sentiment on the subject, as will render it impossible for the selfish and the ambitious to turn the hand of man against his brother.

Citizens of Boston! permit us to exhort you to cherish and to spread these pacific principles; till all nations shall repose amid all the blessings of a universal and perpetual peace.

Signed on behalf of the Meeting.

J. NOBLE, Chairman.

A Member of the Town Council of Boston, Lincolnshire, England.

BENJAMIN FARRINGTON.

(Baptist Minister,) Secretary.

THE HUDDERSFIELD ADDRESS.

"*From the Manufacturers, Merchants, and other Inhabitants of Huddersfield and its Neighborhood,*

"*To the Citizens of the United States of North America.*

"Friends and Fellow-Christians,

"Permit us to take this mode of communicating with you in a spirit of friendship and brotherhood, on a subject which is at present agitating the public mind, both in this country and in yours—a subject of immeasurable importance, in every point of view, to our mutual interests.

"We have observed with regret, in many of the public papers, on both sides of the Atlantic, the manifestation of a warlike spirit, in reference to the disputed boundaries in the Oregon Territory. As it is not our business, so we have no inclination, to enter upon the merits of the respective claims of the two nations—our object is to induce you to unite your efforts with ours, to avert the threatened calamity.

"That war under any circumstances, and especially a war between two countries, bound together by innumerable ties, as are England and the United States, would be a *terrible calamity*, is a self-evident proposition, whether as regards the severance of the nearest domestic bonds, the disturbance of our ever-growing Commercial and Political relations, or the disgrace of our common Christianity.

"And shall it be, that two of the most powerful and enlightened nations of the earth, thus united by the ties of religion, consanguinity, and mutual interest, must turn out, in the face of the world, to settle a dispute by violence and bloodshed?

"Shall it be, that two nations so far advanced in civilization and refinement, must in the middle of the 19th century, adopt the brutish maxim of the most barbarous ages and countries, that "*might is right.*"

"Shall it be that two professedly Christian countries, both engaged in instructing and evangelizing the Heathen, must set such an example to the Pagan world?—Forbid it, Humanity! Forbid it, Justice! Forbid it, Christianity!

"When *private* individuals adopt such a mode of settling their differences, and loss of life ensues, so great a *crime* is visited with the extreme penalty of the law. Happily, this manner of acting in private life is now chiefly confined to the most illiterate and depraved portion of the community, and why should we, in a *national* capacity, adhere to a barbarous practice, condemned by our own laws, in the relations of *social* life? If two intelligent and reasonable tradesmen differ, they settle the matter by arbitration—And why should not all *international* disputes be settled by arbitration also? It is not only more sensible, more humane and more christian, but far more likely than a resort to arms, to terminate the disagreement to mutual satisfaction, and certainly with incomparably less expense to the Exchequers of both countries.

"We therefore appeal to you, the intelligent Merchants and Citizens, in all parts of the Union, to exert to the utmost, your powerful influence with the public, and with the Federal Government, to prevent the occurrence of a war in which it would be the extreme of folly and wickedness to engage, whilst we are endeavoring to exercise a similar influence in this country. We feel confident that were the moral power thus possessed, but exercised in its full and legitimate extent on both sides of the Atlantic, it would not fail to effect the object we have in view—the preservation of Peace and Prosperity, both in your country and our own.

Ardently desiring this happy result,
We remain, &c.

16th of January, 1846.

This has received the signatures of most of the leading firms in Huddersfield.

FRIENDLY APPEAL

"*From the Inhabitants of Plymouth, Great Britain, to the Citizens of the United States of America, for the purpose of averting War between the two Countries.*"

"*To the Legislators and Citizens of the United States of America*

"Friends and Brethren,—

"We are deeply concerned to perceive that there are any indications, how remote soever, of threatened hostility between your country and our own. Towards your nation we entertain, in common with the vast majority of our fellow-subjects, feelings of sincere good-will. As the friends of peace throughout the world, we desire that all those who delight in war may be scattered; but with you, to whom we are allied by community of national origin, by indentity of language, by similarity of many of our laws and institutions, we earnestly and especially deprecate hostility. Moreover, by war, our commercial intercourse would be seriously impeded, the progress of civilization and of science be obstructed, immense pecuniary loss be incurred, domestic ties be broken, humanity be outraged, life to a fearful extent be sacrificed, and dire offence committed against the laws of our beneficent Creator. By war we must both lose much; and what could the victor gain that would be worth one thousandth part of the cost of the conflict.

"Again: whatever be the value of the Oregon Territory, it would be a poor compensation to the owner, for the blood and treasure which would be spent in acquiring it: and then too, the dispute respecting it may so easily by settled by arbitration, if other and simpler means be ineffectual.

"Let us, we intreat you, agree to exert all our influence, personal and political, on each side of the Atlantic, to frustrate the devices of those ambitious and reckless spirits, in either country, who, by precipitating us into conflict, would render us the scorn of the world; while the energies and influence of two great nations, which ought to be combined for the benefit of the entire human race, would be foolishly and wickedly employed in inflicting mutnal and widely-spread injury and destruction.

"Allow us, then, to hope that your cordial response to this appeal may strengthen the bonds of amity between us, and promote the interests of universal peace."

Dated 27th Jan. 1846.

Signed by several hundreds of the Inhabitants of Plymouth, headed by the Mayor, and six borough and County Magistrates, and two Clergymen of the Establishment.

IMPERFECT IN ORIG

The Sabbath Recorder.

New York, March 5, 1846.

CHURCH AND STATE.

Nothing more excites the sensitiveness of that large class of religionists who maintain that the observance of Sunday should be enforced by law, than to be told that their doctrine tends to a "union of Church and State." With might and main they are laboring to wake up our Legislatures to such action as will more effectually guard their favorite festival from desecration; yet they are not aiming at any union of Church and State—not they. We do not wish to disturb their feelings unnecessarily; but that such is the *tendency* of their measures we most sincerely believe, notwithstanding their disavowal of such *intention*. We admit that at present it is not one particular denomination that is concerned in the matter, but several united. Hence it is argued that though their proposition be entertained by government, there can be no danger of the union so much deprecated, since nothing is asked but that in which all sects are agreed, while their mutual jealousy of each other will forever prevent any one of them from securing that favor which is necessary, in order hat its tenets may be acknowledged as the State Religion.

There is just about plausibility enough in this argument to enable it to impose upon the ignorant and unsuspecting. It is a sheer fallacy; for divided as these Christians are into several distinct denominations, yet so far as the promotion of Sunday observance is concerned, they are united in one. The mere fact that they are divided on other points is urged without any pertinency.

Suppose some one sect should desire to have its peculiar creed enforced by law, and should urge that that creed embodied no principles except those in which the great majority of Christians were agreed, and that there could be no danger because its members were divided on other points except those formally expressed in the written formula—who does not see at a glance, that the fact of such division is urged without the least pertinency? Common sense would feel itself insulted by such an argument. Yet this is precisely the kind of argument, by which the objection to legislating in reference to the Sabbath is rebutted.

The fact is, we are presented with the alarming spectacle of several different orders amalgamated in one entire denomination, having a creed which contains but one single article, and that article declaring the sacredness of Sunday. We see this one denomination memoralizing our Legislatures, and asking them to enforce their creed by rigid enactments. And yet we are told, there is nothing in all this which tends to a union of Church and State! Who will say that there is not a possibility that the sects, of which this one denomination is composed, may yet become united on some other point besides that of Sunday sacredness? And when that is the case, what shall hinder them from requiring that the law shall support that point also? In progress of time their points of difference might become still farther reduced, until finally they should present the spectacle of one entire sect. Dare any one say that this supposition is visionary? Have we not seen within a few years a doctrine "ycleped" *Millerism*, spreading wide through the country, and affecting great numbers of almost all denominations? How did the leaders of that doctrine begin their operations? Did they begin by organizing a distinct sect? No; nor did they at first intend or anticipate such a thing. But what was the result? It became such an important and all-absorbing theme with them, that they were necessarily drawn together as persons of kindred spirit. They have finally been led to separate from the different persuasions to which they were respectively attached, and to form a new and distinct order, like any other. Various, multiform, and heterogeneous as were their doctrinal views before, they are now pretty much forgotten. Just so it may be with the Sunday movement. Different and opposing sects are engaged in it; nobody anticipates a final union of them; but the sacredness of the so-called Christian Sabbath is becoming an absorbing theme; and who will say that the labors of its advocates may not finally magnify its importance to such a degree, that all who are friendly to it will become embodied and known as one undivided denomination? Let no one say that it is impossible after what has been witnessed in regard to "Millerism."

Do we not know that in spite of all the differences of Christians, and amidst all their strifes, there is at this day a mighty laboring of soul after union? Indeed "for the divisions of Reuben there are great thoughts of heart." Notwithstanding the din and clash of controversy, there are moments when the mighty hunger of a Christian's soul after union gets the mastery. Why, the whole Protestant world is summoned to a Convention for Christian union to be held in London next summer. Aye, and one object—"prominent object"—of that Convention is to put another prop under the Puritan Sabbath. Whether that Convention shall prove a Utopian project, or not—which we much expect it will—still the mere calling of it proves the disposition of Christians to make great efforts towards putting an end to the breaches among them.

That the different sects of our own country, who are combining their energies for the promotion of what is called the Christian Sabbath, getting up Conventions, manufacturing public opinion, and withal aiming at invoking legislative interposition, *Teucro duce*, may at length become united on other points, and have their differences so far reduced that they can consistently become amalgamated in one body, is not altogether a chimerical notion. Certainly not sufficiently so to justify our legislative bodies in giving the smallest countenance to their schemes. And if they should become amalgamated, and should then apply to have their tenets enforced by law—which they might do with just as good reason as they now ask to have the Sunday enforced—would it not be a union of Church and State? That they *would* in that case ask such a favor, is altogether probable, judging from the spirit they now exhibit. For they could not consider those tenets of any less importance than the one which regards the festival of the "Lord's day," and they would be very apt to plead the Sunday laws as precedent for farther enactments.

We reiterate our conviction, that those laws which compel the observance of the Sabbath, Lord's day, or any other religious festival, do in reality look propitiously upon a State Religion. We protest against every thing that has a squinting towards the unholy union. We would have government so framed that Christian and Turk, Jew and Infidel, should alike enjoy freedom of opinion and action in all matters purely religious. Religion needs no aid from government. The Church is betrothed as a chaste virgin to Christ; but when she becomes married to any of the governments of this world, she commits adultery against her Lord. *

SYRIAC EPISTLES OF IGNATIUS.

In a former notice of Curetou's edition of this work, we have stated that there are great differences between it and the versions formerly published of these epistles. The dissimilarity is neither unimportant nor accidental. It consists not of words or sentences misplaced or even omitted from the recent shorter version. Whole consecutive paragraphs, or, as divided and numbered in the former short version, *whole chapters*, contained in it are wanting in this. Nor are these omissions the result of careless copying, or of accidental loss. The chapters are, on the contrary, the deliberate suppression by one writer, or the deliberate invention of another—and, in whatever light viewed, the alterations have been made in order to serve a purpose. Either surreptitious additions have been made in Ignatius' name, of sentiments which the corruptor desired should thus find currency; or, by unauthorized mutilations, the genuine opinions of the Father have been suppressed because disagreeable to these by whom those portions of his writings have been excluded.

Now, as respects the authority to be attached to such writings as those, it matters not which alternative we choose. Manifest corruption somewhere exists, and whether from additions or excisions, any value which might have been attached to a knowledge of the real opinions of Ignatius, is destroyed. If to a large extent the hand of an interpolater has obviously passed upon the church and the world his own, or others' views, feigning them as accredited by Ignatius' signature, the very portions to which I might attach the highest value, may be among those which stand in this predicament. Or, if an excisor has found the means of withdrawing whatever was offensive to himself in these epistles, some of the portions, so excluded, may have been those which I would most have desiderated in the writings of antiquity. It is not merely that the value of such writings is *impaired*—it is absolutely destroyed. Either blanks may have been created, or lacks may have been supplied, at the will of the corruptor, on the one hand, and I have no means of supplying the omissions, were I even to discover them; or, on the other hand, what is spurious may have been to any imaginable amount included, and I have no means of discerning it, so that I may reject it, without rejecting the whole, both as authority and evidence.

That I may not be suspected of unfair representations, I will hereafter, (God willing,) seek to substantiate by extracts, the necessity of this conclusion. And in doing so, I can afford to be generous to those who cling to the authority of the Fathers, giving them the utmost advantage in the comparison. I will not contrast the longest and the shortest versions, in order to exhibit the widest discrepancy, but will content myself with an exhibition of the dissimilarity existing between this new Syriac version and that which the lovers of such patristic lore have hitherto been pleased to term the *genuine* version of Ignatius. The discrepancies will, I think, be found such as fully to justify all I have said. J. A. B.

SOLEMN WARNING!—Under this attractive heading, which is somewhat familiar to us in these days, the editor of the Liberator discourses as follows:—"Four boys, belonging to West Springfield, recently went out on *Sunday* for the purpose of shooting partridges, when one of them was accidentally shot through the heart. This is gravely announced as a solemn warning to Sabbath-breakers! As it never happens that a person is shot by accident on any other day of the week, of course nothing can be more plain than that this is an indication of what is theologically styled the 'divine pleasure!' But, if one deserved to be shot for his heinous offence, the other three boys, being equally guilty, ought to have been shot likewise—by accident—on purpose to make the example more striking, or at least as a matter of impartial justice. The Springfield Republican, in recording this sad occurrence, says if the boys had been 'in the sanctuary,' or at home, this accident would not have occurred. Very sagacious, this! If nobody would venture where water is, then nobody would ever be drowned. See what it is to know something!"

THE WORLD'S CONVENTION on the subject of Christian Union, is to be held in London about the middle of August next—official notice to that effect having been published by the committee to whom the subject was referred.

RETURN OF A MISSIONARY FROM CHINA.—Rev J. L. Shuck, well known as a Baptist Missionary to China, arrived in New York on the 17th ult., accompanied by his children, and a native Chinese convert named Yong Seen Sang. Mr. Shuck returned on account of ill health, which has been greatly improved by the voyage. On Sunday the 22d ult., he addressed two or three congregations in this city concerning the history of the Baptist Mission in China since its establishment in 1836. He regards the war between Great Britain and China as a providential means of opening that country to the preaching of the gospel. There are now 30 or 40 interesting converts in Canton, for whose benefit Mr. Shuck is endeavoring to raise funds to erect a Baptist Chapel. The addresses of Mr. Shuck and the Chinaman who accompanies him, were replete with interest. A correspondent has furnished us below with some farther particulars.

BAPTIST MISSION IN CHINA.

To the Editor of the Sabbath Recorder:—

It would afford me unfeigned pleasure if I could transfer to your readers the interest I have felt in seeing and hearing Mr. SHUCK and a Chinese Convert just arrived in this country. Mr. Shuck has been in the foreign field about ten years. He went forth weeping, bearing precious seed. He has doubtless returned rejoicing, bearing one of his sheaves with him. The Chinese convert is a literary man, about thirty-four years of age, easy and dignified in his manners, and is now a minister of the cross to his benighted countrymen. He gave prompt and appropriate answers to all the questions propounded to him except one. When he was asked what he thought of those professed disciples of Christ in this country who *pray* for the heathen, but *do* nothing to send the gospel to them, he seemed puzzled, and at first modestly declined answering. After a little pause, he remarked to the effect, that those who *act* as well as *pray* for the heathen, give proof of their sincerity. Mr. Shuck is located at Canton, and is the pastor of a Baptist Church in that great city, which he calls the commercial emporium of China. It is the largest city open to missionary effort in the empire. It has one hundred Exchanges, large neat edifices, built for purposes of business and amusement. He thinks that Canton is preferable to Pekin for missionary purposes.

The Chinese he represents as a literary people. The art of printing and stereotyping was known to them prior to their introduction among the nations of Europe. The mere catalogue of one of their royal libraries consists of 120 volumes of 140 pages each. Compared with other heathen nations, the Chinese may be said to have attained a high degree of civilization; and they have the best code of morals ever invented by man. But alas, morality, civilization, and literature, cannot make *bad* men *good*. It is the office of the glorious gospel of the blessed God to do this. And the providence of God is making a way, yea, has already opened an effectual door, for the promulgation of the gospel to the teeming millions of Chinese idolaters. Already five large cities are open to the missionaries of the cross. Mr. Shuck expects to return in a few months with means to erect a suitable house of worship in Canton. There he expects to labor until his labors on earth shall cease. A FRIEND OF MISSIONS.

AGENCY INCIDENTS.

Amusing and instructive incidents often come in the way of agents for benevolent societies. Not unfrequently they find a poor and unpretending member of the church ready to give all he possesses for the cause of Christ, while his next-door neighbor, who may be worth his thousands of dollars, and may have been notorious for his noisy talk about benevolence, will only give a paltry pittance which it is almost disgraceful to accept. A correspondent of Zion's Advocate has furnished some happy illustrations of an agent's experience, a part of which we copy for the encouragement of him who "deviseth liberal things," as well as for the admonition of him who "withholdeth more than is meet":—

"A lady having two gold pieces, which had been presented by her father as keepsakes, gave them for the Home Mission Society, saying, 'I can honor my father no better than by giving these to send the gospel to the destitute;' she added a sufficient amount to constitute herself a life-member.

"Another lady, having listened to an address which I delivered, sent me, the next morning, a sum of money which she had reserved for traveling expenses on a contemplated visit to some friends, preferring to aid so good a cause before the indulgence she had meditated.

"Another, a young lady, whose means of subsistence is her needle, made herself a life-member by the payment of thirty dollars.

"And yet another. This was a member of a church, whose property is estimated at the value of between eight and ten thousand dollars. He was present when I delivered an address, and subsequently informed me that, for four years, he had felt it his duty to withhold his contributions for any missionary purposes, on account of the co-operation of the Northern churches with those of the South, wishing to be sure that his money would not be mingled with that of slaveholders. I explained to him the present position of the North and South, when, on obtaining full satisfaction on that point, he, without any direct solicitation from me, presented me *a donation, in specie of* FIFTY CENTS!"

REVOLUTION IN BURMAH.—Recent letters from Burmah state that a revolution has taken place in that empire, which will undoubtedly prove favorable to the interests of Christianity. The King of Ava has been dethroned, after having put to death nearly all the officers of his court. Prince Merk'ard, the old friend of Rev. Eugenio Kincaid, has been appointed Regent. This will open a door of access to the whole of that interesting people.

A PROPHECY FULFILLED.

In the fourth chapter of the Apostle Paul's epistle to Timothy, we are told that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, ... forbidding to marry, and *commanding to abstain from meats*, which God hath created to be received with thanksgiving of them which believe and know the truth." Now we beg our readers to compare this description with the following article, which we copy from the Philadelphia "Catholic Herald" of Feb. 19, and then tell us if the Apostle Paul was not a veritable prophet, whose words are being fulfilled at the present day, and before our own eyes:—

REGULATIONS FOR THE ENSUING LENT IN THIS DIOCESE.—1. All the faithful who have completed their twenty-first year are, unless legitimately dispensed, bound to observe the Fast of Lent.

2. They are only to make one meal a day, excepting Sundays.

3. The meal allowed on fast-days is not to be taken till about noon.

4. At that meal, if on any day, permission should be granted for eating flesh; both flesh and fish are not to be used at the same time.

5. A small refreshment, commonly called collation, is allowed in the evening; no general rule as to the quantity of food permitted at this time is or can be made. But the practice of the most regular Christian is never to let it exceed the fourth part of an ordinary meal.

6. The quality of food allowed at a collation is, in this diocese, bread, butter, cheese, all kinds of fruit, salads, vegetables, and fish, though not warm, but fish previously prepared and grown cold. Milk and eggs are prohibited.

7. General usage has made it lawful to drink in the morning some warm liquid; as tea, coffee, or thin chocolate, made with water, to which a few drops of milk may be added, serving rather to color the liquids, than make them substantial food.

8. Necessity and custom have authorized the use of hog's lard, instead of butter, in preparing fish, vegetables, &c., &c., &c.

9. The following persons are exempted from the obligation of fasting: young persons under twenty-one years of age, the sick, pregnant women, or those giving suck to infants, those who are obliged to hard labor, all who through weakness can not fast without great prejudice to their health.

10. By dispensation, the use of flesh-meat will be allowed at any time on Sundays, and once a day only on Mondays, Tuesdays, and Thursdays, with the exception of the first four days, and all Holy Week, including Palm Sunday.

IMPROVING THE CONDITION OF THE POOR.

Several Associations have been formed in different cities within two years past, for improving the condition of the poor, and putting an end to street begging, by the appointment of visitors in each ward or district to extend relief and encouragement to every really poor person not receiving sufficient aid from other sources. This arrangement is said to have been highly beneficial in its influence upon the physical and moral condition of the poor. No doubt it might be adopted in every city, and in many of the larger villages, with great profit. The following extract from an Address of the Albany Association, refers wisely to the evils which result from the practice of indiscriminate alms-giving:—

"Those who have visited the poor with a view to a discriminating charity, are unanimous that the real destitution of the city, that which is the fruit of misfortune and not of indolence and vice, requires almost always to be sought out. The ingenuous poor man, whose destitution proceeds from sickness, or other inevitable calamity, instinctively shrinks from exposing his suffering to the public gaze, and is only brought to do it by the constraint of imperious necessity, while it is, almost in all cases, the professional pauper alone who parades his sorrows in the streets, seeking the gratification of dishonest lusts through the touching mimicry of woe. Now it needs no formal argument to show, that the whole support of this artificial pauperism is derived from the practice of indiscriminate alms-giving. The fact is too palpably clear for denial. By our unwise and inconsiderate conduct in this respect, we actually put a premium upon imposture, and force into activity, much of that vice which, if left latent, would die out of itself. And this, unfortunately, is not all the mischief we ignorantly do. We are also robbing those to whom our charity is positively due, the unfortunate destitute who righteously abhor the trade of begging, and yet see it absorbing the nourishment which properly belongs to them and their children alone."

"DISSOLVING VIEWS."—The enterprising proprietor of the American Museum has recently procured from England, and is about to bring before the citizens of New York, a series of Dissolving Views, designed to illustrate interesting scripture scenes, such as Babylon, the Holy Land, Jerusalem, &c. We are glad to learn that the taste of the times is such as to encourage their exhibition at the Museum. The following description of them is taken from a Circular just issued:—

There are twelve in number, beginning with a view of 'Edom in its early days,' in its original and native loveliness, which is gradually melted away and gives place to a brilliant representation of it in the time of the Romans; which in turn is dissolved into another view of it "as it now appears." Then follows "Babylon in prosperity," succeeded by Babylon in its present state.

Next we have a view of the "Holy Land—receiving God's blessing," and a more magnificent scene was never sketched by the pencil of the artist, or a more instructive lesson inculcated by his faithful delineations, than that which is derived from the change of this view, to one showing its desolation at the present time, when that nation is driven from the "land flowing with milk and honey," and "scattered amongst the nations of the earth."

Then follows a beautiful and brilliant representation of the City of Jerusalem in prosperity; succeeded by a view of the same, when the judgment of God rested upon it in the time of the Babylonish Captivity.

The next scene is one representing the Holy City in the time of our Saviour, in all its splendor and magnificence, which is changed to a view of it at the time of its destruction by the Romans, with the contending armies in fierce battle array; which in turn gives place to one shewing its present desolation when "Jerusalem is trodden down by the Gentiles."

The splendor and beauty of these representations cannot be imagined without being witnessed.

DEATH'S DOINGS IN NEW YORK FOR ONE YEAR.—A report on this subject shows that the whole number of deaths in the city of New York during the year 1845 was 10,983. Of these, 5,865 were under five years of age, from five to ten 410, from ten to twenty 389, from twenty to thirty 1,161, from thirty to forty 1,131, from forty to fifty 760, from fifty to sixty 417, from sixty to seventy 343, from seventy to eighty 206, from eighty to ninety 111, from ninety to one hundred 21, one hundred and over 3. The principal causes of death are as follows: Consumption 1,659, Convulsions 721, Fevers 501, Cholera Infantum 523, Apoplexy 252, Congestion of the Brain 186, violent death 165, old age 113. The increase of deaths in 1845 over 1844, is 2,023.

FATAL DUEL.—A duel took place near Richmond, Va., on the 25th ult., between John H. Pleasants, long known as editor of the Richmond Whig, and Thomas Ritchie, Jr., one of the editors of the Richmond Enquirer, which resulted in the death of the former, after two days of suffering from his wounds. The difficulty originated in a series of articles of a personal character which had appeared from time to time in their respective papers. The challenge was given by Mr. Pleasants on Tuesday of last week, and the meeting took place on Wednesday morning. The following account of it can not be read without mingled feelings of surprise, indignation, and pity:—

"Thirty feet was the distance—each to arm himself as he thought proper, and to advance or not, after the first fire. After the first fire the parties advanced toward each other, firing as they advanced. When they met, Pleasants threw his pistol into the face of Ritchie, knocking out one of his teeth, and somewhat bruising his face—meanwhile four shots from Ritchie's pistols had struck Pleasants, viz: one in the groin, one just above, one near the breast, and one on the arm. As soon as P. threw his pistol, he drew a sword from a cane which he carried under his arm, and was about to pierce it through Ritchie, but the latter parried the blow with a sabre, shattering the sword cane and cutting away three fingers from Pleasant's right hand. In the act of raising the sabre with which again to strike Pleasants, who was then, perhaps, at his mercy, Pleasants fell."

PLAIN TALK.

Our readers will doubtless all recollect the case of Mason and Madame Costello, who were recently tried and convicted for procuring abortion. The Tribune refers to this subject as follows, which we call plain talk. We should be glad if our law-makers would take the hint.

A correspondent writes us in palliation of the crime of Mason, appealing to public sympathy for his afflicted wife and children. His wife, we learn, promptly forgave *her* wrongs, and has throughout done her utmost to shield him from the legal penalty of his offence. *Her* suffering and anguish probably exceed those of either of the culprits, and she can not perceive the justice of a sentence which bears with keenest severity not only on the innocent but on those most deeply wronged by the crime.

But our correspondent has not touched the best point in his case. The elected law-makers of our State ought to be serving out the term of stone-cutting to which they have consigned Mason. By their wilful and persistent refusal to brand Seduction and Adultery as crimes, they have strongly aided to pervert or destroy the moral sense of thousands, to their own fearful injury as well as that of the public. Our youth are taught by the laws under which they live to regard the offences against Female Purity as no crimes at all, or at the worst very trifling and venial offences against morality, which Law disregards. Thus misled, they are early trained to lewdness, and live to practice it. The Law tells them that not merely lewdness but the deliberate violation and contempt of marriage-vows is undeserving of its censures. Thus tutored and tempted to crime by Law, Mason committed the original and greatest wrong in the case. The Law never raised a warning finger until he had been driven, by the necessity of shielding himself and his victim from popular odium, to commit a second crime which any one in his predicament would have done, and most would have reasoned themselves into believing excusable if not laudable. An illegitimate offspring (so reasons a man in his condition) will be a shame and curse to its parents evermore, a scandal to the public, an offence to morality, a burden to itself—Why not prevent such consequences of the crime already committed and bury the secret in the breasts of the offenders? So reasons Guilt; so it acts. But now the tempter Law—which licenses the rumseller and hangs the raving homicide whom his poisons have bereft of sense—darts forward to hurl its thunders at the guilty head; and the unreflecting Public, who smile at triumphant Libertinism and crowd the Theatres to see it represented as alluringly as possible, swell the fierce cry for vengeance on the criminal. The many-headed multitude love Licentiousness and loathe only the practices sometimes necessary to hide it from the public gaze and prevent its evil consequences, which practices and consequences they do not expect to be driven to or at the worst to be detected in, whatever their secret vices. Such is the explanation of the feeling against Costello and Mason, when viewed in connection with the general indifference to the legal defencelessness of Female Innocence from the ravages of the prowling Libertine.

REV. CHARLES TORREY.—A petition has been presented to Gov. Pratt, of Maryland, for the pardon of Rev. Charles Torrey, (now confined in the Penitentiary for abducting slaves,) predicated on his increasing ill health. It is proposed that he shall pay for the slaves, be pardoned, and leave the State. He admits that he has acted wrong, and desires to be forgiven. His wife has also petitioned in his behalf, with numerous other applicants.

General Intelligence.

DOINGS IN CONGRESS.

On Monday of last week, neither House of Congress was in session, the day having been devoted to a celebration of the anniversary of the birth of Washington. What was done during the remainder of the week, can be summed up in few words. The time of the SENATE was mostly occupied with the consideration of the Reslution of the Committee on Foreign Relations, proposing to give notice to Great Britain of the intention of this government to annul the treaty for the joint occupancy of the Oregon Territory. The HOUSE OF REPRESENTATIVES did little else than to pass several private bills, and talk about the river and harbor appropriation bill.

SHIPWRECK AND LOSS OF 45 LIVES.—The British bark Ida, 550 tons burthen, Wm. C. Chambers, master, sailed from London, where she was owned, Dec. 18, 1845, with 38 passengers and a crew of 18 souls, bound to Portsmouth, Eng., to take in Government stores for Canada. Thence sailed about 4th or 5th January last, for St. John, N. B. On the 26th, being in lat. 44 N. lon. 52 30 W., the bark broached-to while scudding before a severe gale from S. S. E. and was thrown on her beam ends. Orders were given to cut away the foremast; but before they had time to do so, the bark righted, full of water. The Captain then ordered the long-boat to be got under the lee, the other boats having been lost. The passengers immediately rushed into her promiscuously, followed by the Captain and crew, to the number of 45. The painter parted, and the boat dropped astern. The land bore N. N. E., distance about 30 leagues by observation. The boat got about two cables' length from the vessel, when she shipped a sea, filled, and all in her perished. The mate, nine men, and one young woman, remained on the wreck, in the tops, from Monday morning until Friday, when they were taken off by the schooner Three Sisters, of Eden, where they were landed, much frozen, and in destitute circumstances—the mate being the only one able to travel.

SNOWING WORMS.—The following statement is contributed to the Congregational Journal, of Concord, N. H., by Rev. I. S. Davis, brother of the late Mayor of Boston:—

As I was returning from Piermont on Monday, the 1st of December, I saw on the snow, which had fallen during the night, what I supposed to be oats, spread broad-cast; but not seeing any track in the snow—for I was the first that traveled the road after the snow fell—my curiosity led me to descend from my carriage and examine; when, to my great surprise, I found that the objects I saw were living worms, about an inch long, lying on the top of the snow by hundreds; and these were scattered along the road I traveled for a distance of not less than five miles. I would say, farther, that there were no trees near, from which the worms might have been shaken; and if there had been, and the worms had been on them, they would all have been frozen, for it had been very cold, and the ground was frozen hard before the snow fell. The worms were alive, for they immediately coiled up when I took them in my hand. They were of a brown color, with about 12 or 16 legs.

ANECDOTE OF J. Q. ADAMS.—The correspondent of the Baltimore Patriot thus writes:—

An incident occurred in the House of Representatives a few days ago, well worth reading. Mr. Charles J. Ingersoll and Mr. John Quincy Adams, as is generally known, have been anything but warm personal friends for years past. The other day, however, Mr. Ingersoll was seen at Mr. Adams' desk, and the two venerable gentlemen were conversing together in the most courteous and friendly manner. After Mr. Ingersoll had repaired to his own seat, a member observed to Mr. Adams that he had been pleased in witnessing the meeting between Pilate and Herod! Mr. Adams thanked the gentleman for the remark, and then observed that, just before the downfall of Mark Anthony, Cicero made friends with several of the Roman tribunes with whom he had been on terms of bitter enmity for years. His friends charged him with inconsistency! Whereupon Cicero replied, "I desire that my *enmities* may be temporary; my *friendships* eternal."

TIT FOR TAT.—The following novel story of a robbery is richly worth a place in our columns. We quote from the Montreal Times:

About three weeks since the son of a habitant living at St. Augustin, Riviere de Chene, having sold a pair of oxen in town, was returning home in the evening with his money, when, in a lonely part of the road, he was passed by a gentleman, as he supposed, in a fine sleigh, with a good horse, who immediately drew up and induced the boy to fasten his horse behind the sleigh, and to get in with him to enliven the tediousness of the road by conversation. Shortly afterwards the *gentlem in* asked the boy if he had not sold a pair of oxen that day in town, to which the boy, becoming somewhat suspicious, answered "No" whereupon the *gentleman* said he had sold them about sunset, and had got the money, and that if he did not give it to him he would blow his brains out, at the same time pulling from his pocket a pistol. The boy becoming alarmed pulled from his pocket a purse containing the money, which fortunately dropped on the road. The robber immediately jumped out of his sleigh, which was some yards in advance of the purse, and ran back for his longed-for treasure, when the boy, with great presence of mind, took hold of the reins and drove off as fast as he could with both horses and sleigh. The robber then fired his pistol, the contents of which passed through the back of the sleigh and between the boy's legs. The boy reached home in safety, and after examining the sleigh, found in the box of it, which was locked, the sum of three thousand francs—£125 currency. No one, as might be expected, has applied for the sleigh and horse.

SINGULAR AFFAIR.—A man who had just come to Dixboro, Mich., with a view of taking up his residence there, has made a statement to the Magistrate of that place that his house has been haunted by a female apparition, who said that she had once lived in that house, had been murdered for her money, &c. &c. The earnest manner of the deponent induced an examination of the corpse of the person indicated as having formerly dwelt in the house; and the Coroner's jury, after a careful scrutiny, returned a verdict of death by poisoning. Were it not for this circumstance, the statement of Van Wart might have been attributed to the wanderings of a diseased brain.

SINGULAR.—On Thursday, 5th ult. as Samuel Harding, Esq. was driving a team before a sleigh in this borough, by a sudden lurch of the sleigh upon the ice, he was thrown backward, and struck upon his head. He was picked up apparently lifeless, but speedily seemed to recover, and insisted upon going home alone, which he did, turning a corner, driving by several persons, over the river—then quite a job—a mile through the narrows, and finally to his farm in Eaton, three or four miles distant. Arrived there, he left his team, went to the barn, then to his house, where his family were surprised at some oddities in his conduct, and asked him what the matwas. "O, nothing at all," was the reply. A physician was sent for—Mr. H. was bled, and has recovered from the severe shock. But from the moment he fell—with all the conversation and driving that ensued until bled by the physician—Mr. H. had no mental consciousness, nor can he since recall a fact that transpired in the interval! [Tunkhannock (Pa.) Record.

CONSULTING A DOCTOR BY TELEGRAPH.—We do not remember to have heard of a patient consulting a physician by Telegraph before yesterday. Early in the ferenoon yesterday, a gentleman stepped into the Telegraph office at Buffalo and desired to have Dr. Stevens, who resides and practices in this village, called into the office here, as he wished to have a conversation with him. Mr. Boughton immediately called in the Doctor. The gentleman at Buffalo said his wife was ill, and desired that the Dr. should prescribe for her. The Dr. did not exactly feel his patient's pulse or look at her tongue, as is usually the way with physicians, but obtained a full and accurate statement of her symptoms, condition, &c., and immediately made the proper prescriptions. It is to be presumed the patient is doing well, as the Doctor was to have been consulted again in the afternoon did not the prescriptions made in the morning have the desired effect.

[Lockport Daily Courier.

QUALIFICATIONS FOR A SENATOR.—A Washington letter writer gives this sketch of one of the U. S. Senators from Georgia:

"Mr. Colquitt is not only an able legislator, but a sound lawyer and a good preacher. He is a man of decided talent, energetic, persevering, and industrious. He is said to have made in one day, two stump speeches, preached two sermons, argued a case in court, and joined a couple in the holy bonds of wedlock! He also possesses, according to his friends, another very eminent qualification for a Senator of the United States. To use the language of the authority referred to, 'he can thrash any other man wrapped up in the same quantity of skin.'"

DREADFUL STEAMBOAT ACCIDENT.—Capt. Perry, of the steamboat Brunette, which arrived at New Orleans on the 17th ult., from St. Louis, reports that the steamboat Saladin, from Nashville, in passing down the river, came into collision on the evening of the 12th with the steamboat Congress, going up, near Pilcher's Point. Fifteen persons were killed by the collision, or subsequently drowned, but their names are not given. The cabin of the Congress separated from the hull, and was towed down to Lake Providence by the Saladin. The hull of the Congress immediately sunk. It is farther stated that in consequence of the collision, the connecting pipes of the engine of the Congress burst, and severely scalded several of her passengers.

"ROSE AND BLANCHE."—Mrs. Niles, a French lady, wife of Dr. Niles, of Massachusetts, and mother-in-law to the celebrated French author, Eugene Sue, is at present in Washington. She has two daughters, twins, young and pleasing girls, of most amiable characters, and resembling each other in appearance most remarkably. These girls are the originals from which Sue drew his celebrated characters Rose and Blanche in the Wandering Jew. This circumstance renders these little girls, scarcely twelve years old, objects of great admiration.

EXPERIMENTS WITH THE BROCCHIRI WATER.—We stated on Saturday that this wonderful styptic was for sale in this city by Mr. J. M. Laroque, druggist. Yesterday we witnessed an experiment to test its properties, conducted by Dr. Ninian Pickney of the U. S. Navy, assisted by Dr. Joseph B. Coskery of the U. S. Navy. Hargrove Hinckley, Chas. S. Arcambal, Edward Jamet, Alfred Laroque and E. Laroque, students of medicine in the Washington University. A sheep was placed on a table, and at half past four the carotid artery was entirely severed. The arterial blood immediately gushed forth in a large volume and with great rapidity. The Styptic was instantly applied, and three small pledgets of wool saturated with it were introduced into the wound, and in immediate contact with the wounded artery. In about a minute the blood entirely ceased to flow, and in passing through, the wound coagulated quickly and firmly, showing conclusively that it had been acted upon by the water. The pressure was kept up for half an hour, and a portion of the wool removed and freshly saturated pieces re-applied. The wound was then bandaged, and in an hour and a half after the operation the sheep stood upon his legs and walked about. At 7 o'clock we saw the animal, and found it eating.

[Baltimore American.

THE NEW STATE PRISON.—From a Report recentlp published, it appears that the new prison of the State of New York in Clinton County is going forward with a good degree of rapidity. The buildings are so far advanced as to furnish accommodations for 184 convicts, the number confined there on the first of January last. Of these, 59 were removed from Sing-Sing and 44 from Auburn. The plan of the body of the Prison contemplates the erection of a building 500 feet long and 55 feet wide, to contain 504 cells. One half of the prison proper will be completed on the opening of spring. The whole sum expended thus far is $80,000, and a farther appropriation of $75,000 is asked of the present Legislature.

SINGULAR COINCIDENCE.—Two females called upon one of our physicians, a few days since, for medical advice. While there another female came in for the same purpose, both parties entire strangers to each other. They sat some time, and we believe conversed. After they left, the physician ascertained that one of the two females was a sister of Osborn, lately murdered in this city, while the other was the sister of Potter, the murderer, now condemned to death for the crime.

SUMMARY.

The Utica Gazette says, "Hurlburt & Johnson, of New-York, received lately the princely fee of $20,000 from one of their clients." The magnitude of this fee for a single suit, is perhaps unexampled in this State.

A Mr. Miles Ivey, of Alabama, conceiving that he had a cause of quarrel with the member of the Legislature from Harbour county, challenged him to fight, for which he was sentenced to the penitentiary. This will, we think, curb the "honorable" spirit of some of the chivalry of that State.

There are 6,320 female operatives at Lowell. Of these, 2,714 are connected with some Sunday school, either as teachers or scholars; 2,276 are church members; 527 have been teachers in common schools. The sums earned range from 75cts. to $4 85 per week. They have $1,000,000 in the Savings Bank at Lowell.

The Government has entered into a contract for the construction of a line of steamships to ply between New-Orleans and Galveston, the constructor, Mr. Morgan of this city, to receive two-thirds of the postage. The vessels are to be of such strength as will fit them for war purposes, in case of need.

In England and Wales the value of household furniture is £130,000,000, of wearing apparel £16,000,000, and of plate, jewels, &c., £131,000,000.

Improvements at and around Niagara Falls are in progress for the ensuing season. On the American side, where the precipice is 250 feet, the circular road is completed, and to make the descent easy and safe, its various windings extend to three-fourths of a mile. It will be both carriage and foot path. To guard against accidents on the one side, it is protected by a stone railing. The whole cost of the road will be $6,000.

Two young mechanics of Russia, have recently exhibited before the Polytechnic Society of Berlin, a carriage with inherent rails, of their own invention, for which they have obtained a patent in Prussia and Saxe-Weimar. This carriage is provided with two series of rails, one on each side, and which by some mechanism, move so that one of them is always under the wheels, and it can be made to proceed twice as fast as carriages can on common roads, although not with railway speed. It may be attached to an engine, or drawn by horses.

One day last week, a merchant in Milk-street, Boston, ordered a clerk, 17 or 18 years of age, whom he had just received into his counting-room, to take off an account from the books with all dispatch. Soon after, hearing him *scratching* out something from the Ledger, the merchant inquired what he was doing; to which he replied that he was "*taking off* the account, but his knife was so *dull* that it would take all the afternoon to *get it off!*"

The Arab ladies dress in loose gowns with veiled faces except the eyes. In a hamlet on the Nile, the fashion varied. She wore a light jacket, and loose skirt, and one corner of the dark handkerchief which enveloped her head hung down her back, with six silver whistles suspended from it. A crescent of gold in her nose, bracelets and rings on her wrists and fingers, and some coins suspended from her forehead, completed her ornaments.

Ophthalmia is a common disease in Egypt, and is ascribed partly to the fine dust of the desert, which pervades the air in the dry season, and partly to the bad food and filthy habits of the people. Russegger ascribes the disease, with more probability, to the saline particles deposited by the mud of the Nile, with which the air is impregnated constantly after the inundation.

As I passed through the cemetery towards the city, I observed many women mourning over the graves of their friends, and watering also, shrubs, planted in small square pits made in the tops of the raised sepulchres. There is something touching in the flowers thus springing out of the whitened tombs, and blooming over the cold graves. I observed it, says Dr. Durbin, only at Alexandria and Sidon.

Dr. Durbin says of the pillar erected in honor of Dioclesian, by the Perfect Publius, "as one gazes on this wonderful shaft, he involuntarily asks himself, by what means did the ancients raise it to a perpendicular position, then elevate it twelve feet, the height of the base, and bringing it exactly over the inverted pyramid on which it rests, set accurately down upon its resting place? Nothing compared with this has been achieved by modern mechanics."

The Sun announces a very important invention, being a new mode of propelling steamboats, by which a speed of from twenty-five to thirty miles an hour may be obtained in navigating rivers or oceans! It entirely supersedes paddle-wheels, screw propellers, &c. &c., and has the merit of operating altogether under water, beyond the reach of an enemy's fire.

A carman of this city, who has been rescued from the way of all moderate drinkers, takes an excellent method of uniting preaching and practice, as his business card exemplifies:

GEORGE T. HALL,
CART NO. 3012,
Residence 45 Elizabeth-Street.

Old Alcohol I will not cart,
But all things else with all my heart;
Old Dick and I have now good dinners,
Come sign the pledge, ye drunken sinners.

The Lodge of Odd Fellows in Bridgewater, Mass., have passed a resolution: "That profane swearing is a wanton and unprovoked vice, not induced by any temptation of honor or gain, a breach of common decency and courtesy in the common intercourse of man with man, and recommend that a brother who is habituated to the disgraceful practice, be brought to trial therefor."

The cotton mill of John Olney & Co., at Brand's Iron Works, was totally destroyed by fire on Thursday morning at about 2 o'clock, together with a store on the opposite side of the street, owned by Edward Barber, and occupied by Olney and Richmond.

The Fitchville factory, owned by Asa Fitch, was burned down on the morning of the 17th ult. Nothing was saved but two pickers. Its value from 50 to $75,000, and was insured in Boston and in this city.

The Northampton (Mass.) Courier states, that the late Isaac C. Pray, of Boston, is said to have left an estate of $500,000, one third of which will go to a recreant son of the same name now in England.

The donations received by the General Committee for the relief of the sufferers by the distressing fires in Quebec, amount to the very liberal sum of £149,249. Of this sum £103,083 were received from Great Britain, £12,398 from the citizens of Quebec, £13,060 from those of Montreal, £7,000 from the Provincial Government of Canada.

It is announced that the Naval Department at Washington have under consideration the adoption of a substitute for the paddle and propeller, which will give to steamboats a speed of thirty miles an hour.

The rumors set afloat of the death of Henry Clay and that Cassius M. Clay had fought a duel with Tom Marshall and been mortally wounded, are utter fabrications.

The St. Louis Reporter says, that about 2,000 Mormons, mostly young men, have crossed the Mississippi on their way to California. They are to form the *avant guard* of the Mormon expedition. They have started early for the purpose of providing the necessary assistance to those who are to follow.

We learn from the Indiana State Sentinel that Rev. Nelson R. Ellis, of Marion Co., committed suicide by shooting himself with a rifle on the 29th ult.

There is on exhibition at the stall of the Messrs. Robbins, at Fulton Market, a turkey weighing *twenty-eight* pounds, probably the largest tame turkey ever sold at Fulton Market.

The Newcastle, Ia. Courier describes a baby three years old, weighing over one hundred pounds, and measuring three feet around the chest.

The people of Portland, Me., have had eighty-eight days of sleighing, with the prospect of half as many more.

Review of New-York Market,—Monday, Feb. 2.

FLOUR AND MEAL.—The market may be quoted very heavy at 5 50 for good Western brands. Rye Flour is 3 75@4, with fair demand. Meal is 3 37½@3 50 for Jersey. Brandywine is 3 62½; hhds $14. Bag Meal 1 25 @1 37½. Buckwheat 3 75@4 in bbls. 1 75@87½ in bags.

GRAIN.—There is nothing doing in Wheat, holders' views being above those of buyers. Corn is without change. Sales 2800 bushels Southern Yellow at 63 cts. The supplies are fair. Oats low at 44@45 cts. for Northern, 40 for Jersey. Barley is entirely nominal at 65@68 cts. Rye is still wanted at 85.

HAY—Small sales at 75@80 cts. The market is heavy.

SEEDS—A sale of 17,000 lbs. Pa. Clover was made at 9 cts. for shipment.

PROVISIONS—Pork is inactive. Prime 9 31½@9 37½. Mess 10 50@10 75; new 9 50 and 11 50. Beef is quiet, but without change; we quote 8@8 50 and 5@50. Beef Hams 4 cts lb. Tierce Beef is 12 50@14, and heavy.—Sales of 10,000 Pickled Hams at 6½ cts. Shoulders are 4¾@5 cts. We quote Smoked hams 8½@9½; Sides 7@8½; Shoulders 6@6½; Smoked Beef 6½ cts. There is some shipping inquiry for cheese, and we note sales at 7½@7½ cts. Of fine about 500 bxs sold at 8@8¼ cts. Butter is without change, and very firm. We quote Ohio 10@11; Western dairy 12@16 cts.

Uncurrent Money.

The following are the rates of Uncurrent Money according to Thompson's Bank Note Reporter.

New England,	¼ dis	Georgia,	1½ dis.
Alb. Troy, &c.	¼ "	Mobile,specie paying	1 "
N. Y. country,	½@¾ "	New Orleans,	1 "
New Jersey,	¼ "	Ohio,	2 "
Philadelphia,	¼ "	Indiana,	2 "
Baltimore,	¼ "	Kentucky,	2 "
Virginia,	1 "	Tennessee,	2 "
N. Carolina,	1½ "	Missouri,	3 "
S. Carolina,	1½ "	Michigan,	2 "
Canada,	3 "		

MARRIED,

In Westerly, R. I., on the 25th ult., by Eld. George B. Utter, Mr. SANFORD P. STILLMAN, of Stonington, Ct., and Miss CATHARINE YORK, of Oxford, N. Y.

In Westerly, R. I., on the 26th ult., by Eld. Alexander Campbell, Mr. GEORGE W. WEEDEN and Miss SARAH T. CONGDON, both of Jamestown, R. I.

In Genesee, N. Y., on the 15th ult., by Eld. Z. Campbell, Mr. EDWIN M. CRANDALL and Miss FRANCES G. GREENE, all of the above place.

On the 20th of February, by Eld. Lucius Crandall, Mr. JOHN WALWORTH and Miss MARY BURDICK, all of Alfred, N. Y.

DIED,

In North Stonington, Ct., on the 13th ult., of consumption, Mrs. EUNICE WHEELER, aged 72 years. She had been blind for nearly sixteen years, and had suffered for a long time from the disease of which she died. In all her affliction, however, she was sustained by the Christian hope, and enabled to endure with cheerfulness and resignation the will of the Lord. Death was a welcome messenger to call her to the bosom of her Saviour.

In De Ruyter, N. Y., on the 19th ult., Mrs. RUTH CRUMB, wife of Sylvester Crumb, in the 75th year of her age. Her disease was on the heart, and her sufferings for about four weeks were very severe. She expressed an anxiety to depart and be with Christ, and her friends have no doubt but that for her to die was gain. She embraced Christ in early life, and became a member of the 1st Seventh-day Baptist Church in Hopkinton, R. I. She has since been successively a member of the churches of 1st Brookfield, De Ruyter, and Otselic. Of the last, she was a member till death closed her pilgrimage. She is now without doubt a member of the Church in Heaven.

J. B.

In Elbridge, N. Y., on the 24th day of January, of pulmonary consumption, from which he suffered much for one year, SOLOMON C. BURDICK, son of Ebenezer and Rachel Burdick, formerly of Brookfield, aged 21 years.

At Adams Centre, N. Y., on the 16th of February, MARY ORSELIA, only daughter of Rev. Giles M. and Phebe Langworthy, aged 7 months and 8 days.

"Thou bright and star-like spirit!
That, in my visions wild,
I see 'mid heaven's seraphic host—
O! canst thou be my child?
* * * * * * *
Our hopes of thee were lofty,
But have we cause to grieve?
O! could our fondest, proudest wish,
A nobler fate conceive?

The little weeper, tearless,
The sinner, snatch'd from sin;
The babe" to womanhood full grown,
"Ere childhood did begin.

Thy brain, so uninstructed
While in this lowly state,
Now threads the mazy track of spheres,
Or reads the book of fate.

Thine eyes, so curb'd in vision,
Now range the realms of space—
Look down upon the rolling stars,
Look up to God's own face.

Thy little hand, so helpless,
That scarce its toys could hold,
Now clasps its mate in holy prayer,
Or twangs a harp of gold.

Thy feeble feet, unsteady,
That tottered as they trod,
With angels walk the heavenly paths,
Or stand before their God.
* * * * * *
Our God, to call us homeward,
His only Son sent down;
And now still more to tempt our hearts,"
Has taken *our* only child.

COMM.

ERRATUM.—In the obituary notice of Wm. Clarke, which we published some weeks ago, he is spoken of as a "*valuable counsellor*," of the church. It should have read, "*leading chorister*."

ALFRED ACADEMY AND TEACHERS' SEMINARY.

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THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

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President of the Board of Trustees

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	disc.
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Portland City, Me.	—
Mercantile,Bangor,Me.	5
St. Croix, Me.	—
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Concord, N. H.	5
Grafton, N. H.	—
St. Albans, Vt.	1
Bennington, Vt.	—
Windsor, Vt.	—
Commonwealth, Mass.	—
Middlesex, Mass.	5
Newburyport, Mass.	—
Housatonic R. R. Ct.	par
Pascoag, R I	10
Agricultural, R I	10
Providence Co., R I	5
Freeman's, Bristol, R I	—
New York:	
City & most River bks	par.
Clinton Bank, city	50
Washington Bank, city	1
Other Safety Fund	⅜
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Alleghany County	52a30
America, Buffalo	26
Binghamton	23a28
Brockport	25
Cattaraugus County	17a25
Commerce, Buffalo	26
Commercial, Buffalo	25
Commercial, Oswego	35
Clinton County	35
Erie County	30a42
Farmers, Seneca Co	28
Hamilton	25
Lodi	19a5
Lyons	35
Merchants' Ex Buffalo	21a37
Mechanics, Buffalo	39
Millers, Clyde	8
Olean	15a28
Oswego	20
Phenix, Buffalo	29
StateBank N.Y. Buffalo	75
St Lawrence	70a52
Tonawanda	40
U. S. Bank, Buffalo	25
Union, Buffalo	21
Watervliet	36
Western New York	27
New Jersey:	⅜
Small notes West N.J.	⅜
N. Hope Del. Bridge	1
Pennsylvania:	¼ to 1
Relief notes	4
Berks County	
Carlisle	1½
Chambersburg	1½
Far. & Drov. Waynesb'g	2½
Franklin, Washington	2
Gettysburg	1½
Girard	2
Harrisburg	1½
Lewiston	2
Lebanon	1½
Lumberman's	90
Miners'	2
Middletown	1½
Monongahela	2½
Susquehanna	50
U. S. Bank	38
Wyoming	2½
West Branch	2
York	1½
Delaware:	½ to 1
Maryland:	to 1¼
Baltim. & Ohio R. R. Co.	10
Cumberland	2
Franklin	5
Mineral	2
Salisbury	3
Dist. Columbia:	¾ to 1
Virginia:	1 to 1
N.W. Bank of Virginia	2½
North Carolina:	1¾
South Carolina:	1½
Georgia:	1¼
Ohio:	3
Com. Bank Lake Erie	10
Farmers, Canton	20
Hamilton	20
Lancaster	20
Miami Exporting Co.	40
Urbana Banking Co.	60
Indiana:	
State Bk & branches	2
Kentucky:	3
Tennesee:	3
Michigan:	3
Michigan & Branch	88
Canada:	3½ to 4

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Miscellaneous.

FOR THE CHILDREN.

THE BLIND BOY.

It is said that a slave buyer, who had purchased a mother with her little blind boy, before starting for the South with his gang of slaves, sold the child from its mother for *one dollar*. This wicked transaction gave rice to the following touching verses.

Come back to me, mother! why linger away,
From thy poor little blind boy, the long weary day?
I mark every footstep, I list to each tone,
And wonder my mother should leave me alone.

There are voices of sorrow and voices of glee,
But there's no one to joy or to sorrow with me;
For each hath of pleasures and trouble his share,
And none for the poor little blind boy will care.

My mother, come back to me! close to thy breast
Once more let thy poor little blind one be press'd;
Once more let me feel thy warm breath on my cheek,
And hear thee in accents of tenderness speak.

O, mother! I've no one to love me—no heart
Can bear like thine own in my sorrows a part;
No hand is so gentle, no voice is so kind,
Oh! none like a mother can cherish the blind.

Come back to me, mother! why linger away,
From thy poor little blind boy the long weary day?
I mark every footstep, I list to each tone,
And wonder my mother hath left me alone.

Poor blind one! No mother thy wailing can hear,
No mother can hasten to banish thy fear;
For the slave-owner drives her o'er mountain and wild
And for *one* paltry dollar hath sold thee, poor child.

Ah! who can in language of mortal reveal
The anguish that none but a mother can feel,
When man in his vile lust of mammon hath trod
On her child who is stricken and smitten of God!

Blind, helpless, forsaken, with strangers alone,
She hears in her anguish the piteous moan;
As he eagerly listens—but listens in vain,
To catch the lov'd tones of his mother again.

The curse of the broken in spirit shall fall [gall
On the wretch who hath mingled this wormwood and
And his gain like a mildew shall blight and destroy,
Who hath torn from his mother the little blind boy.

THE THIRD COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Ex. xx. vii.

This text, which is the third commandment of the law of God, forbids what is commonly called profane swearing. It forbids any improper, useless, and trifling mention of the name of our Creator. We ought to use or mention the name of God only with profound reverence; even in our prayers, we ought not to use the name of God too frequently, or without solemnity of feeling. The text, however, principally forbids profane swearing, and all vain and irreligious use of the name of the Supreme Being.—Let us examine the great guilt of the sin of profanity.

1. Like every other sin, it is a violation of the law of God. God forbids it, and this is reason enough why we should refrain. When we consider that God made us, that he upholds us, feeds and clothes us; that he is infinitely wise, good and powerful, and will judge us, it is a fearful thing to do what he says we shall not do.

2. The wicked state of the heart, from which alone profanity can proceed, renders the crime more fearful. The profane man cannot fear God; he cannot love God, nor can he regard the rightful authority of God. What a fearful picture does this present of the heart of the profane! He outrages right and justice, and is destitute of love and gratitude, for a grateful heart could not profane the name of the Author of his blessings.

3. The sin of profanity may be considered greater, from the fact that there cannot be such strong temptations to induce men to swear, as there are to induce them to do wrong in other respects. If a man tells a lie, it is to hide some shame, or to secure some advantage; if he cheats or steals, it is to gain something,—and sometimes hunger and great want may prompt men to commit these crimes, but it is not so with profanity. No person can hope to benefit himself by swearing, and hence there is much less temptation to commit the crime. It is foolish. When men catch fish, they put bait upon the hook, and the fish bite for the sake of the bait, and are taken on the hook which is concealed within it. So the devil, when he would catch men, bates with different objects of desire. To catch misers, he bates with gold; to catch the ambitious, he bates with honor and office; to catch the vain, he bates with various trifling pleasures and gratifications; but the profane swearer is baited with nothing—he is as foolish as a fish that should bite at the naked hook.

CONCLUSION.

1. The sin of profanity appears to be very great, and yet it is fearfully common. How many men swear, and even how many little boys are heard swearing in our streets every day!—We hope none of our readers swear, and if they do, we hope they will swear no more.

2. To restrain us from profane thoughts and words, we should constantly recollect that God sees and hears every thought and word we utter. Let our little readers think themselves about to go to heaven, and stand in the presence of God to be judged—would they wish to go taking his name in vain? Surely not. Let them then know that they are in the presence of God all the time, and that God sees them though they do not see God; and will they dare take his name in vain? We hope not. [Juvenile Wes.

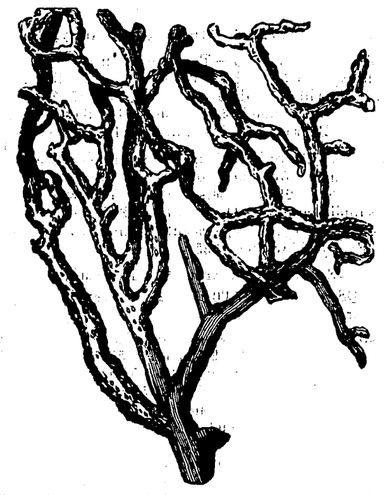
A House and Family Saved by a Dog.—Mr. S. E. Bettes, of Sandisfield, Mass., being about to go out for an evening visit on New Year's Night, directed his oldest boy, a lad of some ten years of age, to put wood into the stove, and leave a good fire when he and the other children went to bed, and to have the kindlings ready for the morning fire. The boy did so, but put the kindlings under the baker, so that the fire communicated to them from the stove. When the fire communicated to the kindlings, the children had all gone to bed in the chamber, but there was a faithful watchman below. Mr. B. had an intelligent spaniel dog, which, seeing the fire communicate to the wood, and from that to the floor, mounted up stairs to give the alarm—but finding that he could not make the boys understand him, he laid himself down on one of their beds for a few moments.

As if aware of the increasing danger, he soon returned to the fire again, and on his third visit to the chamber he succeeded by his barking and howling in awakening the boys, all of whom had fallen asleep in the mean time. The smoke soon convinced them that the house was on fire, and when they entered the room below, where the fire was spreading, they found the faithful sentinel at his duty, striving to arrest the progress of the flames with all his energies, and scattering the burning brands with his teeth and paws in every direction about the floor, thinking, no doubt, that if he could not procure water, this was his last resort to save the house. It seemed that he had been doing the same before he succeeded in arousing the boys. The fire burnt a large hole through the floor before the boys succeeded in extinguishing it.

CORAL.

What is coral? some young reader will ask. Coral is an insect or animal which lives in the ocean; it is also the shell in which the animal lives. We commonly call the shell coral. It is generally said that coral is made by insects, but this is not strictly true, as it is more correctly supposed that the coral is only the shell in which the animal or insect lives, and that it grows as all animal shells grow, and is not formed as the bee forms the honey-comb. Coral is formed in the ocean, and becomes rocks, reefs, and even vast islands.

There are different kinds of coral, of which the reader has one specimen represented in the following cut.



It looks as though it were a species of plant or tree, but it really belongs to the animal kingdom. We have not room, of course, to tell the children all that is known about coral, and will only say a few words concerning one of the most remarkable coral seas.

Between the western coast of America and New Holland, the whole sea is full of coral rocks, reefs, and islands. There is one coral reef which extends 350 miles, with several islands of the same, the whole forming a continuous line of one thousand miles, varying from twenty to sixty miles in breadth. These are constantly growing larger, and we think it probable they will finally become covered with vegetation, and be inhabited by men and beasts. New continents may in this way be formed. How vast is the work of such islands, when we consider that the water in that sea is from 1000 to 1500 feet deep. O, children, how wonderful are the works of God, who can rear great islands and continents through the instrumentality of such little insects. [Juvenile Wesleyan.

A VICIOUS BOY NOW A MURDERER.

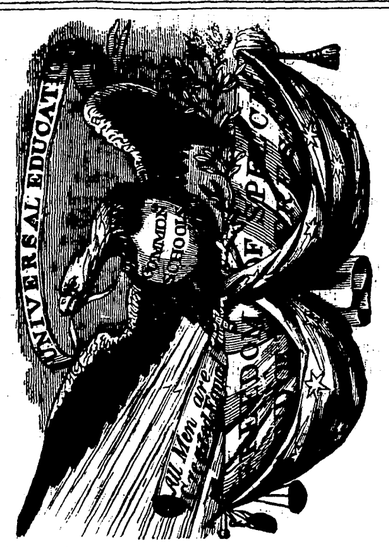
We have a short history of Abner Rogers, jr. now about to be tried in Boston for murdering the keeper of the prison, from which we learn that while a boy his parents neglected his education, and permitted him to roam about with a number of idle boys who infested the town of Newbury, Mass. He commenced his career with idleness; next he left the school and despised the instruction it afforded; then he scoffed at the admonitions of those who tried to guide him in the path to future happiness and honor, as a man and a citizen; he despised all their counsels, spent his time with lazy boys like himself, who swore, smoked, chewed, drank rum, congregated in idle squads; and laughed at the wise boys of the village as they passed to school or to industrious employments. At the age of nineteen he was sent to prison for passing bad money, and, from one step to another, he soon ascended the ladder of crime to where he now stands, on the topmost round, about to step off on the gallows, there to end his career at the early age of thirty. This is only one among a thousand instances of the danger of commencing to do wrong. When a boy once begins, no matter how small the beginning may be, he steps, into a rail-car on the top of a steep hill, down which he will run with fearful rapidity, and be dashed into destruction in an abyss of crime below.—*Salem Gaz.*

CHARLES AND HIS MOTHER.

A devoted Christian mother some years since related what had recently passed between herself and her little boy, then not far from four years old, as we remember.

In conversing with the child, occasion was offered her to ask him this question, "Charles, do you wish to go to heaven?" With much thoughtful solemnity and modest deliberation he answered, "No, mother!" She of course was not a little surprised, and after assuring herself that she had not misunderstood him, she asked for his reason. "*Why* do you not wish to go to heaven?" The little fellow, his breast heaving with emotion, and his eyes filling with tears, replied, "I have been such a wicked boy that *I am afraid to see God!*"

Now let not the little reader infer that this child was wicked in the sense of using bad language, or being quarrelsome, or otherwise outwardly faulty; for the reverse was true. All but himself would have pronounced him a lovely and excellent child. But his conscience had been enlightened; he had been taught that God's "law is exceeding broad"—that "the thought of foolishness is sin;" that great sin may be committed by the indulgence of wrong feelings, even when not made known to others by words and actions. This truth is entitled to the serious reflection, not of children only, but those of larger growth.



The above picture needs but little explanation, as it carries its own explanation upon its face. It is a liberty picture. It represents what our country will be after slavery shall be abolished. The eagle represents the United States. At the top is seen the words 'Universal Education,' denoting that real freedom and happiness can be maintained only by general education. In the centre, you read—'Common Schools,' denoting that general education must have its foundation in common schools. Under the eagle is read, 'Freedom of speech and of the press,' denoting that these are the great guaranties of human rights. At the left hand, you see the words, 'All men are created equal,' showing that all the blessings of universal education, the freedom of speech and of the press, and all other blessings connected with them, belong equally to all men, the right to acquire and enjoy them being the gift of a common Creator.

RESPECT DUE TO PARENTS.

Not only the young are apt to forget the respect due to parents, but oftentimes we see children of older growth forgetting those who have reared them from infancy, and by their waywardness causing their parents to shed tears, when it should be their duty to give them reason for smiles.

There is no sight which is so revolting to an upright man, as to see youth disrespecting gray hairs; but when we find a man, arrived at the age of discretion, neglecting his silver-haired parents, and treating them with contempt, no word is forcible enough to express the feeling which naturally arises in every honest breast.—The very idea that the babe, whose care has caused them so many sleepless nights, should in later years prove a curse instead of a blessing, and repay its parents for all their love by unthankfulness, makes one almost wish that the parent's malediction might be upon him. Yet how often do we see cases in which the child forgets the respect due to his mother, and is regardless of his father's wishes?

Children! learn in early age to respect your parents, and obey them in all things; struggle not against their authority, but by yielding while young, you will derive honor when older, and never forget that commandment which says,—"*Honor thy father and mother*, that thy days may be long in the land which the Lord thy God giveth thee." [Thursday Messenger.

THE GIRLS AND THE RAZORS.

Two little girls were once at play,
In harmless pastime romping round,
When on the table near them lay
A box, with razors finely ground.

Then Susan said to little Jane,
"If you the box of soap procure,
I'll shave you when you come again—
That I can do it nice, I'm sure."

So Jane sat down upon a chair,
While Susan lather'd o'er her face,
And then—how could she ever dare!—
She took a razor from its place.

But as she knew not how to shave—
What little girl has ever known?—
By one unlucky stroke she gave
Poor Jane a cut which reached the bone!

And long the bandage then she wore,
Before it grew entirely well,
And both their folly now deplore,
Whenever they the story tell.

A Gentle Hint.—I was amused the last morning watch that I kept. We were stowing the hammocks in the deck nettings, when one of the boys came with his hammock on his shoulder, and as he passed, the first lieutenant perceived that he had a quid of tobacco in his cheek.

'What have you got there, my good lad—a gumbile? your cheek is much swelled.'

'No, sir,' replied the boy, 'there's nothing at all the matter.'

'O, there must be; is it a bad tooth, then?—open your mouth and let me see.'

Very reluctantly the boy opened his mouth, and discovered a large roll of tobacco.

'I see, I see,' said the first lieutenant, 'your mouth wants overhauling, and your teeth cleaning. I wish we had a dentist on board, but as we have not, I will operate as well as I can.—Send the armorer up here with his tongs.'

When the armorer made his appearance, the boy was made to open his mouth while the chew of tobacco was extracted with this rough instrument.

'There now,' said the first lieutenant, 'I'm sure that you must feel better already, you never could have any appetite. Now, captain of the after guard, bring a piece of old canvas and some sand here, and clean his teeth nicely.'

The captain of the after guard came forward, and, putting the boy's head between his knees, scrubbed his teeth well with the sand and canvas for two or three minutes.

'There, that will do,' said the first lieutenant. 'Now, my little fellow, your mouth is nice and clean, and you'll enjoy your breakfast. It was impossible for you to have eaten any thing with your mouth in such a nasty state. When it's dirty again, come to me, and I'll be your dentist.' [Peter Simple.

The Last Question.—A little boy on his death-bed, urging his father to repentance, said, "Father, I am going to heaven: what shall I tell Jesus is the reason why you won't love him?" Before the weeping father could answer, the child had fallen asleep in Jesus.

THE MANIAC.

OR, ONCE ONE IS TWO.

A gentleman traveling in Europe, relates that he one day visited the Hospital of Berlin, where he saw a man whose exterior was very striking. His figure, tall and commanding, was bending with age, but more with sorrow; the few scattered hairs which remained on his temples, were white, almost as the driven snow, and the deepest melancholy was depicted in his countenance. On enquiring who he was, and what brought him there, he startled, as if from sleep, and after looking round him, began with slow and measured steps, to stride the hall, repeating in a low but audible voice, "Once one is two—once one is two." Now and then he would stop and remain with his arms folded on his breast, as if in contemplation, for some minutes, then again resuming his walk, he continued to repeat, "once one is two—once one is two." His story, as our traveler understood it, is as follows:

Conrad Lange, collector of the revenues of the city of Berlin, had long been known as a man whom nothing could divert from the paths of honesty. Scrupulously exact in all his dealings, and assiduous in the discharge of his official duties, he had acquired the good will and esteem of all who knew him, and the confidence of the minister of finance, whose duty it is to inspect the accounts of all officers connected with the revenue. On casting up his accounts at the close of a particular year, he found a *deficit* of 10,000 ducats. Alarmed at this discovery, he went to the minister, presented his accounts, and informed him that he did not know how it had arisen, and that he had been robbed by some person bent on his ruin. The minister received his accounts, but thinking it a duty to secure a person who might probably be a defaulter, he caused him to be arrested, and put his accounts into the hands of one of his secretaries, for inspection, who returned them the day after, with the information that the deficiency arose from a miscalculation; that in multiplying, Mr. Lange had said *once one is two*, instead of *once one is one*. The poor man was immediately released from confinement, his accounts returned, and the mistake pointed out. During his imprisonment, which lasted but two days, he had neither eaten, drank, nor taken any repose—and when he appeared, his countenance was pale as death. On receiving his accounts, he was a long time silent, then suddenly awaking, as if from a trance, he repeated, "once one is two." He appeared to be insensible of his situation; would neither eat nor drink, unless solicited, and took notice of nothing that passed around him. Whilst repeating his accustomed phrase, if any one corrected him by saying "once one is *one*," he was recalled for a moment, and said, "ah, right; once one is one," and then resuming his walk, he continued to repeat, "once one is two." He died shortly after the traveller left Berlin.

This affecting story abounds with lessons of instruction. Alas! how easily is the human mind thrown off its "balance," especially when it is stayed on this world only, and has no experimental knowledge of the meaning of the injunction of scripture, to cast all our cares on Him who careth for us, and who heareth even the young ravens cry.

MORAL REFORM IN PRISONS.

The following extracts from the Second Annual Report of the Prison Association of New-York, give an awful picture of the state of things at the Penitentiary on Blackwell's Island, near this city. Speaking of the number under confinement, and the causes of their confinement, the report states:

"The second subject of investigation, was the manner of commitment, and in this seems to be the first great source of most of the evils and abuses which we shall notice. Out of the 1146, now inmates of the Penitentiary, 809 are Police convicts, and of these, nearly three-quarters of the females, and half the males, were committed on their own confession, principally because they were infected with a loathsome disease, thus perverting the Penitentiary from its legitimate objects, and making it the great Venereal Hospital of the city. The attention of the Committee was particularly directed to this subject, by the printed forms of commitment, many of which were as follows:

'A. B. being a vagrant, viz. being without means of support, and having contracted an infectious disease, viz. the venereal disease, requiring charitable aid to restore her to health, whereof she was convicted on her own confession,' &c.

But whatever may be the opinion in reference to those who, by their own confessions, are committed for profligacy and dissoluteness of character, there can, we think, be but one opinion in regard to a great number of cases of individuals, *free from other contamination than that of poverty*, who, in the hurry of business at our Police Offices, are made to swell the calendar of crime, and increase the evils of our overloaded Penitentiary. These cases seem to be attended with peculiar hardships in the first instance, from the moral effect of a commitment of a *purely unfortunate human being*, to a receptacle of crime, and secondly, from the contamination which unrestrained intercourse with the profligate and abandoned, is too sure to produce. The intelligent Deputy Superintendent assured the Committee that it was his deliberate conviction, that many inmates who had previously led comparatively pure lives, had gone out corrupted, and become prostitutes and thieves afterwards.

* * * It is the conviction of the Committee, that the evils of the system depend generally on the over crowded state of the prison—the conversion, in part, of a criminal establishment into a venereal hospital—the custom of sending to the Penitentiary as vagrants, many who would seem to be fitter objects for our Alms House—the method of appointing the keepers—the impossibility, under existing circumstances, of classification and separation, and the habit of detaching certain portions of the prisoners to attend in the hopital and Alms House, where they are left in unrestrained intercourse with one another. These abuses seem to attach solely to the system; and the undersigned, while they bear testimony to the urbanity of the officers, are willing to believe that they do all that men can do, in their position, to remedy the abuses complained of.

Of the large number of females now in confinement, 519 are committed for vagrancy, but are in fact either diseased, destitute, or abandoned; only 28 females being committed for other crimes, or about one in sixteen of all the convictions for crimes, a proportion which justly compares with the relative number of female offenders in the state at large.

Very many of the females are sent to the Penitentiary at their own request. 'Being sick,' as they call it, they 'give themselves up.' By means of this, the prison is, to the extent of nearly one-fourth of its inmates, converted into a hospital for the reception of dissolute persons, suffering under loathsome disease.

Years have now passed since philanthropists, in all parts of the civilized world, have united in condemning the practice of imprisonment in common, and there is scarcely a government, either in this country or Europe, that has not adopted measures to correct its manifold evils. Yet this city, distinguished as it is for its enterprise, and its many noble charities, presents the extraordinary spectacle of a prison, the largest on this continent, almost in the world, conducted upon principles which the wise and good of all countries have united in condemning; which must promote, rather than punish, crime; which must increase, rather than diminish, the number of offenders; which is utterly destructive of all hopes of reformation; which involves the young and hardened offenders, the criminal and the destitute, in a common fate; and which renders the whole matter a continually increasing burden upon the honest portion of the community. . . .

The Committee also visited the Child's Hospital on Blackwell's Island, and the schools on the Farms at Long Island. Almost 500 children are cared for in these institutions, 70 of whom are in the hospital. . . .

With a few exceptions, all the persons in charge of these poor children, are either paupers from the Alms House, or convicts from the Penitentiary.

At the children's hospital, ten male and twenty female convicts are employed. But we did not ascertain how many paupers were egaged there and at the Farms. It seemed to us, however, exceedingly unfortunate, that these little children should receive their earliest and most enduring impressions from persons selected for the task, not because of their fitness, but because they had been either criminal or dissolute.

We were not, therefore, surprised to find the persons in charge of these little children, wholly unsuited to the task; and among the children themselves, a general air of depression, unhappiness, and fear.

In the hospital, we saw an attendant handle a weak and dying child, with no more regard for its sufferings, than if it had been a stone as hard as her own heart; and we heard some of the other attendants scolding the children with loud and angry voices, and in language exceedingly vulgar and offensive.

At the Farms, we saw a crowd of little ones, nearly one hundred in number, and scarcely any of them over eight years of age, under the charge of a young girl of about eighteen, whose countenance was repulsive, and whose manner towards the children was very harsh. She carried a rattan in her hand, and drove the children about as she would sheep. Though narrowly watched, she was not observed once to smile, or speak a kind word.

Another gang was under the charge of a coarse and vulger woman, in the uniform of the Alms House, who with loud scolding, and in a harsh manner, was driving her flock to play. They obeyed her, yet, while their hands and feet moved in the game, their faces showed too plainly that their hearts were filled with fear rather than gladness.

It is evidently impracticable for the Superintendent or Matron to correct these evils. They must have assistance; and as long as they are compelled by the city authorities to seek for their help in the Poor House and the Prison, they can witness, but cannot correct the abuse.

Until it shall be corrected, it appears to be inevitable, that these children, drawing thus their first impressions from such contaminated sources, are being educated rather to tenant our prisons, than to become useful members of society. . . .

The Female Penitentiary Hospital is a wooden building situated at the south end of the Island, its different parts apparently erected at various times, and most awkwardly arranged for its purposes. It contained about 130 patients, nearly all afflicted with the most loathsome scourge of humanity.

The ceilings are low, and the rooms very fully occupied with no apparent means of vetilation, except in warm weather by the windows and doors. Every thing appeared clean and well conducted, and the medical attendance judicious, as far as we could observe. We could discover no particular attention given to attempts at reforming this most degraded of all classes of humanity, though many little evidences were afforded that gentle and refined feelings had not wholly forsaken the frail daughters of vice, and leading us to believe that well-directed efforts, faithfully persevered in, might succeed in drawing some from longer treading the paths of ruin.

To many persons it is a subject of surprise, that so large a number of abandoned females should constantly be found on the Island, and especially in the hospital department of it. The committee have taken some pains to look into the matter, with a view if possible, to discover the mode in which an exhibition, so terrible and extensive, of human degradation, is maintained; and how it is that the great expense of supporting and curing these miserable creatures, is thrown wholly upon the city; for it is well known that they are generally committed as vagrants only, assuming that appearance either voluntarily, or on compulsion of the brothel-keeper, solely for the purpose of being relieved of the disease with which they are afflicted. Our inquiries have resulted in the following communication from a gentleman of veracity and philanthropy, whose vocation, that of druggist, brings him into communication with many of this wretched class, who have freely informed him of the vile schemes used to detain them in the employ of those worst pests of society, the keepers of brothels.

New-York, August 1st, 1845.

Dear Sir:—In reply to your inquiries, why the Penitentiary and Houses of Correction, at Blackwell's Island, contain so great a number of prostitutes, the following facts may afford some explanation. It is a constant and well known practice of the keepers of the houses of prostitution, in various parts of our city, particularly of the most abandoned and degraded portion of them, to look to Blackwell's Island as a place of refuge and last resort for the inmates of their establishment, in case of sickness and disease. Whenever any of their *boarders*, (as they are termed,) become diseased, or unfit to do their part towards supporting the house, they are made to turn out into the streets after the night watch is set, and give themselves up as vagrants, when they are lodged in the watch-house, and next morning sent to Blackwell's Island for thirty or sixty days. Or if this plan does not succeed, they are plied with liquor, (which they are more or less addicted to,) and when intoxicated they become noisy and quarrelsome, and the poor wretches are soon arrested by the watch or police, as disturbers of the public peace, and thus the object of the keeper of the establishment is attained. When taken to the Island, they are examined, and being found diseased, are placed in the hospital. The attention and care they receive there, suffice, in most cases, to cure them by the time the period for which they were committed expires, and they are then ready to return to their former haunts, and pursue the same course over again; and the same individual will be found in the hospital, at Blackwell's Island, again, in the course of three or four months.

It is easy to perceive that such a system, well followed up by the keepers of brothels, (as it undoubtedly is,) will supply a very large number of wretched females to be supported at public expense, and that our Penitentiaries are absolutely made, indirectly, to support and encourage crime.

Respectfully, yours, &c.,

The Committee offer no comment upon this remarkable exposition:—it is needless. Nor will they attempt to propose any means for suppressing the evil. One suggestion, however, they feel it imperative to make, viz. that in every instance of a female of this character being sent to the island the keeper, or, in his default, the owner of the house from which she came, should be compelled to support her there, and her own declaration taken as *prima facie* evidence against said keeper. This is due both to public justice, and to the fact, well ascertained that all the earnings of these poor creatures go into the pockets of their keepers, who board and poorly clothe them, at high charges, keeping them thus always in debt, and with no resources in sickness.

In the *Male Penitentiary Hospital* the heart sickens at the exhibition of the utter and disgusting abandonment of men to the control of the worst passions of the animal.—The task of reformation would indeed seem hopeless, for every good feeling appears expunged from the heart.

A MOTHER'S LOVE.

Among the "lofty deeds and daring high," which stamped the early years of our country as its heroic age, I well remember reading a thrilling incident that occurred in the State of Vermont,—an incident which I have often called to mind, as an admirable illustration of the gigantic power of a mother's love, when summoned to meet a terrible emergency. A family consisting of the parents and eleven children, whose place of residence was a distant outpost, were one day surprised by the fierce war-whoop of a party of Indians; and ere escape could be effected, the murderous tomahawk was brandished over the heads of the defenceless household, and cruelly bathed in the blood of the father. The children were then secured as captives, and the victorious band were then on their way to their forest homes, leaving the afflicted mother behind as not worth the trouble of taking. But her affections were too closely twined around all that was dear to her, to suffer them to be thus snapped in a moment; and though somewhat advanced in years, she determined to rescue her children from the cruel fate awaiting them, or share herself their tortures and their death. She followed the Indian trail as they disappeared in the woods; and when at length they encamped on the banks of a river, she breasted its troubled waves, and standing before her enemies, begged that one little child might be spared her.—The Indians gave it to her in derision, for the sake of witnessing her struggles in conveying the burden over the wide and rapid stream. Joyfully the mother took the recovered child, and buffetted the waves, till her precious burden was safely placed on the opposite shore. But the yearnings of her mother's heart was not thus easily to be satisfied. Again she crossed the stream, and again sued for a little one; and for the same reason her prayer was granted. And thus this heroic mother struggled and buffetted with the waves time after time, till she had borne away the *last* of her precious charge, and placed him safe on the opposite shore.

And what will not a mother's love accomplish? What task is so severe—what suffering so intense—what risk so daring, as to defy her invincible ardor to repress the gushing springs of her affection, when a beloved child is to be saved from disgrace, or rescued from suffering? Well did one, who knew what was in the heart of woman, exclaim,

There is none,
In all this cold and hollow world, no fount
Of deep, strong, deathless love, save that within
A *mother's heart*.

The Sabbath Recorder.

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED;

OR,

THE *CONTINUING* OBLIGATION OF THE SEVENTH DAY, AND THE UNAUTHORIZED SUBSTITUTION OF THE FIRST, AS THE CHRISTIAN SABBATH.

BY JAMES A. BEGG, GLASGOW, N. B.

SECTION III. [Continued.

Institution of the Weekly Sabbath and its Design.

When viewed with respect solely to the advantages it secures of a regular return of rest for the body and the mind, the Sabbath is felt to be a blessing worthy of its Author, and, in some form, is acknowledged by all to be necessary.* As regards those who are engaged in occupations of bodily toil, this assertion of its value will not be considered as requiring proof;* while to those incessantly employed in the exercise of the mental powers, the advantages of the Sabbath, in suspending their exertions, may be still greater, as these interruptions for recruiting their exhausted energies are perhaps the more necessary that the present stimulus, in such cases, often prevents the waste of bodily energy it occasions from being at the time equally perceptible.

While legislating for His own glory, the great Creator was thus seeking the promotion of our good. God, who is Himself the fountain of all blessing, has chosen the Sabbath more specially as a time for nourishing spiritual life, and hope, and joy. As we are not only privileged with the assurance of God's hearing all prayer, but there is also a special promise to *united* prayer, that if two shall agree as touching any thing that they shall ask, it shall be done for them of our Father; so, while our God is ever giving to us opportunity of blessing, at all times and under all circumstances, He has also annexed a special blessing to His own day, which those, who, obedient to His authority and with filial affection serve Him, shall enjoy. All the exercises of the Sabbath are in themselves blessings, when duly engaged in, and God's favor is to be found in the way of obedience. It is blessed of Him, as an appointment of His own for working in us the first fruit of holiness. To the obedient in heart, He is able to cause this blessing to be enjoyed in the nourishment of our spiritual life through many channels, even as the health of the body may be most effectually maintained and promoted through the combined operation of different aliments, where there is a due submission to the laws of health.

But while it is true that God's blessing maketh rich and addeth no sorrow, men may be willing to dispense with His declared blessing in the fancied enjoyment of an equivalent advantage. All is not really good that passes under that name; and real good may be received that is more than counterbalanced by the expense at which it is procured, or the evils which necessarily flow from that which ministers it. The opium victim has a delirious enjoyment from his poison; but the moral, mental, and physical injury which he receives, immeasurably outweighs the short-lived bliss. In like manner, and in varying degree, injury is sustained by every departure from the principles under which we are placed. But ignorance, or prejudice, often prevents men from perceiving the true cause of the weakness which thus ensues, or the diseases which are engendered. So, in regard to spiritual health, it is no evidence that the church sustains but little injury from her rejection of the day which God has blessed, that she traces none of her disorders to that cause. Her stinted growth, her lack of faith, her loss of love, her abounding carnality, may all have a closer connection with her disobedience to the divine command, than she chooses to admit, or is prepared to believe. The trampling under foot *the blessing* of the Eternal cannot but occasion serious loss, if it do not also entail providential displays of divine displeasure. In reference to the perversion of another ordinance, where the consequences were probably not apprehended, we know the Apostle says, "*for this cause*, many are weak and sickly among you, and many sleep." 1 Cor. 11: 30. God is willing to be found of all who truly seek him, on Sunday, or Monday, or on any other day; but who can tell how much even those who profit most on Sunday, weekly lose from lightly esteeming *the blessing* of the Sabbath!

"The *seventh* day is the Sabbath," which God has sanctified and blessed. This it has been, from creation—and, therefore, before there was the opportunity of distinction between ordinances for Jews and for Gentiles. The appointment rests wholly on the authority, and owes its origin entirely to the wisdom and goodness of God. He it is alone that can bless, and He alone, therefore, has the right to determine to which day that blessing shall be annexed, and to tell the purpose contemplated by it—as to Him also belongs the wisdom best to fix the particular day to be so allotted to Sabbatic rest.

We could not have determined for ourselves the extent to which the relaxation from secular pursuits, occupying either the body or the mind, should be carried; or the precise portion of time to be exclusively devoted to holy uses. For, although it is obviously enough the duty of an intelligent creature to honor and serve his God, it requires more than human wisdom to determine that it is necessary that this should be done by separating any given portion to be occupied more exclusively with religious exercises, or in any way markedly different from the rest. And even when this has been divinely declared as best, man could not have fixed on the due proportion so to be necessarily allotted. We read not of the holy angels serving God with Sabbatisms, or that thus it shall be with men in the glorified state; and had it so pleased Him, the Creator might possibly have fixed for us another way now as well as for the redeemed in the world to come. And if there be nothing in the nature of things suggesting to us that one entire day at one time should be devoted to the things of God, still less could mere reason have decided that this would best be weekly, however much we may be able to perceive its "expediency," when God has fixed. Even when this has been ascertained as what shall meet the mind of God, still without divine instruction man could not determine which day of the seven is that which should be so appropriated. But all doubts are set at rest, and all difficulties of this nature are removed, by the information which revelation has thus supplied. The Sabbath is not merely to be one day in seven; it is also "the seventh" in order.

The right of God to demand for Himself and to bless for His creatures what portion as well as what proportion of time He pleased, is never indeed denied. It is universally conceded that He might have required one day of four, or one day of six, or one day of ten, or of any other number, to be so consecrated to His service, and which might have been so blessed by Him, rather than one day of seven. It will also be acknowledged that He had a sovereign right to name the first, or the fourth, or the sixth day of the seven, rather than the seventh, had it so pleased Him—but He "blessed the *seventh* day and *sanctified it*."

The great Creator, in sanctifying and blessing the seventh day, has, as we have seen, also revealed unto us the reason, "*Because* that in it he rested from all His work." Now this will apply to no other day than the one on which He did so rest. It is not that God having rested on the seventh day, that He would therefore have us to sanctify *some one* of the seven; but He sanctified and blessed the very day on which He Himself had rested. We may refuse, indeed, to sanctify the day of divine appointment, and reject the divine blessing, and we may choose for ourselves another and an unblest day, and we may say it is of no importance which day we keep, if we only keep a day at all—but, however heady and high-minded we may sinfully be in this respect, we never can make a Sabbath at our bidding, nor *transfer the blessing of God* at our will, or to suit our own convenience.

"One day in seven," and "the seventh part of time," however common in the mouths of those who seek to justify the evil which men have committed in changing the ordinance of God, is therefore language no where used in the divine Word, as any other than the seventh day would inadequately serve Jehovah's purpose of commemorating His rest; and if, in reasoning concerning God's requirements in other matters, we were to adopt a similar principle, it would lead us far astray. One application of such a principle will suffice for illustration. Nearly coeval with God's giving the Sabbath to Adam, "the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die." Gen. 2: 16, 17. Now would Adam have been justified in reasoning thus concerning the divine prohibition: 'God has indeed commanded us to abstain from taking of the fiuit of one of the trees of the garden—and He has also named the particular tree to which His prohibition is attached—yet all the trees are God's, equally created by Him, and equally good; and the import of what He requires is our abstaining from taking of the fruit of *some one* of the many trees in the garden; if, therefore, we refrain from eating of the fruit of *any one* of the other trees, although we do eat of this tree of the knowledge of good and evil, we shall have acted *in the spirit* of God's commandment, and that is enough—this will serve the divine purpose equally well.' Would Adam have been justified in making the supposed substitution? Or, would we, in such a case, have regarded either his logic or his feelings to be right? Surely not.

Have I, then, put the comparison unfairly, that Adam, so justifying his own act, should have been condemned in regard to the eating of the forbidden fruit, and yet Christians be justified in regard to their secularizing the Sabbath of the Lord, and substituting a day which God has not enjoined? Do you say it was a certain *specified* tree, to which the prohibition in Adam's case applied?—and that, also, for a particular reason? This I admit; and it is solely because of the similarity, in both respects, of the Sabbath appointment, that I have made choice of the particular illustration—for, in regard to it, God has also named the seventh rather than any other day, and He has farther assigned the reason; and as that reason can apply only to the specified seventh day, so also does the blessing.

If, then, such an imagination on Adam's part would manifestly have polluted the holiness of his better state, what are we to think of the argument which, when God names the seventh day as the Sabbath, substitutes "one day in seven," or "a seventh part of time," without the least authority from Him? Can we regard it as the feeling of sonship by which those are actuated in this matter, who say of God's commandment concerning the seventh day, they obey it in spirit by the observance of the first?—as if the spirit of a child could be compatible with disobedience, or even unconcern about the Father's will? If so, surely the very principle I have supposed as manifestly sin in Adam, had been righteousness!—and it had been quite in the spirit of God's requirement that he should have taken of the forbidden fruit, if he only withheld his hand from that of any one of the other trees of Eden's garden.

We have, then, reason to adore the goodness of our God, that He has not only appointed the proportion of time for His worship and to service be one day in the week, but that He has also selected the particular day that is to be sanctified or set apart from labor to hallowed purposes, and that He has farther blessed it—that He has not left this to be regulated according to our own imaginations, but in His infinite wisdom, has determined that to which our understandings are inadequate, and intimated His choice for our guidance—and that even in so doing He has not, in the exercise of His prerogative, arbitrarily demanded a burdensome portion of time that was ours, but that He has most lovingly appointed the proportion of His own time which should best be solely devoted to our spiritual profit, and for His glory therein. It is the miserable deceiving of unbelief, which, in any case, would lead us to seek or expect the enjoyment of true or higher blessedness in another than the path which God has chosen for us, and which He reveals that we should continually walk in it.

[To be Continued.

* Mr. Biaconi, an extensive Irish stage-coach proprietor, having at one time as many as 110 vehicles, including mail-coaches and different descriptions of cars, after 28 years of this extensive dealing with horses, said in the British Association, (Aug 19, 1843,) that "experience teaches me that I can work a horse eight miles per day for *six* days in the week, *much better* than I can six miles for seven days." *Athenæum*, Sept. 2, 1843.

"THE PEOPLE'S RIGHTS RE-CLAIMED."

We hold that infidels have rights as well as Christians. It savors but little of the humility of the gospel when this is called in question. For let it be granted that infidels have placed themselves in such a state of hostility to God's government, that they deserve nothing at his hands; it becomes us to consider that *we* deserve nothing either. Whatever we enjoy is altogether a gratuity bestowed on us by our heavenly Father, which we no more *deserve* than the most violent infidel on the face of the earth. When, therefore, we undertake to withhold from them any civil privileges on account of their principles, under the idea that such privileges are a boon bestowed exclusively on the righteous, we act upon a principle, which, if carried out to its legitimate results, would banish infidels beyond the reach and protection of all government whatever. They must needs go out of the world. It is astonishing, that in this advanced age, this need to be a matter of disscussion. One would have thought, that the fathers of our government had settled this matter long ago.

Among the rights which infidels have, is that of thinking and acting for themselves in all matters of religion. This clearly implies a right to reject the whole Book of Revelation, if they see proper. For the same argument that would prove that they have no right to reject it, would also prove that they have no right to interpret it for themselves. That is, if the simple fact of the Book of Revelation being *true*, proves that they have no right to reject it, the same thing proves that they have no right to collect out of it any thing but that particular form of religion which it clearly and truly teaches; so that here is a blow at the right of private interpretation. We speak merely of *civil* rights. For the *moral* abuse of such rights they are responsible, not to *us*—not to government—but to God, who will judge them in his own way, and in his own time.

Now since infidels have a right to reject the whole system of Revealed Religion, it is clearly and palpably unjust to compel them by law to observe one of its institutions. On the supposition that Sunday were the true Bible Sabbath,—which it is not,—it were unjust to compel any one to the observance of it. God Almighty wants no such compelled obedience; and as for civil society, it may as well be pretended that the *whole* system of Revealed Religion is necessary to its welfare, as that one of its ordinances is.

We therefore *do*—and our "Blue Law" inquisitors may scowl at us like Pharisees for so doing, and like the crippled giant that Bunyan's Pilgrim saw in the cave cry out, "You will never mend till more of you be burnt"—sympathize, not only with infidels, but with all others, who are legally compelled to observe a religious institution. The *moral* principle which makes them unwilling to receive the statutes of Revealed Religion, we deplore. But far be it from us to coerce them into a reception of them by civil enactments. God tolerates them; and why should not we?

The following article is the production of an unbeliever, who writes under the title which we have placed as our heading. We give it a place in our columns, not for the purpose of showing any approval of the spirit of hostility to Christianity, which may have dictated it, but for the two fold purpose of showing our sympathy with those who plead for religious freedom, and the strength of argument by which an unscriptural dogma is combatted. The sentiment expressed in the closing paragraph—"that Jesus and the primitive Christians disclaimed any moral or religious obligation to observe the Sabbath, as soon as they acquired physical strength enough to become fearless of the Jews"—we do not of course endorse.

He is considering the objection, often urged by religious people, that to follow business or recreation on the Sabbath, is disturbing others in their religious worship. The fallacy of the objection is most clearly shown. He observes—

"To pretend as some have done, that the carrying on of business, pursuing ordinary avocations, or the taking innocent recreation by a part of the community is a disturbance of others in their religious exercise and worship, is taking a ground which every week's, nay, almost every day's experience proves fallacious. Meetings are held and religious worship performed on other days (and nights) than Sunday, during the bustle of every kind of business and amusement; yet none were ever found so weak as to call it a disturbance of them in 'the free exercise and enjoyment of their religious profession and worship.' No one ever thought that the usual avocations of some ought to be suspended, because others choose to shut up shop and go to church. It would be a libel on the intellect of common sense to contend that useful labor, innocent in itself and necessary to the support and preservation of helpless human offspring, can be transformed to immorality or licentiousness, by the (immaterial) circumstance of its being performed by some at a time when others choose to lay aside their work, and go to prayer, sing a psalm, or hear a sermon. Yet as absurd as this position is, it must be admitted, before the labor of some on Sunday, can with any color of consistency be called a disturbance of others in the 'exercise and enjoyment of their religious profession and worship.' And were it admitted to be tenable, who then could deny the right of our legislature to prohibit business and amusement on Christmas or other high Mass day, Good Friday, Fast, or Thanksgiving, or any other day on which a part of the community are bound by their particular sectarian tenets to offer prayer and praise to God? This conceded, what but the want of political power could then prevent our Methodist brethren, who are as honest and sincere as other people, from interdicting useful labor and innocent recreation throughout the State, as being immoral or a disturbance of them in their devotions during the days of their camp-meeting exercises? And who then could have the heart to deny good Saint Niclaus his equal right to claim for Paus and Pinxter like respect? And so we might go on, till, instead of 'six days' in the week, there would scarcely be left to man one day in all the year on which to do his work!!

"I am aware of the ground taken on this subject by the advocates of the first day Sabbath, viz., that 'the work of salvation was greater than the work of creation,' and therefore 'the first was substituted for the seventh as the Sabbath day.' This may be the reason assigned for the change, but it does not follow that this reason is true. But who made this change? Certainly the Bible contains no evidence that Infinite Wisdom and Power was under any necessity to change their measures. We are told in substance that after six days' labor in creating the world, &c., 'God rested on the seventh, and therefore appointed it as a Sabbath, on which man should rest from his labor.' We do not see in the Bible, or any where else, any such account of the 'labors of salvation.' Besides, according to the creed of many, it appears that God has not yet rested from the work of salvation—that he is 'adding to the church daily such as are to be saved.' And according to the belief of others, this work never will be completed, if a living soul shall be eventually and eternally lost. But I must drop this part of my subject; to pursue it farther would not comport with my present object. In truth, every intelligent person acquainted with the subject, knows that the *first* was substituted for the *seventh* day as a Sabbath, by the dominant part of the Christian sect or church, for even to this day all Christians do not hold to it; and that *the change was made by man*, not because God rested from any labor on that day, or appointed it a Sabbath, but because Jesus, the founder of their faith, is said to have risen from the dead on Sunday. And Constantine, the Roman Emperor, (and not God,) three hundred years after the birth of Jesus, influenced by the Christian priesthood, and by his pagan custom of worshiping the sun on that day, first made Christianity a State Religion, and then interdicted labor on that 'venerable day of the sun,' so called because it was the day of pagan worship. And now permit me to ask the first day Sabbatteans who profess to believe the fourth commandment recorded in the 20th chapter of Exodus to be derived from divine authority, who authorized Constantine, our Legislature, or any dominant religious sect or church, to repeal, alter, relax, or suspend the decree of God? Who empowered either Church or State to appoint another Sabbath than that appointed by the Lord? Who gave them the right to authorize mankind to labor on the day on which God forbid any labor to be done? On what authority do they presume to absolve mankind from the 'immorality of profaning by labor the seventh day,' the Sabbath of the Lord? Whence does man derive the right to interdict labor on the first day of the week, one of the six which God appointed and set apart for man to do 'all his work?'

"The truth is, that the keeping of the seventh day, is a religious sectarian tenet of the Jews, and was so regarded by Jesus and the primitive Christians, who disclaimed any moral or religious obligation to observe it, and as soon as they acquired physical strength enough to become fearless of the Jews, they renounced it altogether, and had a natural and moral right to do so, on the same principal that all others have an equal right, to renounce the first day Sabbath established by the Christian sect and statute law, and not by God's appointment, any more than the Jewish Sabbath, which the first day Christians have renounced. The keeping of either of those two days as a Sabbath, being but a sectarian religious tenet, is only binding on those who conscientiously believe in them respectively as such. The conscientious disbelief of either or both of them as a Sabbath by divine authority, can never amount to moral depravity. The guilt or moral turpitude, if any can arise from the belief or disbelief of those religious tenets, is in hypocritically acting against conscientious convictions on the subject. Such deceit being undeniably immoral, the law which compels that dishonest course of conduct partakes of the character of the unrighteous action which commands it to be done. So it is with the statute under consideration. By compelling those to keep the first or the seventh day, who disbelieve in the divine appointment of either of them as a religious Sabbath day, it commits a real act of immorality in attempting to suppress an imaginary one, and on that account contains no righteous binding power."

LUTHER IN HIS CLOSET.

I cannot say, (says Vitus Theodorus, one of the German Reformers,) enough to admire the cheerfulness, constancy, faith, and hope of Luther, even in these trying times. He constantly feeds these good affections by a very diligent study of the word of God. Then not a day passes in which he does not employ in prayer at least three of his best hours. Once I happened to hear him at prayer. Oh! what faith was there in his expressions! He petitioned God with as much reverence as if he were in divine presence, and yet with as firm a hope and confidence as he would address a friend. "I know," said he, "that thou art our Father and our God, therefore I am sure that thou wilt bring to nought the persecution of thy children, for shouldest thou fail to do this, thine own cause, being connected with ours, would be endangered. It is entirely thine own concern; we, by thy providence, have been compelled to take a part; thou, therefore, wilt be our defence." Whilst I was listening to Luther praying, in this manner, at a distance, my soul seemed to burn within me, to hear a man address God so like a friend, and yet with so much gravity and reverence; and also to hear him in the course of his prayer, insisting on the promises contained in the Psalms, as if he were sure his petitions would be granted.

HINDOO FABLE.—There is a fable among the Hindoos, that a thief having been detected and condemned to die, thought upon an expedient by which he might be rescued from death. He sent for the jailer, and he told him he had an important secret to disclose to the King, and when he had done so he would be ready to die. The King sent for him to know what this secret was. He told him that he knew the art of producing trees that should bear gold. The King, accompanied by his prime minister, courtiers, and priests, came with the thief to a certain spot, where they began their incantations. The thief then produced a piece of gold, declaring, that if sown it would produce a tree, every branch of which should bear gold; "but," added he, "this must be put into the ground by a person perfectly honest. I am not so, and therefore pass it to your Majesty." The King replied, "When I was a boy I remember taking something from my father, which, although a trifle, prevents my being a proper person. I pass it, therefore, to my prime minister." The latter said, "I receive the taxes from the people, and as I am exposed to many temptations, how can I be perfectly honest? I therefore give it to the priest." The priest pleaded the same as to his conduct in receiving the sacrifices. At length the thief exclaimed, "I know not why we should not all four be hanged, since not one of us is honest." The King was so pleased at the ingenuity of the thief that he granted him a pardon.

PRIVATE HABITS OF MILTON.—He rose at four in the morning; had some one to read the Bible to him for about half an hour; contemplated till seven; read and wrote until dinner; walked or swung, or played music three or four hours; entertained visiters until eight; took a light supper; smoked his pipe; drank a glass of water, and went to bed. He never drank strong liquors, and seldom drank any at all between meals. He seems always to have looked with contempt upon females, and he did not belong to any particular church. Some say he was a Presbyterian, others a Brownist, and others a Quaker.

Reading furnishes the mind only with materials of knowledge, it is thinking that makes what we read ours.

The Sabbath Recorder.

New York, March 12, 1846.

☞ We have been exceedingly desirous to make the Recorder a faithful chronicle of the principal civil and religious movements of the day, and particularly of those movements which have a bearing upon the true doctrine of the Sabbath. Hence we have given a large place in our columns to the subject of Sabbath Legislation, and to those narratives of facts which serve to show the spirit and feelings of legislators. Some of our readers may think this course unwise, and that it were better to confine ourselves to a bare statement of the results, without giving the steps by which those results were reached. We think differently, and we are confident that they will think differently if ever they are called upon to write a religious history of the present time. There can be little doubt, that a disposition to give religion a popular form, and secure for its institutions the support of civil enactments, is a peculiar and striking characteristic of this age. Perhaps there is no place in which this is more distinctly seen than in the efforts to enforce the observation of Sabbaths by civil penalties. Just at this time, therefore, when religious zealots are moving heaven and earth to secure legal enactments in favor of Sunday, it becomes our duty to protest long and loud against all attempts on the part of government to legalize a "tradition of men," or to throw obstacles in the way of observing "the Sabbath of the Lord." In this way we may most effectually rebuke error, witness for the truth, and promote vital godliness among men. The world needs, and so do we, "line upon line, and precept upon precept, here a little and there a little." And though it may appear to some needless often to "speak the same things," we are sure that in the end it will be found "profitable." This is our apology, if any is needed, for giving such prominence in the Recorder to the subject of the Sabbath, and particularly of Sabbath Legislation. We trust it will be deemed satisfactory by all right-minded and sound-hearted Sabbath-keepers. We are sure, at any rate, that such will deem it sufficient for making room in our editorial columns for the following lengthy article.

THE BILL OF EQUAL RIGHTS IN NEW JERSEY.

To the Editor of the Sabbath Recorder:—

It is generally known, that the Seventh-day Baptists of New Jersey have petitioned the Legislature for the free exercise of the civil and religious rights guaranteed to them by the Old and also by the New Constitution, but from the exercise of which they have been prohibited by an act of the Legislature passed in March, 1798, entitled, "An Act for the suppression of Vice and Immorality,"—which act, together with other statutes of the State, was by the Legislature of 1845 referred to four Commissioners, to collate and revise, and to make them consistent with the New Constitution, and when so revised and arranged, to lay them before the Legislature for their sanction. On the 27th of January, A. D., Titsworth, Esq., and myself, called on Gov. Vroom, one of the Commissioners, to ascertain what alteration had been made in said act, or what amendment had been proposed to it. Finding that it remained in its original form, we stated our objections to it, as being unconstitutional and oppressive to those citizens of the State who observe the seventh day of the week as the Sabbath. We then proposed the amendment which, in our opinion, would render the act constitutional, and which would remove its objectionable features. The Governor stated that it would be impracticable for the Commissioners now to amend the act, as they were about to report it to the Legislature; but that he would refer our proposition to amend to the Legislature for their action, not objecting in the least to the amendment. On the day following, the Commissioners reported the aforesaid act to the Legislature, and by that body it was referred to their Standing Committee on judiciary, and by them again reported to the House. While it was under consideration, there was a proposition to amend it by striking out the proviso in the 4th section, when a motion to postpone prevailed, and at the last advices it remained still in this position. Should the amendment receive the sanction of the House, it will not meet our case. The law will still be oppressive, unjust, and unconstitutional. Many citizens of high standing, both in church and state, who observe the first day of the week, consider it as unjustly bearing upon those who conscientiously observe the seventh day of the week as the Sabbath, and have united with the petitioners for the repeal or amendment of such portions of the act as conflict with the civil and religious liberty of the Seventh-day People, or for a special act for their relief. As many of your readers are anxious to know how the case has been disposed of by the Legislature, I will furnish you with the action of the House on the question, as given by the reporters.

House of Assembly, January 14th, 1846.—Mr. Phillips presented a petition from a number of the inhabitants of the county of Middlesex, for a modification of the laws relating to Vice and Immorality, stating that they conflicted with the civil and religious rights of those who observe the seventh day of the week as the Sabbath. Referred to a select committee consisting of Messrs. Phillips, Cory, Caskey, Garrison, and Simpson.

January 22d—Mr. Cory presented a petition from the citizens of the county of Essex who observe the seventh day of the week as the Sabbath, praying for such an alteration of the laws for the observance of the first day of the week as will protect their rights of conscience from infringment. Read and referred as above.

January 27th—Petitions were presented by the following members: Mr. Cannon one from Burlington, Mr. Cory one from Somerset, Mr. Garrison one from Salem and Cumberland, from Seventh-day Baptists and others for an alteration in the laws respecting the Sabbath; which were severally read, and referred to the select committee already appointed on that subject.

Mr. PHILLIPS, from the Select Committee, reported the following bill for the relief of those persons who observe the seventh day of the week as the Sabbath, which was read and ordered to a second reading.

An Act entitled An Act granting equal privileges to the inhabitants of this State.

Be it enacted, Sec. 1—That every inhabitant of this State who religiously observes the seventh day of the week as the Sabbath, shall be allowed to enjoy all the rights, privileges, and liberty, granted by the Constitution, as fully as are or shall be secured by law to those observing the first day of the week, any law to the contrary notwithstanding.

February 4th—The bill granting equal rights to those who religiously observe the seventh day with those who observe the first, was taken up on its second reading.

Mr. RITCHIE rose in opposition to the passage of the bill, and said, the bill in its provisions will unhinge and uproot long-established usages in our State. The law is asked by but a small minority of the people of this State, and it would be infinitely better to adhere to the fundamental law of the State under which we have lived for so many years. He regretted that he was compelled to say a single word on this subject, but there was an unwillingness on the part of the members of this House to meet this question as it ought to be met. It would, in his opinion, be an act of great injustice to the great majority of the people of this State to allow these petitioners the right to violate the law in existence for so many years. They have the right already to worship on any day they may think proper, and if they want to work on what is called the Sabbath day, they have the right to do so already by statute in their own shops.

Mr. PHILLIPS remarked, that the Seventh-day Baptists were a conscientious, moral, and religious people, and he hoped the bill would be sustained.

Mr. CORY said, the petitioners were only asking for the same privileges enjoyed by others; it was not to break the Sabbath, but that they might do business among themselves. They did not wish to be considered Sabbath-breakers in their first-day transactions, nor be subject to the penalty under the act concerning Vice and Immorality.—Many of the clergy of other denominations, and justices of the peace, united in these petitions. They had not annoyed us with lobbying, and he hoped the petition would be granted.

Mr. BILDERBACK said that a number of these people resided in the county of Salem, and were as conscientious, sedate, and orderly people, as could be found on the face of the earth; but he was not aware that they suffered any infringment of their rights. They were guaranteed the same rights on the seventh day, as were enjoyed by others on the first. He could not fully comprehend the real objects of the bill, and until he learned more on the subject, he should ask to be excused from voting.

Mr. TOWNSEND said—I confess I do not understand the import of this bill. I cannot apprehend its meaning. Its features (if features it have) are undefined, undeveloped, at least to my understanding; yet it assumes by its positions and reference to constitutional principles, an importance and magnitude, which entitle it to serious consideration. Sir, that equal rights and privileges are intended to be secured to every citizen of this State by the Constitution, none will dispute. That equal rights are not extended to all by a just and equitable construction placed upon that instrument, remains yet to be demonstrated. Sir, I would suspect, from the vague and indefinite character of this bill, that there was something intended that is not expressed, some acquisition of privileges and powers of a special and exclusive kind, which, if possessed, would lead to the infringement of the rights of others, composing a large majority of our fellow citizens; and thereby, on the other hand, resulting in those consequences which the bill ostensibly assumes to avert. No man, by the Constitution or laws of this State, is prohibited the enjoyment of any religious opinion, nor the observance of any religious rite or duty. I do not know—indeed, under our Constitution it cannot be, that that respectable and exemplary portion of our community, who conscientiously observe the seventh day of the week as the Sabbath, are denied the enjoyment of that privilege. Who would deny them that sacred boon? I would be the last man that would favor the prohibition. I believe the good feeling, the good sense of community, would arrest any effort to throw obstacles in their path wickedly designed, purposely made. It is my opinion, sir, that if the prayer of these petitioners is granted, if this bill should pass, the civil institution of the Sabbath would be endangered, as well as its moral character much defaced. The Sabbath was made for man, instituted for his benefit. "The greatest good of the greatest number" should be the maxim that should control us in legislating upon this subject. The Sabbath now authorized and recognized by law, is of great antiquitity, of almost universal extent, acknowledged by every nation in Christendom, and at the same time dispensing with a liberal hand civil, political, social and domestic, moral and religious benefits, upon a great part of our race. Sir, I hope no effort will be made, no action taken by this body, to endanger the stability of this institution. Should men, by conscientious principles, be led religiously to observe another day as the consecrated Sabbath, they must have the right. They have the right. And no just complaint, as I know, has been made that that right has been invaded. Collisions will happen from the very circumstance of two days being kept as the Sabbath, and it may be unfortunate for the dissenting, the petitioners before you, that they cannot conscientiously conform to the long-established and generally received Sabbath of the land.

Mr. SCUDDER would have preferred that the bill should have presented a specific form. It was rather indefinite.

Mr. TOWNSEND moved the postponement of the bill to the next session of the Legislature, which was not agreed to.

Mr. MCLEAN asked if, in the event of the passage of the bill, we were to have two Sabbaths.

Mr. PHILLIPS replied that every person would be entitled to as many Sabbaths as he chose to keep.

Mr. CANNON moved to re-commit the bill, which was agreed to.

On the 6th of *February*, Mr. PHILLIPS reported the bill which had been re committed, granting certain privileges to the Seventh-day Believers, without amendment. From this date to the 26th, the bill has been passed by, and no farther action of the House taken upon it, although it has been frequently urged upon the attention of the members of the House to call it up and test it on its merits. As the session is drawing to a close, a week or two will determine its fate, information of which shall be given to the readers of the Recorder.

—There are many who seem very much surprised at the course pursued by some of the members of the Legislature in regard to the passage of the bill. In their remarks they manifest such a disposition to evade its force, and to mistify its language, as also to impugn the motives of the petitioners, that a stranger would be led to look upon the Seventh-day People as a factious, unruly, and dangerous people, endeavoring to disturb, break up and destroy the wholesome restraints of constitutional law.

Let us review some of the arguments offered against the passage of the bill. We are told that it is "indefinite, undefined, and featureless." The first sentence of the bill reads, "That every inhabitant of this State who religiously observes the seventh day of the week as the Sabbath." Is there any thing indefinite in this part of it? On the other hand, is it not as definite as it could be made to express the character of the persons about whom the bill treats? Let us take the next sentence of the bill—"Shall be allowed to enjoy all the rights, privileges, and liberty, granted by the Constitution." Is this clause undefined? Is it dark and mysterious? Certainly not to Legislators, who ought to be conversant with the Constitution—their principal guide in law-making. Look now at the next clause of the bill, and see how that stands connected with the clause last read—"As fully as are or shall be secured by law to those who observe the first day." This third clause then explains and defines the second. Is there any member of the Legislature who does not fully comprehend it? I will not suppose that one, however warped by prejudice, tradition, or education, is at all at a loss to know what rights are secured to himself by the laws of the State. Yet gentlemen seem to be quite ignorant—yes, grossly ignorant—of these laws, when they quote them as the "fundamental laws of the State." It is acknowledged by almost all the legal profession, that the law above referred to for the suppression of vice and immorality, is unconstitutional. Yet gentlemen who consider themselves capable of making laws for the government of the State, quote this same law as a fundamental law of the State.

Let us now notice the remarks of the Rev. Mr. Townsend—"Sir, I should suspect, from the *vague* and *indefinite* character of this bill, that there was something *intended* that is not *expressed*, some acquisition of *privileges* and *powers* of a *special* and *exclusive* kind." With the aid of the same discernment and penetration with which the gentleman discovers that the bill is "*featureless, undefined, undeveloped, vague*, and *indefinite*," we should suppose that he could have discovered something of its true character. His remarks show very well how much he possesses of the spirit of that gospel which he professes to propagate in the world, which "envieth not, is kind, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." He seems, however, to have attained to a high degree of perfection, for he can blow hot and cold with the same breath in order to "prevent any action of this body that may endanger the stability of this institution," (Sunday.) But he apparantly gives no more credit to the veracity of the honorable gentlemen who explained and defended the bill than he does to the petitioners themselves.

Having thus gone through with the bill in connection with a few of the remarks, we do not discover that it is so dark and mysterious as the gentlemen endeavor to make it appear. What then is the difficulty? Is it the title of the bill—"An Act granting equal privileges to the inhabitants of this State?" The title appears correct, and is a true index of the bill. The bill claims equality, and it provides for equal rights for the "inhabitants of this State who religiously observe the seventh day of the week as the Sabbath, as fully as are or shall be secured by law to those observing the first day of the week." There seems to be no difficulty here. Shall this "very small minority of the citizens of this State" presume to ask for "equal rights with the majority?" *Who are they*—what is their character? Let Mr. Bilderback speak—"They are as conscientious, sedate, and orderly people, as could be found on the face of the earth." Hear Mr. Townsend—"That respectable and exemplary portion of our community, who conscientiously observe the seventh day of the week as the Sabbath." On what ground do they claim equal rights with their fellow citizens? 1st. Because they are prompt to meet the demands of their country upon them. 2d. Because they support the officers and representatives of the State by paying their proportion of the taxes. 3d. Because they are as active and efficient as any portion of the citizens of the State, of equal numbers, in the election of its officers and representatives. 4th. Because they have always sustained the Constitution and laws of the State. 5th. Because their forefathers hazarded their lives and pledged their fortunes to obtain this "sacred boon." 6th. Because the Constitution gives it to them. 7th. Because the Legislature took it from them by an act passed March 1798. 8th. Because it is their natural and inalienable right. Now, would it be "an act of great injustice to the great majority of the people of this State to allow these petitioners" equal rights? Would it not be an act of justice? And is it not an act of injustice to withhold it from them? We refer this question to the members of the Legislature of 1846, to decide it now or meet the consequences in the judgment day.

D. DUNN.

New Market, N. J., March 2, 1846.

☞ The following article was sent us for publication, and we therefore give it an insertion. We are not without hope, however, that the "different counsels" which it represents as having prevailed with our brethren in Essex and Middlesex in relation to visiting Trenton, will prove in the end less disastrous than our correspondent apprehends.

THE BILL OF EQUAL RIGHTS.

To the Editor of the Sabbath Recorder:—

As I apprised you of my intention, by my note of the 22d inst., I proceeded with all haste to Essex and Middlesex. Elder Davison and Bro. Dunham set out immediately for New Market to recruit a deputation from that Church, and *thence go to* Trenton, to have another hearing before the Committee, in the presence of the whole General Assembly; thus giving one of our own people an opportunity of discussing the subject, and advocating the passage of the Act to *restore* (not "*grant*") equal rights to our denomination; but different counsels prevailed, and the brethren from Essex returned to their homes. Therefore nothing farther can be expected upon this subject. It is abandoned by its projectors, and laid aside *sine die*.

I think that our friends have made a mistake—a great mistake. We have lost an advantage—a great advantage. When the bill was in imminent danger, and it was only saved from defeat by a friend moving to re-commit it for amendment, it was the duty of the friends of the bill, to wait upon the Committee, or communicate with them, (and which I promised should be done,) to enable them to make report agreeably to our wishes, and at the same time, shape the bill so as to remove all just apprehensions. This it was the duty of the friends of the bill to do. If they failed to do it, the Committee are exonerated from any blame, and the bill goes by default. The bill is *not* now *before the Legislature for action*. It is before the Committee, awaiting the suggestions of its friends—the Legislature having nothing to do with it until the Committee report. If the friends fail to attend to their own business, no one else will. It is their own fault, and no censure attaches either to the Committee or the Legislature. We are worsted much by this movement, or rather want of activity. Had a deputation gone on, and had an interview with the Committee, they would have reported the *same bill*, if desired, with or without a declarative section. Then we could have had a *test vote*. Now, in common parlance, we are "sewed up"—all our labor in the matter is lost—and we have no where to lay the blame but to our own supineness. Now it dies a natural death, without any one having the trouble to kick it out of existence; nor any one, but its friends, to be blamed for its failure.

W. M. F.

Bordentown, N. J., February 24, 1846.

THE DE RUYTER INSTITUTE.

To the Editor of the Sabbath Recorder:—

Please allow me, in behalf of those interested in the matter of the DeRuyter Institute, to lay before your readers some farther considerations relating to that subject, pursuant to a pledge I gave some weeks ago.

When it was first proposed to our people, about eleven years since, through the Protestant Sentinel, that they should establish an Institution of Learning, it was looked upon abroad as indicating that we as a people were in the ascending series. And when the DeRuyter Institution was erected, it was understood that a demonstration had been given by the Seventh-day Baptists, that they were earnestly intent on promoting Literature and Science. Said Institution having been furnished with a competent Faculty, was opened with fair prospects of meeting the expectations of those interested. But a number of causes even then existed, which, in the end, embarrassed the Institution, and so disaffected the friends of the establishment, and weaned them from its support, that a year ago last July it was sold at Sheriff's sale, for several hundred dollars less than its debts.

Time passed on, and no signs of a disposition to redeem the property discovered itself in the Corporation, and the Institution was considered *lost*. Thus waned, and finally were extinguished, the high hopes which the erection of the establishment had created; and we, as a people, were expected to fall back into our former state of insignificance and supineness.

The loss of so much property, and the failure to render permanent aid or encouragement to the cause of education, was very disheartening. But that we should so proclaim our inability or indisposition to carry out so good an undertaking, was more depressing still. Yet more, that the DeRuyter Institute, situated in the central part of our denomination, should stand like a reef of rocks in the ocean, to remind us of the night of our perils, and by its aspect grim forbid us to turn our prow that way—I say, that the DeRuyter Institute, reared by our own hands, should stand an everlasting argument of stone against any future attempts of ours to do any thing as a people to educate our sons and daughters under our guardianship, was an aspect of things in the contemplation of which some parental hearts would not be still. And lastly, *so* to abandon at once the cause of the education of the rising ministry among us, just when the demand for learning waxed louder and louder, and the scholastic arts were becoming more and more industriously and craftily employed, to associate us and the truth for which we were contending and suffering, with all that is meager in knowledge, and preposterous in purpose, was verily insufferable, and seemed to crown with intense and superlative aggravation, the predicament into which we were instantly to be thrown.

The prospect of such a climax of loss, embarrassment, and disgrace, appeared (at least to a few) to furnish a twofold motive for the redemption of the DeRuyter Institute. First, that it might not be an obstacle *in the way* of education. Secondly, that it might be a *help* to that cause; or, that instead of its lying as a ponderous pile of rocks, with its crushing weight, upon the interests of learning, it might, as it should descend the scale of time, serve as a weight or power to rouse and sustain the knowledge of letters, science, and religion. With such views, and under the impelling influence of such motives, was the redemption of the DeRuyter Institute (on a judgment) projected, and accomplished entirely by Seventh-day Baptists; not with the expectation that there would be any money made by taking stock in the establishment, for the subscribers for its redemption were not ignorant of the misfortunes of the original owners of it, the majority of them being members of that Incorporation from its foundation. But they resolved to make one more, and a desperate effort, to attain the object for which they had so long labored, *before* they would sit down in despair. And having so far succeeded, they wait to see what the result will be.

It has been already made public, that brethren JAMES R. IRISH and GURDON EVANS are to go into the Institution; but probably it is not known, that these brethren are making great sacrifices for the purpose of aiding the cause of education just at this juncture. Such is the fact, however. That is, they leave large fields of usefulness, which they could have continued to occupy, where they might have added to their worldly possessions. Bro. Irish, before he concluded to take charge of the DeRuyter Institute, was situated in a church, which was very anxious for him to continue with them; and though they were not able to pay him a large salary, yet the situation afforded certain business advantages by which he could have been well sustained; having at the same time a prospect that the church might be enlarged through his ministrations. Bro. Evans, up to this time, is discharging the duties of a teacher in the Alfred Academy, where he might still have had profitable employment, if he had not supposed it to be his duty to go to DeRuyter. Now, though we hope these brethren may not lose what they now have, by the step they are about to take, but on the contrary, that they will in the end be rewarded for all their self-denial, yet it is but just that the embarrassment under which they engage in this enterprise should be understood, that others may know with what spirit they too should take hold. These two brethren are aware of the risk which they run, for the worst of the case has been held up to them; and yet they will go to DeRuyter with a fixed and settled determination to do what they can to consummate the design of the redeemers of the Institution, and the hopes of its friends, namely, to make it useful to the cause of education.

But a word to the body of our people at large. Brethren, Guardians, and Parents, will you do what the circumstances demand of you? Will you concentrate your aid for the support of the higher branches of education, subject to your own supervision? Will you do this, and secure to yourselves the comfort, and to your sons and daughters the *security*, of an education at the hands of those who will impress upon them at the same time the obligations they are under to honor *you* by maintianing those principles and truths which have cost you so much to exemplify before them and to teach them to respect and believe? If you will do these things, remember that the DeRuyter Institute is soon to be opened for the express purpose of giving you an opportunity to do so.—Please to remember, too, the great sacrifice which has been offered by a few of your covenant brethren for the sake of giving you this opportunity, and act accordingly. We know you can do as you please, but remember that you live under responsibilities which you cannot shake off or evade, but which you must meet, and to which you must answer.

Another word to the Ministers of the denomination. Dear Brethren and Seniors, we know that you are not ignorant of or indifferent to the exigencies of the present time. You have often urged the necessity of elevating the standard of ministerial education in your ranks. But what have you accomplished in this respect? Are not young men entering the ministry continually with no advantages for study beyond what have been commonly enjoyed by candidates for a place among you in years past? And is it not likely to be so still, unless the difficulties in the way of the education of our young men are removed? Nay, more, ought not means to be furnished to aid the indigent candidate for the ministry? Do we not want, in the first place, an Institution of Learning under the control of our people, where the requisite education can be acquired; and, in the second place, an Education Society vigorously conducted, to aid those who may need and deserve it? But can we expect that such a society will flourish when we have no such institution of our own, and what little means we have must be expended abroad, where our beneficiaries must be ever exposed to numberless temptations to leave their principles and their people? Believe it not. But if we have an institution where we can expend our means, and at the same time shield the minds of our beneficiaries from defection, may we not then sustain an Education Society? Believe it, we can. And we appeal to the ministers of the denomination, to consider whether for them to exert their influence to sustain a school in the DeRuyter Institute is not the only feasible plan by which they can in all probability do any thing effectually while they remain in the field to raise the standard of ministerial education in the denomination. It is hoped, that every stinted consideration may be put aside, while the vast and urgent demands of this subject shall be enforced upon the naked judgment and conscience of every minister and member of our fraternity by the spirit of the living God, and each be made to partake of his native and efficient wisdom.

LUCIUS CRANDALL, Agent.

THE JEWISH FAST OF ESTHER, AND THE FEAST OF PURIM, occur the present year on the 12th and 13th days of March, being the 14th and 15th days of their month *Adar*. They are both observed by the Jews with much strictness in commemoration of the wonderful events recorded in the Book of Esther. The evening before the Feast of Purim is kept as a solemn fast, like the fast of Esther before going in to the king in behalf of her nation. The Jews assemble in their synagogues, where the whole Book of Esther is read in their hearing. The next morning they assemble again, when the book is re-read, and prayers with hymns of thanksgiving and praise are added to the service. After this exercise is over, the remainder of the day is spent according to the injunction of Mordecai, in "sending portions one to another and to the poor." The affluent distribute their alms, presents are interchanged, and joy and happiness are every where expressed. Great, truly, is the veneration of the Jews for Esther, who showed a readiness to sacrifice herself rather than that her people should suffer. May the time speedily come when the memory of Messiah, who was not only ready to suffer, but did actually suffer on their behalf, shall be regarded with equal or still higher veneration.

NEW MISSION IN WEST AFRICA.—We learn from the Christian Observer, that a mission ship, the Warree, sailed from Liverpool a few weeks since for Old Calebar, on the west coast of Africa, provided with every thing that human forethought can suggest for establishing and prosecuting missionary operations there under the auspices of the United Secession Church of Scotland. The Liverpool Albion says that the idea of the mission originated with the emancipated negroes in the Island of Jamaica, who having embraced Christianity, now long for the evangelization of their father-land. This desire was communicated to the kings and chiefs of Old Calebar, and by these a formal invitation was given for missionaries to take up their residence with them. Four of the missionaries who have sailed for Old Calebar, are colored persons, two of them negroes, the other two descendants of the African race. To engage in this work, they have cheerfully relinquished comfortable situations and favorably worldly prospects in Jamaica, and accompanied their minister, the Rev. Mr. Waddel, on his errand of mercy. The use of the ship Warree is the spontaneous gift of an opulent merchant of Liverpool, who has done much for the civilization of Africa.

REV. DR. JUDSON, having received many letters of invitation to visit the Baptist churches in the Southern States during the winter, proceeded as far South as Richmond, Va. From that point, however, he has written to some of his southern correspondents, that the approach of the time of his sailing for Burmah, and the amount of business he has to do at the North before sailing, compell him to relinquish his first intention.

Rev. Mr. DEAN, after a long tour through the Western States, returned to Boston in time to sail for England by the Cambria of March 1st. He is to return to this country before the meeting of the Convention in May next.

Rev. Mr. SHUCK, accompanied by the Chinaman, Yong Seen Sang, has gone on a visit to Virginia, but expects to return before the meeting of the Convention.

"SABBATH CONVENTION."—A convention assuming this title was held in Washington City on Wednesday of week before last, over which John Quincy Adams presided. Speeches of the usual character were made by the Hon. Mr. Yancey, and by Rev. Messrs. Edwards, Smith, and Danforth.

RIGHT.—It is stated in some of the papers, that the Supreme Court of the State of New-Jersey recently adjourned over from Friday to Monday, because one of the jurors, who was a Seventh-day Baptist, refused to serve on the seventh day. This shows commendable decision on the part of the Sabbath-keeper, and commendable liberality on the part of the Court.

LIBERAL BEQUESTS.—The Hartford Courant says, that Mr. Samuel Hitchcock, who recently died at Hamden, Ct., not having any family relations, left his property as follows: to Foreign Missions, $1,000; Home do., $700; American Tract Society $300; and the remainder, about $2,500, to the Congregational Society of Bethany.

THE JEWS OF CONSTANTINOPLE.—The "Voice, of Jacob" says that a fire which broke out at Constantinople on the 25th of October last, consumed the greater part of the Jewish quarter, and destroyed several Synagogues. Distress, stagnation and misery of all kinds, prevail among the unfortunate Jewish population.

REVIVALS.—Rev. Jacob Knapp, writing from Albany, N. Y., under date of Feb. 18, mentions the opening of a new Baptist meeting-house, and says:—

"A Christian Church was organized on the day the house was opened, called, 'The State Street Baptist Church of the city of Albany,' consisting, at the time, of 12 members. Religious services have been continued from that time to this, day and night; the Lord is in our midst. We have received 16 by letter, and I have baptized 43—making our present number 71. Converts are being multiplied daily, and the work is extending through the city."

The New York Recorder of Feb. 19 says:—

"Some of the churches in this city and vicinity are enjoying a season of special revival. We learn that Rev. Mr. Hodge's church at Brooklyn, is particularly favored with manifestations of divine mercy. It would seem that the time to favor Zion, yea 'the set time' had come."

Several churches in New Jersey, and Philadelphia, are also enjoying the influences of the Holy Spirit at this time.

General Intelligence.

DOINGS IN CONGRESS.

The SENATE did nothing of general interest last week, except to hear speeches about Oregon. The HOUSE OF REPRESENTATIVES decided the New-Jersey contested election case, between Messrs. Runk and Tarlee, in favor of the former gentleman's retaining his seat. The House also passed a vote excluding from the privilege of seats at the desks all the reporters and letter-writers of the New-York Tribune, on the ground that one of the letter-writers of that paper had abused his privilege by making certain unpalatable remarks upon the habits of one of the members.

SEVERE GALES ON THE ATLANTIC.—Considerable anxiety has been felt for a time past on account of the non-arrival of several of the Liverpool packets which were due weeks ago. Four of them reached New-York on Saturday last, bringing accounts of the most terrific tempests that ever swept over the Atlantic—commencing about the middle of January and continuing without intermission for forty-five days. Icebergs, snow-storms, and fierce hurricanes, have beset these vessels on every side, and the sea every now and then swept over their decks, dashed in their bulwarks, carried away their boats, and left the crew helpless and freezing. Masts, rigging, and sails, were carried away daily and nightly, and the sailors, officers, and passengers, have been exposed to indescribable hardships, for a dreary period, which cannot be contemplated without shrinking. It is feared that awful disasters are yet to be heard of.

FOUR DAYS LATER FROM EUROPE.

By the packet ship Toronto, which reached New-York on the 4th inst., London advices were received to Feb. 7th—four days later.

By this arrival, says the Commercial Advertiser, we have the important intelligence that the Anglo-Indian project for the "annexation" of the Punjaub, long meditated and prepared for, has been put in train of execution; annexation, not by the consent of both parties, but by means of superior force on the part of one, and the cost of dreadful bloodshed and suffering on the other. The result can hardly be doubtful, though the struggle may not be brief.

The failure of the potatoe crop continued to be the subject of general interest and remark.

There is nothing new from Ireland. The country continues to be a scene of excitement and agitation.

NEW STEAMER FOR CHARLESTON.—A steamer is building at the ship-yard of Wm. H. Brown, and is in such forwardness that she is expected to be ready for the work in July. She will have the strength at least of the Great Western and Cambria, burthen of between 800 and 900 tons, and will carry 3,000 bbls. frieght, after accommodating two hundred passengers. Her deck will be 190 feet in length, and her keel 180 feet. Messrs. Spofford & Tileston are at the head of the enterprise here, and are connected with merchants in Charleston. The steamer is named 'The Southerner,' and a companion is to be put on the stocks directly after she is finished, to be named 'The Northerner.' Together, it is believed, they will form a line to leave New-York and Charleston each week the year round. The engines are to be built by Stillman, Allen & Co., and the unusual expense in building them of wrought iron.

ANTIQUITIES.—The brig Ganges, just arrived at New-York from Alexandria, Egypt, brought a number of antique articles, well worth the inspection of the curious. Among them are an elephant with a dog sitting on his back, sculptured in marble, weighing about 200 lbs.; some lamps made of clay, and images in the human form, made of bronze and clay; also some specimens of glass, proving beyond a doubt that the manufacture of this article was known to the ancients. These articles were dug up some 30 feet below the surface, in the vicinity of the city of Alexandria, and bear evident marks of great antiquity.

FREDERICK DOUGLASS.—It is said that Thomas Auld, who inherited Frederick Douglass, has transferred all his right and title in the said Frederick to his brother, Hugh Auld. This Hugh very foolishly permits himself to be angry at the aspersions cast upon his family by Douglass in his narrative, notwithstanding the defender of the family, Thompson, declares that the book is all a lie, and Douglass could never have written it. The present owner, Hugh, avows his intention to spare no expense or pains to recover his wandering chattel should he ever return from his tour in Europe, that he may be placed on a cotton plantation at the South. We have two notions on this matter; the first is, that Frederick will be hard to catch, and the second, that if he is caught his captors will catch a "Tartar." [Nat. A. S. Standard.

CALIFORNIA.—A large number of hardy American adventurers have made arrangements for removing to California as soon as the opening of Spring will permit. We see in the Western papers notices of two expeditions, one under Mr. Leavitt, and the other under Mr. Gayson. It is supposed that from 500 to 1000 in all will start from Fort Smith on the first of April, for the purpose of establishing a colony at San Diego Bay. This Bay is South of San Francisco, and situated due West of the Gulf of California. It is said to possess the greatest advantages for commerce, and to be the most favorable place of California for a new colony. Mr. Gayson, with his party, will leave Independence on the 15th of April next. The tide of emigration to that beautiful country will increase yearly with just such hardy and courageous individuals as know how to subdue the wilderness and make it bloom like the rose.

GOOD.—The new Constitution of Missouri disqualifies any man from holdig any military or civil office or appointment in that State, who shall after the ratification of the Constitution, be engaged as principal, second, surgeon, accessor or abettor, in a duel, and his estate shall be rendered responsible to, and he charged with, a compensation for the wife and children of the deceased whom he has slain.

SUMMARY.

The proprietor of a large hotel in Broadway derives a large income from his dish-water. In the cellar under his kitchen, there is built a vat of large diameter, into which, by means of a pipe, the dish-water is conveyed during the day. Here it stands all night, and, as the water cools, the grease rises to the surface. This is carefully skimmed off in the morning, and the water suffered to escape. The grease saved in one year by this simple practice, produces the handsome sum of $600.

Horace King, a negro slave, has been emancipated by the Legislature of Alabama, by special enactment. King was a very intelligent man, and constructed a suspension bridge over the Wetumpka, for which, with other services, his master had realized over $85,000. No inducements could persuade his owner to sell him, although he had been offered $15,000 for him. He was one of the most urgent advocates for the passage of the act by which his servant was emancipated.

Surveys are now being made with the view of determining the feasibility and probable cost of constructing a railroad between Newport, R. I., and Fall River, Mass., a distance of eighteen miles, from which latter place to Boston, there is now a railroad completed, and in operation; and another by a more direct route in course of construction, to be finished during the coming summer.

The Tyrians are chiefly known to us in commercial history for their skill in dyeing; the Tyrian purple formed one of the most general and principal articles of luxury in antiquity; they must have been familiar with weaving, since without it dyeing could scarcely have existed.

Samual S. Randall, Deputy State Superintendent of Common Schools, has been selected to conduct the District School Journal, in place of the lamented Francis Dwight. This is an admirable choice. Mr. R. has been for many years devoted to the cause of Popular Education, and few men are better qualified, either by nature or acquirement, to render it effective service.

There are now in operation in this State a fraction less than seven hundred and eight miles of railroad, which have been constructed at a cost of $17,710,580; the expenses of running cars on them during the last year have been $1,116,269; the total income has been $2,097,514, and no less than 2,894,285 passengers have been transported over them.

We learn from the St. Louis papers that Gov. Edwards, of Missouri, has granted a pardon to Burr, one of the persons who was sentenced to the Penitentiary five or six years ago for aiding slaves to escape from the service of their masters. Burr was from the State of Illinois.

In the annual statement of the Lowell Factories, the number on the 1st of January last was 33 besides print works, and the number of spindles 228,858; the capital was $10,550,000 and the average wages of male operatives 80 cents per diem, and those of females $2 per week, both clear of board.

The Bostonians are complaining for the want of water. Soft water commands two cents a gallon, which the washerwomen are obliged to pay for all they use. This is a want that New-Yorkers know nothing about.

A letter from England says that up to the time of writing the season had been remarkably mild. Only six white frosts had occurred. The apple and pear trees were in bloom in the month of January, and the birds were building their nests.

Near the falls of the Potomac, there is water power sufficient to drive eight hundred factories.

The Irish Board of Education are about to build thirty-two model schools, for training teachers, in several counties of Ireland.

There are upwards of 500,000 bushels of wheat now in store between Peru and the mouth of Illinois river.

Mr. Spencer, a Senator in the New-York Legislature, a few days since, in a speech before the Senate of that State, referred to the abolition of slavery in Massachusetts. He said there was no specific record of its abolition. John Quincy Adams had informed him of the probable manner in which slavery was abolished in Massachusetts. It was in this wise: A note had been given for the price of a slave, in 1787. This note was sued; and the court ruled, that the maker had received no consideration, as a man could not be sold. From that time forward slavery died in the old Bay State.

The Boston Eagle says the number of chairs and pails, brought from Worcester county, over the Fitchburg Railroad, is surprising. For the past three months the average number of chairs per month, has been one hundred thousand, and of pails sixty thousand.

The report of the engineer of the French Government to examine the Isthmus of Panama, with the view of ascertaining the possibility of cutting a canal through it, has been published. It declares most decidedly the practicability of the scheme.

The Postmaster at Chatham Four Corners, N. Y., writes to the Albany Argus, that the revenue of his office shows a net gain of $3 50 for the quarter ending Dec. 31, 1845, (under the low rate of postage,) over the corresponding quarter of the previous year, under the old rates.

The Massachusetts Dew Drop says that the Directors of the Fall River Railroad have decided, by a vote, that no ardent spirits shall be transported over their road. The Bangor Whig says it will not do for them to convey some such men as we have seen in this vicinity.

William Jenkins, an Elder of the Society of Friends, died in Providence, after a protracted illness. Mrs. Anna Jenkins, his widow, is widely known throughout this country, and in England, as a distinguished preacher of the Friends' denomination.

Thursday, the second day of April, has been appointed by the Governer, to be observed as a day of Jubilee, Fasting and Prayer, in Massachusetts.

George Lowrey, the acting Chief of the Cherokee Nation, has issued a proclamation, calling upon the people of the "Nation" to observe Friday, the 6th ult., as a day of fasting, humiliation and prayer.

The Governor of New-Jersey has appointed Messrs. Peter Vrendenburg, Jr., John S. Dary, and John C. Ten Eycke, to be Commissioners to investigate the charges made in respect to the late wrecks on the Monmouth coast.

From a communicated article in the Richmond Compiler, we learn that Mr. Gough's discoursing on the ruinous evil of intemperance has been attended, in Fluvanna County, Va., by a signal evidence of power. Mr. Ballard, the keeper of the Palmyra Hotel, resolved, after hearing Mr. G., to sell intoxicating liquors no more, and at once closed his bar, to the unspeakable amazement, the article says, of the habitual topers who stood by.

It is stated that $1 per hour was charged and received by some of the extra hands employed in clearing the Railroad between this city and Philadelphia after the storm of Sunday before last.

Hon. John McLean, one of the Justices of the Supreme Court, has been chosen President of the American Bible Society.

The House of Delegates of the Maryland Legislature has passed a bill abolishing imprisonment for debt, except in cases of evident fraud.

The combined revenue of the two Archbishops and twenty-five Bishops of England, is computed at £3,154,460.

A lady, Miss Sarah G. Bagley, is to have charge of the Magnetic Telegraph at Lowell, so says the Lowell Courier. The long-mooted question, "Can a woman keep a secret?" will now become more interesting than ever.

It is said there are 623,000 young ladies receiving their education at this time in French convents.

Blumenbach gives a most entertaining account of a little library which he possessed, of works written by negroes; from which it appears, that there is not a single department of taste or science in which some negro has not distinguished himself.

There is a man in Massachusetts who can make twenty-four pairs of thick boots in a week—the work of four ordinary men. But there is another in Clintonville, in this State, who can beat him—he lately completed twenty-five pairs, and pledges himself to do the work of five men in one week, if twenty-four pairs is the work of four men.

No less than 20,869,312 pairs of boots and shoes were made in Massachusetts during the last year, valued at $14,797,149! There are employed in this business 45,877 persons, of whom 18,000 are females.

Among the advertisements in the London Times, we read that "Two sisters want washing;" and that "A spinster particularly fond of children, wished for two or three, or any other employment."

An Irish doctor advertises that the deaf may hear of him at a house in Liffey street, where also his blind patients may see him from ten till three.

America could support 930,000,000 of inhabitants, without being so densely populated as Europe now is.

His Excellency Thomas Stockton, Governor of Delaware, died at New Castle a few days ago, while sitting in the office of the Clerk of Orphan Court.

John A. Lowell, Esq., has made a liberal donation of one thousand dollars to the Massachusetts Horticultural Society, to be awarded in premiums, at the discretion of the Society.

The Legislature of New Jersey has passed a bill for incorporating a company at New Brunswick, called "Day's India Rubber Manufacturing Co.," with a capital of $300,000.

The Saco Union says, that two boys, aged 14 and 16 years, were recently found frozen to death in Alfred, within one hundred yards of the place where they had drank freely from the intoxicating cup which stupified and bewildered them.

Newspaper history proves that the grumbler at any particular newspaper is generally the borrower of it.

If you assist a man in cheating others, don't be surprised if he cheats you in return.

The Steamers Oregon and Knickerbocker are being prepared to run on the Sound, between this city and Stonington.

There are ten thousand pounds of live Lobsters on the sloop Exchange, from Portland to this port.

A Revolution is contemplated in the island of Cuba, which will change the governing power, and abolish existing institutions, especially slavery.

Gerrit Smith, of Peterboro, N. Y., offers to sell his immense landed property at auction in the months of June, July, and August next. The lands lie in forty-five of the fifty-nine counties of the State and comprise about seven hundred and fifty thousand acres. The auctions are to be held in fifteen different places on as many different days.

Speaking of the recent melancholy duel, the Richmond Compiler says, that Coroner Robert T. Wicker held an inquest on the body of Mr. Pleasants, on the 27th ult., the examination before the jury lasting nearly the whole day. The verdict they rendered was, "that Thomas Ritchie, Jr., was guilty of the murder of Pleasants in a mutual combat had between them on the 25th inst., and that Peter Jefferson Archer, Washington Greenhow, and William Scott, were present, aiding and abetting in said combat and in said murder." The Coroner has issued his warrant to arrest said parties found guilty by the inquisition.

The Vermont Galaxy states that a curious discovery has recently been made of a deposit in Peacham, several feet thick, which consists almost entirely of the flinty shells of animalcules, so minute that a piece of the earth as large as a pea contains millions of these little shells, which, being composed of flint, have perfectly retained their, beautiful forms. A similar deposit exists in Londonderry, and others will doubtless be discovered. The earth resembles marl in color and fineness, but the particles being of flint, it is very useful as a polishing powder. Although a different nature from marl, it has been used on land with much success.

Hon. Dudley Chase died at his residence in Randolph, Vermont, on the 23d of February, aged 74 years. He was the Speaker of the House of Representatives, from the year 1808 to, and including the session of 1812, when he was elected a Senator in Congress for six years. In 1817 he was made Chief Justice of the Supreme Court. He held that office for four years, and resigned it in 1821. At the session of 1824, he was again elected to the U. S. Senate, and having served out his time, he declined a re-election, and retired from public life in 1830. He was the brother of Bishop Chase.

REMARKABLE ESCAPE.—The Express relates the following case of almost miraculous preservation from death: On Sunday afternoon a soldier took a small skiff, with his wife, and pulled across to Whitehall. He then undertook to pull back—the tide being strong, the river full of floating ice, the wind northwest, and the weather exceedingly cold, the thermometer down nearly to zero—his boat drifted down with the current, and night set in. With a hope to reach the shore, he left his boat and undertook to cross from cake to cake. He unfortunately fell in between the cakes, but succeeded in regaining his position on a pretty large cake of ice, on which he drifted about the harbor all night, and was rescued the next morning by a boy, at the Narrows, on the Staten Island side. He was taken on shore with his limbs badly frozen, and after being warmed and comfortably protected, he was sufficiently recovered to come to the city.

DIED,

In Phœnix Village, (Warwick,) R. I., on the 1st inst., Mrs. HANNAH STONE, wife of Horatio A. Stone, and daughter of Elisha Lanphear, formerly of Hopkinton, in the 34th year of her age. She was resigned and happy in prospect of her change.

In Preston, Chenango Co., N. Y., on the 22d ult., an infant daughter of Varnum and Melinda Hull, aged six weeks and one day.

LETTERS.

Alexander Campbell, Z. Campbell, Wm. Utter, S. P. Stillman, Silas Burdick, Davison F. Randolph, Wm. M. Fahnestock, Giles M. Langworthy, Lucius Crandall, Samuel Davison, Joseph Goodrich, Joseph A. Potter, John Whitford, Obed Snowberger, Alonzo D. Graham.

RECEIPTS.

Hopkinton, R. I.—Green Allen, Samuel Allen, James W. Brown, Dr. Joseph D. Kenyon, David Green, Julia Cottrell, $2 each; Charles Spicer, Josiah Witter, $1 each.
New Market, N. J.—Daniel Noe $4, R. F. Randolph $2.
Yatton, Iowa—Mrs. E. Sandiland $2.
Milton, W. T.—Abel Babcock $2.
Durhamville—Abel G. Burdick $2.
Berlin—Schuyler Greenman $2.
South Bloomfield, O.—A. D. Graham $4.

TRACT AND MISSIONARY NOTICE.

The Traveling Agent of the Seventh-day Baptist Missionary Association and of the American Sabbath Tract Society for the State of New York, would respectfully inform the churches of the WESTERN ASSOCIATION, that by divine permission he will be with them in the months of March and April, to present the claims of the above-named societies to their support. And, as I have given orders to the Church at *Verona*, even so do ye, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

V. HULL, Agent.

TRACT NOTICE.

The Edition of Tracts Nos. 1 and 2 of our series being exhausted, the General Agent would give notice to such as have ordered, or are about to order tracts, that they cannot be furnished at present. Such as have ordered tracts to be forwarded *by mail*, are informed, that by the new postage law each tract of 4 pages is subject to 2½ cents postage, equally as if it weighed one ounce. In future editions such an arrangement will be adopted as will enable us to send by mail at reasonable postage when full sets of the publications are wanted.

STATE CONVENTION.—STATE OF NEW YORK, } ss. We, the Secretary of State, the Comptroller and the Treasurer of the said State, having formed a Board of State Canvassers, and having, in conformity to the provisions of the act entitled "An Act recommending a Convention of the people of the State," passed May 13th, 1845, canvassed and estimated the whole number of votes or ballots given for and against the said proposed 'Convention,' at a Central Election held in the said State, on the fourth day of November, in the year 1845, according to the certified statements of said votes or ballots received by the Secretary of State, in the manner directed by the said act, do hereby determine, declare, and certify, that the whole number of votes or ballots given under virtue of the said act, was two hundred and forty-seven thousand, one hundred and seventeen; that of the said number, two hundred and thirteen thousand, two hundred and fifty-seven votes or ballots were given for the said Convention:—That of the said first mentioned number, thirty-three thousand, eight hundred and sixty votes or ballots were given against the said Convention:—And it appearing by the said Canvass that a majority of the votes or ballots given as aforesaid are for a Convention, the said canvassers do farther certify and declare that a Convention of the people of said State will be called accordingly: and that an election for Delegates to the said Convention will be held on the last Tuesday of April in the year 1846, to meet in Convention at the Capitol, in the City of Albany, on the first Monday in June, 1846, pursuant to the provisions of the aforesaid act of the Legislature.

Given under our hand at the Secretary of State's Office in the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty-five.

N. S. BENTON, Secretary of State.
A. C. FLAGG, Comptroller.
BENJAMIN ENOS, Treasurer.

STATE OF NEW YORK, SECRETARY'S OFFICE.—I certify the preceding to be a true copy of an original certificate of the Baord of State Canvassers, on file in this office.

Given under my hand and seal of office, at the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty-five.

N. S. BENTON, Secretary of State.

STATE OF NEW YORK, SECRETARY'S OFFICE, } Albany, Jan. 28th, 1846.

To the Sheriff of the County of New York—Sir: Notice is hereby given that, pursuant to the provisions of the act entitled "An Act recommending a Convention of the people of this State," passed May 13th, 1845, an election will be held on the last Tuesday of April next, in the several cities and counties of this State, to choose Delegates to the Convention to be held pursuant to the provisions of the aforesaid act and certificate above recited.

The number of Delegates to be chosen in the county of New York will be the same as the Members of Assembly from the said county. Respectfully yours,

N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE, New York, Feb. 7, 1846.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided for.

WM. JONES,
Sheriff of the City and County of New York.

SABBATH TRACTS.

The SABBATH TRACT SOCIETY publish the followin SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment. False Exposition. 4pp.

☞ The Sabbath Tract Society has also published "An Appeal for the Restoration of the Lord's Sabbath, instituted in Paradise and enjoined in the Fourth Commandment; in an Address to the Baptists, from the Seventh-day Baptist General Conference." pp. 24.

☞ Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions *how* and *where* to be sent, will be promptly attended to.

Miscellaneous.

C. M. CLAY'S WIFE AND MOTHER.

"All but my wife and mother advised me to yield."
Appeal of C. M. Clay.

Worthy to be a hero's bride!—
Thou who, in Peril's hour,
Stood calmly by the sufferer's side,
With heart that could not cower.
True-hearted woman! thou hast won
A bright, immortal wreath—
Thou who couldst nerve thy loved one on
To Victory or Death!

When fierce Oppression's wildest storm
Was pelting on his head—
When Slavery raised her murderous arm
Above that fevered bed—
When foes were rushing like a flood,
And friends were quailing there,
'Twas helpless *Woman's* heart that stood,
Alone, unbowed by fear.

Yes, Manhood's soul of iron could fail
Before that raging power,
And Friendship's flashing zeal could quail
In that decisive hour.
Two voices bade him never shrink
Beneath the deadly strife;
They who to him were closest linked—
That *mother* and that *wife!*

The fragile form whose all of hope
Upon his life was hung—
That mother who had cherished up
That head since life was young;
The gentle-hearted wife, whose hand
To his had trusting clung—
These bade the victim proudly stand
Where perils swept along!

Aye, trusting woman—fearless wife!
Thine was the noblest part!—
Thine was the bitterest, wildest strife
Of loving woman's heart.
To watch by that lone couch of pain,
In Love's strong agony—
To cool that wildly-throbbing brain,
Still—still—unceasingly!

And then!—to seat thee calmly *then*
By that faint victim's side,
And trace, with thine own fearless pen,
His words of dauntless pride;
Rather with him to bravely sink,
Than bend to Slavery's power!
O Love! thou *only* canst not sink
In danger's darkest hour!

We crown the names of Spartan dames
With an immortal life;
And hers who sunk 'mid Africs flames—
Asdrubal's peerless wife.
Bring forth for her a noble wreath,
Who, not for deathless Fame,
Looked calmly in the face of Death
For Freedom's sacred name!

Worthy to be a hero's wife,
Thou heroine tried and true!
Worthy to give that hero life,
Thou patriot mother, too!
For you we pluck no laurel tree—
We twine no fading lay;
Columbia's crown is yours—to be
The mother—wife—of CLAY! MARIE.

THE YOUNG CAPTIVES.

It was in the fall of 1689, or about that time, during some of the earliest settlements in New-England, that the event transpired, described in the following story. In those early times the children were wont to gather large quantities of nuts, which grew in great abundance in the unbroken forests that surrounded their little plantations.

In one of these nut-gatherings, a little boy and girl, of eight and four years old, the only children of a settler, whose wife had died on the voyage hither, accidentally separated from their companions. They had discovered on their way home, profuse clusters of the purple frost-grape, and entering a rocky recess to gain the new treasure, did not perceive that the last rays of the setting sun were fading away.

Suddenly, they were seized by two Indians. The boy struggled violently, and his little sister cried to him for protection, but in vain. The long strides of their captors, soon bore them far beyond the bounds of the settlement. Night was far advanced, ere they halted. Then they kindled a fire and offered the children some food.

The heart of the boy swelled high with grief and anger, and he refused to partake. But the poor little girl, took some parched corn from the hand of the Indian, who held her on his knee. He smiled as he saw her eat the kernels, and look up in his face with a wondering, yet reproachful eye. Then they lay down to sleep in the dark forest, each with an arm over his captive.

Great was the alarm in the colony, when those children returned not. Every spot was searched, where it was thought possible they might have lost their way. But when at length, their little baskets was found, over-turned in a tangled thicket, one terrible conclusion burst upon every mind, that they must have been captured by Indians.

It was decided, that ere any warlike measures were adopted, the father should go peacefully to the Indian king, and demand his children. At the earliest dawn of morning, he departed with his companions. They met a friendly Indian, pursuing the chase, who had occasionally shared their hospitality and consented to be their guide.

They traveled through rude paths, until the day drew near a close. Then, approaching a circle of native dwellings, in the midst of which was a tent, they saw a man of lofty form, with a cornet of feathers upon his brow, and surrounded by warriors. The guide saluted him as his monarch, and the bereaved father, bowing down, addressed him.

"King of the red men, thou seest a father in pursuit of his lost babes. He has heard that your people will not harm the stranger in distress. So he trusts himself fearlessly among you. The king of our own native land, who should have protected us, became our foe. We fled from our dear homes, from the graves of our fathers.

"The ocean-wave brought us to this New-World. We are a peaceful race, pure from the blood of all men. We seek to take the hand of our red brethren. Of my own kindred, none inhabit this wilderness save two little buds from a broken, buried stem.

"Last night, sorrow entered into my soul, because I found them not. Knoweth thou, O King, if thy people have taken my babes? Knowest thou where they have concealed them? Cause them, I pray thee, to be restored to my arms. So shall the Great Spirit bless thine own tender plants, and lift up thy heart, when it weigheth heavily on thy bosom."

The Indian monarch, bending on him a piercing glance, said, "Knowest thou me? Look in my eyes! Look! Answer me! Are they those of a stranger?" The Huguenot replied that he had no recollection of having ever before seen his countenance.

"Thus it is with the white man. He is dim-eyed. He looketh on the garments more than on the soul. Where your ploughs wound the the earth, oft have I stood watching your toil. There was no coronet on my brow. But I was king. And you knew it not.

"I looked upon your people. I saw neither pride, nor violence. I went an enemy, but returned a friend. I said to my warriors, do these men no harm. They do not hate Indians. Then our white-haired Prophet of the Great Spirit rebuked me. He bade me make no league with the pale faces, lest angry words should be spoken of me, among the shades of our buried kings.

"Yet again I went where thy brethren have reared their dwellings. Yes, I entered thy house. *And thou knowest not this brow?* I could tell thine at midnight, if but a single star trembled through the clouds. My ear would know thy voice, though the storm were abroad with all its thunders.

"I have said that I was king. Yet I came to thee an hungered. And thou gavest me bread My head was wet with the tempest. Thou badest me lie down on thy earth, and thy son for whom thou mournest, covered me.

"I was sad in spirit. And thy little daughter, whom thou seeketh with tears, sat on my knee. She smiled when I told her how the beaver buildeth his house in the forest. My heart was comforted, for I saw that she did not hate Indians.

"Turn not on me such a terrible eye. I am no stealer of babes. I have reproved the people who took the children. I have sheltered them for thee. Not a hair of their head is hurt. Thinkest thou that the red man can forget kindness? They are sleeping in my tent. Had I but a single blanket, it should have been their bed. Take them, and return unto thy people."

He waved his hand to an attendant, and in a moment, the two children were in the arms of their father. The white men were hospitably sheltered for that night, and the twilight of the next day, bore upward from the rejoicing colony, a prayer for the heathen of the forest, and that pure praise which mingles with the music around the Throne.

SPEECH OF FREDERICK DOUGLASS.

At Belfast, Ireland, on the 5th of January last, a Public Breakfast was given to Frederick Douglass, whose name is already quite familiar to our readers. Among those who were foremost in conferring this honor upon a Self-Emancipated Slave were Members of Parliament, distinguished Clergymen of various denominations, and a large number of the most eminent citizens of Belfast and its vicinity. Wm. S. Crawford, M. P., occupied the chair; a blessing was asked by Rev. Mr. Nelson, and thanks were returned by Rev. Mr. Hodgens. After a speech by the Chairman, Rev. Mr. Nelson read an address to Mr. Douglass, and presented him with a beautiful gilt Bible, in rich binding, bearing an appropriate inscription. It was intended as a testimony of admiration for his lectures delivered in Belfast, and also as a tribute of respect for his personal character. Mr. Douglass responded as follows: [N. Y. Tribune.

It would be useless for me to attempt to conceal my embarrasment, in rising to respond to the eloquent and highly complimentary address together with the golden gift with which I have just been presented. I am unequal to the work; my feelings are too deep, too strong, for easy utterance. I have often, in the course of my short, though not uneventful life, been called on to respond, in accents of warm and heartfelt gratitude, for noble deeds and generous favors conferred upon me, by the magnamimous friends of my long-enslaved and deeply-outraged fellow-countrymen, but never have I been more at a loss for language to fulfil that duty, than on the present thrilling and interesting occasion. The incidents of this morning will form a period in my humble history—a period to which, with all my hopes and aspirations, I never looked forward; but one to which, while memory holds its place, I shall ever look back with the most grateful emotion. I accept, thankfully, this Bible; and, while it shall have the best place in my house, I trust, also, to give its precepts the best place in my heart. The happy incidents of this morning have called into remembrance some of my early struggles after knowledge, and the difficulties that then lay in the way of its attainment.—I remember the first time I ever heard the Bible read; and I tell you the truth, when I tell you that from that time I trace my first desire to learn to read. I was over 7 years old; my master had gone out one Sunday night, the children had gone to bed, I had crawled under the centre table, and had fallen asleep, when my mistress commenced to read the Bible so loud that she waked me—she waked me to sleep no more! I learned that the chapter which she then read was the 1st chapter of Job. I remember my sympathy for the good old man; and my great anxiety to know more about him led me to ask my mistress—who was, at this time, a kind lady—to teach me to read. She commenced, and would have, but for the opposition of her husband, taught me to read.—She ceased to instruct me; but my desire to read continued, and, instead of decreasing, increased: and, by the aid of little boys, obtained at different times, I finally succeeded in learning to read. After learning to read, my desire for books was equal to my early desire to learn how to read. I have frequently, with my fingers, from the mud and the filth of the gutter, raked leaves of the sacred volume. These I have washed and dried, and read the words of heavenly wisdom which they contained with a glad heart, considering myself fortunate to enjoy such a privilege. I trust I shall not be deemed presumptuous or egotistical when I say, that, from my present position, I see points in my humble history marked by the finger of God. Twenty years ago, while lying, not unlike a pet dog, at the feet of my mistress, in her house in Philpot-street, Fell's Point, Baltimore, I was roused from the sweet sleep of childhood, to hear the narrative of Job. A few years afterward found me searching for the Scriptures in the muddy street gutters, and rescuing its pages from the filth into which neglect and wastefulness had plunged them. A few years later, I escaped from my chains, gained partial freedom, and became an advocate for the emancipation of my race. A suspicion arose that I was not what I profess to be; to silence which, it is necessary to write out my experience in Slavery, and give the names of my enslavers. This endangers my liberty. Persecuted, hunted, and outraged in America, I have come to England; and behold the change! The chattel becomes a man. I breathe, and I am free. Instead of culling the Scriptures from the mud, they come to me dressed in polished gold, as the free and unsolicited gift of devoted friends. I will take it, and while I live, preserve it; and long after I have gone hence to my reward, if my will is carried out, it shall be preserved by my children, and remain a memento in the house of Douglass till time shall melt it into dust. I assure you, gentlemen of the Committee, you have selected a proper mode of expressing your regard for me. What could be better than the Bible to me, contending against oppression, fraud and wrong?—It is full of wisdom and goodness—faith, hope and charity sparkle on every page, all of which deal death to Slavery. An attempt has been made to press the Bible into the service of Slavery. The Abolition party in America find no more determined opponents of the cause which they advocate, than the expounders of the Word of God. That, to this audience, might appear strange; but such is the fact. I thank God that a change for the better is taking place; a purer and higher grade of men are finding their way into the Ministry, and brighter days are beginning to dawn upon my country. You could not have given me a token so appropriate as this Bible. It contains all that is right, and is opposed to all that is wrong. It knows no one by the color of his skin. It treats all alike; and says to all, "Whatsoever you would that men should do unto you, do you so unto them." If you claim liberty for yourself, then grant it to your neighbor, is the doctrine it inculcates. I feel much struck with the change in my circumstances; only a few days ago, I was in a land where I was hated and abhorred—where the blood-hound might have have been put on my track, and I have been hunted down and carried back into Slavery.—I left that land, and in eleven and a half days I set my foot on British soil and was free. I now find myself surrounded by kind friends, the very expression of whose countenances beams with sympathy such as I never expected to meet with, and which has quite overcome and unmanned me.—I could expose Slavery in the midst of those who would uphold it—I could contend for the great principles of liberty in the face of the most determined opposition, but I am not equal to address those whose sympathy has been excited for my race, and who have showed me so much kindness. I will always remember the people of Belfast, and the kind friends I now see around me; and wherever else I feel myself to be a stranger, I will remember I have a home in Belfast. I will look forward with pleasure to the day which will find me among you again—and, in the meantime, you shall hear from me, wherever my lot may be cast. Let me thank you, with my whole heart for the address and beautiful present you have made me, as well as for the deep interest you have taken in the cause of the wronged and oppressed slaves of America. You have discharged your duty nobly and as Christians should do. When I came a stranger among you, I was taken by the hand; and, I may say, my hand has been held throughout. The Committee have labored, in season and out of season, to give effect to my feeble efforts for the emancipation of my race. Without the Committee I could have done nothing; to them all the praise is due. Once more, accept my thanks for the kindness I have experienced at your hands and I bid you all farewell, until I shall meet you again.

THE ECLIPSE OF THE SUN.

We have received a beautiful and instructive astronomical painting or chart representing the eclipse of the sun which is to take place in April next, accompanied by remarks and illustrations. It is calculated and drawn by A. SMITH, principal of Public School No. 12, New York.

Presuming it will be interesting to our readers, we make the following extracts.

There will be an Eclipse of the Sun, on the 25th. day of April next, commencing at New-York, at 11 o'clock 3 minutes, in the forenoon, and should the atmosphere be clear it will present as sublime a spectacle as we seldom witness; although Eclipses are not viewed by mankind at the present day with horror and alarm as they were by the ancients, who considered them as indications of the wrath of an offended Deity, which was soon to be visited upon them, yet they are witnessed at the present day, with much curiosity and delight, as affording a positive demonstration of the ability of Astronomers to solve the great problems of the heavens, which for ages were hid in the immensity of space, and obscured by the ignorance of man.

Among all the sciences known to mankind, that of Astronomy is the most sublime, the most interesting, the most useful and the most elevating to the mind and character of man. Our very faculties are enlarged with the grandeur of the ideas it conveys, our minds are exalted above the low contracted prejudices of the ignorant, and our understanding clearly convinced of the existence, wisdom, power, goodness, immutability and superintendency of the Supreme being. It conducts the mind through the remotest ethereal regions, lays open to view the long hidden mysteries of the heavens, and presents to the mind, in their proper light, the wonderful works of the deity. The first appearance of this Eclipse since the creation of the world, (according to Sacred Chronology,) was in the year 1041, January 14th, old style, when the moon's shadow just touched the earth at the South Pole, it has appeared every Nineteenth year since, and at every return the moon's shadow passed over the earth from west to east a little further to the north, until the year 1756, March 2nd, when the centre of the moon's shadow passed a little to the north of the earth's centre, (the moon being 5'. 19". from her descending Node,) which was its 38th. periodical return. The present Eclipse will be its 43rd. periodical appearance. It will appear again in 1864, May 6th, but will be invisible in the *United States*. It will also appear in 1882, May 16th, at 7 o'clock, 41 minutes, 36 seconds in the morning, when the Sun will be almost totally Eclipsed, it will continue to appear every Nineteenth year, until the year 2441, May 17th, at 1 o'clock, 43 minutes, morning, when the moon's shadow will just touch the earth at the north pole, which will be its 77th, periodical and last appearance until the expiration of 12492 years, when it will come on again at the south pole, and go through a similar course.

LINES,

Composed by JACOB THOMAS, while a student. He was afterwards killed while on his way to the mission assigned him in Asia, when within four hours' ride of the station, by the falling of a tree on the bank of the river on which he sailed.

From M——— rolling waters,
From every hill and dale,
Ye favor'd sons and daughters,
Oh listen to our wail.

No messenger of salvation
Is heard in all the plain;
Oh hear our lamentation,
Nor let us plead in vain.

Shall we who taste the pleasure
Of Jesus' dying love,
Withhold the gracious treasure
Of mercy from above?

Oh! with warm emotion
We hear the plantive cry;
We joy in self-devotion,
And cheerfully reply:—

"We come, ye sons of sadness,
To loose your galling chains,
To publish joy and gladness,
And tell you Jesus reigns."

Soon may the tongues of millions,
Responsive to the sound,
Roll, in their flowing numbers,
The glad hosannas round.

THE GUILT OF AMERICAN SLAVEHOLDERS.

In a recent sermon, Prof. C. G. Finney comments upon the declaration of Christ, contained in Luke 11: 41—51, that the blood of all the martyrs from Abel to Zacharias, would be required of that generation. The inference in relation to the accumulated guilt of American slaveholders is evidently irresistable. With this solemn truth before him, well might a slaveholder say, 'I tremble when I remember that God is just, and that his justice cannot sleep forever.'

"But why and how did the Jews deserve this fearful and augmented visitation of the wrath of God for past centuries of persecution?

"The answer is two-fold: *they sinned against accumulated light: and they virtually endorsed all the persecuting deeds of their fathers*, and concurred most heartily in their guilt.

On the same principle the accumulaied guilt of all the blood and miseries of Slavery since the world began rests on this nation now. The guilt involved in every pang, every tear, every blood-drop forced out by the knotted scourge—all lies at the door of this generation. Why? Because the history of all the past is before the pro-slavery men of this generation, and they endorse the whole by persisting in the practice of the same system and of the same wrongs. No generation before us ever had the light on the evils and the wrongs of Slavery that we have; hence our guilt exceeds that of any former generation of slaveholders; and, moreover, knowing all the cruel wrongs and miseries of the system from the history of the past, every persisting slaveholder endorses all the crimes and assumes all the guilt involved in the system and evolved out of it since the world began. [Oberlin Evang.

A MAHOMEDAN REBUKE.

We make the following extract from a letter published some time since in the "True Wesleyan." We never remember to have seen a severer rebuke than is contained in the Mahomedan's reply to his master.

G. Dougherty, Esq., member of the Methodist Episcopal Church, and representative in the Mississippi Legislature, related to me the following:—In the year 1806, on the arrival of a slaver from the coast of Africa, J. Dougherty went to the city of Savannah to buy slaves. After several hundred had been sold in lots and single, as suited the purchasers, a middle aged man was put upon the stand, who wished to make a communication before he was sold. The purport of which was, that he was a Mahomedan, and that whenever the hour of prayer and other devotional duties came, he must have time to attend to them. Mr. D. who had lately embraced religion, and seemed to be zealous to promote the cause, gave the highest price for him, feeling confident within himself that he would soon convert him to the true faith. Taking him to his plantation, he built him a hut, and assured him that he should be allowed the time he required, and in addition, should have every opportunity to attend all the meetings of the Christians. The Mahomedan slave for a while attended these meetings, and learned something of Christianity, without, however, discontinuing his former devotions. At the expiration of about a year, his master, who was intent on his conversion, asked him formally, if he did not prefer Christianity to Mahomedanism, and if he would not openly renounce the prophet and acknowledge Jesus Christ? The slave asked, if the Christian religion allowed one Christian to hold another in slavery, and their children after them? The answer of course, was in the affirmative. The Mahomedan replied, that the religion of the prophet *did not allow that*. The result of all was, this slave, in a land of Bibles and gospel ministers, daily said his prayers, performed ablutions, made his prostrations, and at an advanced age died, declaring that God was one God, and Mahomet was his prophet.

Moral nature is the same in every age and country.—Why have not the Christians of Europe converted the red man of America? Let three centuries of outrage and oppression tell. Why has not Protestant England converted Catholic Ireland? The fourteen million acres of confiscated land, upon whose surface the real owners were made outlaws, can assign the reason. Why have we, in the language of the S. C. Synod, "more than two millions of heathen among us?" The wailings of dissevered husbands and wives, babes and mothers, the sound of the whip, and the rattle of manacle and coffle chain, can audibly tell why they have not become Christians. And why has not colonization, apart from missions, with its whole paraphernalia, civilized some of the nations of Africa, or, at least, mitigated the slave trade? Let the cannon balls tell, which have spent their entire force in dense masses of human flesh, within the bounds of that Christian colony. D. DEVINNE.

A LEOPARD.

Perhaps, says the Sunday School Advocate, some of our juvenile readers would like to read about an evening visit which one of our friends in Liberia recently received. The editor of the Luminary gives the following account of it:—

"AN UNWELCOME CALL."

"Late in the evening, some three weeks since, a leopard entered the house of Mr. Ruffan, at Marshall, and carried off a dog. At the time a man was sitting in the room, which had but one side door to it, and by the side of it stood a chair, on and about which one or more children were sitting. A light also was burning in the same apartment. Our inmates not expecting visitors, much less such a one, were indulging carelessly in the musings or sports of that time of day; when the leopard made a sudden bound into the room, upsetting the chair and the children in the leap, and seizing the hapless dog, wheeled and made out again. The effect of the fright, upon those witnessing the scene, was almost petrifying. The lightning speed of the creature was truly astonishing. Poor dog! if he had been in his place, under the table or in some corner, he might have saved himself from the leopard's claws. But he must needs be out among folks, and lost his life by it. So we sometimes suffer by making ourselves unnecessarily conspicuous."

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. C. KENYON, Principal, and Professor of Languages.
IRA SAYLES, Associate Principal, and Professor of Mathemat
GURDON EVANS, Professor of Natural Sciences.
J. R. HARTSHORN, Professor of Anatomy and Physiology.
O. STILLMAN, Professor of Vocal and Instrumental Music.
Miss C. B. MAXSON. Preceptress, Instructress in French, Italian, Drawing and Painting.
Mrs. M. B. KENYON, Assistant in the Female Department.

From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

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THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED;

OR,

THE CONTINUING OBLIGATION OF THE SEVENTH DAY, AND THE UNAUTHORIZED SUBSTITUTION OF THE FIRST, AS THE CHRISTIAN SABBATH.

BY JAMES A. BEGG, GLASGOW, N. B.

SECTION III. [Concluded.

Institution of the Weekly Sabbath and its Design.

It has, however, been supposed by some, that neither before the fall, nor after it until the time of Moses, was the Sabbath known or instituted. This is an idea which evidently owes its origin to the desire of finding vindication for the change effected in after ages. Independently of the evidence contained in the text before us, we may remark that a general argument is to be derived from the important *purposes* the Sabbath was, from the first, fitted to serve, in promoting the glory of God and the good of men. The remembrance of the Creator's work and of the Creator's rest, the reason assigned for the very being of the Sabbath, was ever worthy to be cherished; and the advantages brought to man and beast by the weekly sanctified and blessed day, could not have been postponed to later ages without detracting from the merciful purpose of God to them in its institution.

But as the sanctification of the seventh day has been considered by those to whom I have referred as unknown until the time of the giving of the law to the Israelites, two thousand years after, or only very shortly before that period, and as they regard the mention of it there, in the beginning of the Book of God, as a kind of interruption of the narrative, and as only spoken in anticipation, it will with reference to this be proper to examine yet more minutely, the record of its origin, and the reason of its appointment. This examination becomes the more necessary in our present inquiry, since those who take such a view, uniformly connect with it an assertion of the necessary abrogation of the Sabbath at the death of Christ—for the support of which idea, indeed, the other appears to have been framed.

That the mention of the Sabbath in the scripture history of creation is a mere anticipation in the narrative, is an assertion wholly destitute of proof. There is no mention of such a thing by Moses himself, or by any other inspired author; neither is there the slightest hint given from which it can be legitimately inferred. The language of the narrative is, besides, sufficiently explicit. It is perfectly obvious that it was upon the first seventh day that God *rested*, when He "ended His work which He had made"—and that it was *when* He rested on it, that God "blessed the seventh day and sanctified *it*," since it was "*because* that in it *He had rested* from all His work." Moses does not say that *now*, while he was writing, or at the time when the Israelites were called to *remember* the Sabbath, God sanctifies and blesses it—but that He *had* done so long before—had done so from the beginning, even when He *had* rested. Those intimations lead to the conclusion that this was all a past thing, that the Sabbath had been sanctified or set apart for man and blessed of God at the time, and on account of the Creator's rest; and to suppose that the sanctifying and the blessing of the day on which he did so rest, did not take place till after the Israelites had left the land of Egypt, is to imagine that the cause of the seventh day's sanctity and blessing, namely, God's resting upon it, had existed two thousand years before the effect.

The author of the epistle to the Hebrews distinctly refers to God's having sanctified the seventh day, in an argument which necessarily excludes the idea of the supposed anticipation. Exhorting those to whom he writes of the danger of their coming short of the rest that remaineth for the people of God, reminding them of the case of those whom the gospel of this rest did not profit from its not being mixed with faith, he quotes the oath of God that they should not enter into His rest or Sabbatism, because of their unbelief. The force of the appeal would, however, be destroyed, if the rest here held up to the hope of believers were applied to the Sabbath already enjoyed. The author, therefore, guards against this by quoting God's denunciation of exclusion from His rest in the language of the Psalmist, and therefore addressed to those who had full opportunity of enjoying the weekly Sabbath—for it was at such a period that God sware in His wrath, "If they shall enter into my rest; although the works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." Heb. 4: 1—5. The argument clearly is, that it was not their exclusion from the enjoyment of the weekly Sabbath to which God's oath refers, since "the works *were finished from the foundation of the world*," and the very danger of confounding the day on which God rested from all His works with the rest that remaineth, implies that the Sabbath had been sanctified to men "from the foundation of the world," and not merely from the time when God required its faithful observance by the Israelites. From the time when "the works were finished" the Sabbath had been sanctified; but, at a much later period, God still warns the Israelites in Psalm 95: 11, that there was another Sabbatism from which unbelievers would be excluded. They might have confounded these two, had not God, so late as the days of David, intimated the futurity of the rest referred to, "although the works were finished from the foundation of the world;" but, that very danger implies that Moses' statement of God's sanctifying and blessing the Sabbath was no anticipation. It was from the foundation of the world.

The *reason* assigned for God's sanctifying and blessing the Sabbath day is, as opposed to the idea of such imaginary anticipation, most instructive; for the "because" applied as forcibly to the very first seventh day which followed God's own rest, as to any that came after it. And if the Lord "blessed the seventh day and sanctified it, *because* that in it He had rested," this is a reason the force of which, from its very nature, must have taken immediate effect, and is a reason which never can be impaired so long as the world in this form exists. If *God's* rest be the reason for *man's*, it must have been from the earliest time, and be obligatory upon all to the latest ages. That reason was as true, and as full of significancy to all the races of men living previous to the time of the exodus of the Israelites, as it was to them after it; and it is a reason having as direct a bearing at the present day as it has had at any former period, and is equally applicable to men in every clime beneath the vault of heaven. The Sabbath being the memorial of the world's creation and the Creator's rest, all are taught to identify themselves with it, so that no nation, kindred, tongue, or tribe, is excluded from sharing in the privileges it confers, or exempted from the obligations which it imposes. The same instructive lessons which creation now teaches us, it has ever been teaching unto all. "The *heavens* declare the glory of God; and the *firmament* showeth His handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Psa. 19: 1—4.

When it is imagined that the Sabbath was not given till the time of the Jewish economy, and that it was meant to continue only till the coming of Christ, men seem wholly to forget *the very purpose* for which it was instituted, as well as the universality of application of the reason assigned for its sanctification in this very first statement of its origin. As man before the fall, and in consequence of the alienation of the human heart from the living God still more after it, needed every aid to the promotion of communion with his Maker, and whatever could help his progress in the divine life; so also the world's creation, and the rest of the Creator, were not of interest to a particular age or nation only. God's provision for both were surely of as much importance to Amram, Moses' father, or to Jochebed, Moses' mother, as to Moses himself, and, therefore, the commemoration might with equal propriety be required of them; while the *privileges* which the Sabbath confers were to both not less necessary. There was also as much reason to require of Amram, as of Moses, or any other of the children of Israel, obedience to the precept, "that thy man-servant and thy maid-servant may rest as well as thou;" and the need of rest for the ox and for the ass of the one was as great as for those of the other. And, in both these respects the necessities of Amram, of his household, and of his cattle, were not greater than those of all his neighbors—nor were *their* necessities greater than were those of all the generations of the two thousand years which preceded that period—nor were the Israelites at any time in circumstances differing in these respects from those of their gentile contemporaries; nor differing from the circumstances of both Jews and gentiles in the ages that have passed away since their dispersion by the Romans, being nearly an equal length of time.

Who, we may indeed ask, on reading the account of creation, as given by Moses, would not have felt satisfied, but from a wish to find a justification for the church's departure from the Sabbath whose institution it records, that the account given is an express history of what took place at the beginning? If it were admitted that the history of the Sabbath's sanctification and blessing may be considered as only a statement of what took place two thousand years after, then is there no ground on which we could meet the objection, if any one should choose to say that the history of man's creation, of his having been placed in holiness and happiness in paradise, of his fall and expulsion from the garden of Eden, have no relation to the time in which they stand in the inspired record of the world's history. Indeed, with equal propriety might it be said or supposed that the creation itself, and God's own resting on the seventh day, are mentioned by the historian in the way of anticipation, as to imagine that that should be so regarded which by the divine will necessarily flows out of these, namely, the blessing and sanctification of the day on which He did so rest. Moses, as the historian of creation, gives a methodical account of the divine procedure for the first week of the world's being—tells us what God did successively on each of the first six days, and then follows it up by stating what He did on the seventh;—the Creator worked the preceding six days, and rested on the one which followed—and *because* of this His own resting on the seventh day, "He blessed and sanctified it" for His creature man. Thus, in the second verse, we have God's rest; then it follows as the natural order of the narrative, "and God blessed the seventh day and sanctified it;" then the reason follows, "because that in it He had rested from all His work which God created and made." And so connected are they, that the separation of these several parts can only be made at the expense of the order they have divinely received.

One other objection we notice, as having its refutation in this account of the institution of the Sabbath. It is sometimes advanced against the obligation of observance of the seventh day as a day of rest by the Christian—and the objection, fairly applied, bears equally against the sanctifying of any day to the Lord—that it is not one day of the week, but that *every day* is to be devoted to God. To urge this as an objection, arises from ignorance or inconsideration of what is *implied* in a Sabbath, and inattention to the purposes it is designed to serve—the objector making nothing either of the commemoration of God's creation or of man's blessing through the rest the Sabbath brings. True, indeed, it is, that the enjoyment and glory of God are the high aims which we are ever to cherish. We are called continually to love the Lord. Every day is to be employed in the service of God and for the good of men, in the occupations of life as well as in the services which more specially receive the name *religious*. And this we are to do, not of constraint, but of a willing mind. But there is in this nothing peculiar to the present age. These are truths; but they are truths as old as creation. And we might question whether the divine call to universal love and faith has not been more yielded to, throughout the week, in ages in which the Sabbath of the Lord has been observed, than in any other. But more than the objector supposes is implied in our sanctifying the Sabbath, and more is designed in God's blessing it. Had Adam kept his integrity, would not every day have been with him a day of holiness to the Lord? Yet while Adam was in innocency, the Sabbath was divinely appointed, and intended of God to be kept by him in the garden of Eden. It is not merely right thoughts and feelings which constitute a Sabbath—God sanctified as well as blessed the seventh day. The very name Sabbath implies *rest*, and rest thereon is enjoined; and that day only is truly devoted to God, which is employed as He directs. Separation from our own labor is essential to the very being of the Sabbath, and this is designed to promote that state of mind in which every day shall, in a certain sense, be devoted to God, even when engaged in worldly business. The Sabbath is to be sanctified to the Lord in abstaining from work, in order that we may be helped the better to devote "the six working days" to Him in the manner and with the feeling in which He has pleasure. In the blessing of peaceful, undisturbed rest, finding the presence of God and communion with Him, we are to be instructed in His ways; and, through the refreshing of soul therein enjoyed, to be made strong for Him in the every-day duties of life.

"Pray without ceasing," is a divine command which is not impaired by the Saviour's injunction, "When thou prayest *enter into thy closet*, and when thou hast shut thy door, pray to thy Father which is in secret." No man of prayer will doubt that the spirit of unceasing supplication is promoted and assisted by the advantage enjoyed through his daily and occasional regularly retiring from the bustle of business, shutting out the world's din, and secluded from the observation of men, in secret, communing with his God. Far less will he deem that the maintenance of a praying frame should *supersede* the closet exercise. And, if so, surely we are not to imagine that the day divinely sanctified and to be employed alone with God, appointed of Him for that express end, will interfere with sanctification of life on other days. Many seem very ready to forget, that the people of God, before the coming of Christ, as well as after it, were called to be always living in love to God and devoted to Him. The written revelation of God given to man is not merely the statement of doctrines or duties felt to be altogether new, either at the times in which its parts were penned, or at the particular periods of which it speaks. While it gives helps adapted to the state of those for whom they are designed, it is but the unfolding and explaining of what was true concerning God and men from the first. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," had always been right and good; yet, it was audibly commanded at the very same time that the injunction was renewed, "Remember the Sabbath day to keep it holy." Israel was designed of his Maker to be "a holy nation, a peculiar people." But no one pretends that this rendered injurious or unnecessary *their* sanctifying and enjoying the weekly Sabbath rest—unless it had been forbid o God—why then should this be conceived in regard to ourselves?

And as it was from no necessity that six days were occupied by God in the creation of the world—to whom it would have been as easy to will all things at once into being, as to divide the work into successive parts—so neither was it in weariness nor from exhaustion, that He rested on the seventh day. He rested in complacency and delight in the glorious manifestation thus made of His wisdom, power, and goodness; and He calls us weekly in holy joy to commemorate that work of creation in which His glory is so displayed.

We have, at the risk of being accounted tedious, dwelt thus on the prominent points in the first inspired reference to the seventh day as the Sabbath, from a conviction of their important bearing on the general subject. The Mosaic account of its institution and design contains within itself such evidence of its universal obligation upon men through all ages of the world, that nothing short of God's interposition to annul it should for a moment be imagined. For the conclusion to which we are brought is, that the Sabbath having been designed for Adam, even in innocence, and its institution recorded subsequent to the fall, that in the language of our Lord, it "was made for *man*" as such—for the whole descendants of Adam, and not for the Israelites alone—that it is the Sabbath of the Lord, the day on which He sabbatized, on which we are required to rest, upon which alone the special blessing of God has been bestowed, and all this as a standing memorial among men of His creating work, the order observed therein, and of its being completed all "very good"—that it was not more designed that it should be a seventh part of time, or one day in seven, than that it is to be *the seventh* in order—that the precision of the statement, and the nature of the grounds of the appointment, limit us absolutely to the day revealed by God; that not only are we without liberty to choose a day for ourselves, but that any other day than the seventh is neither that which God blessed and sanctified, nor can it equally serve the end of commemorating His rest.

In the sanctifying of the seventh day, therefore, we testify our faith in the divine wisdom, power, and love, of the Creator, and set our seal to His truth, whose existence and attributes were antecedent to the world's creation; and therein we ascribe to Him the glory of creating all worlds, and speak to the hearts of men of the blessedness of trusting Him who alone holds in His hands the regulation of all about which they are concerned, and who only can impart the blessing upon the possession of those things with which they are so much engrossed, and to the enjoyment of which they so confidently look. And, therefore, do we call upon each member of the church of Christ, to consider whether it be of no importance that he shall return to God's own appointment, accepting it with thanksgiving, accounting it and calling it "the Sabbath, a delight, the holy of the Lord, honorable; and shall honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isa. 58: 13, 14.

HINDU IDOLATRY.

About twenty years ago, a "Jogi," or devotee, was accustomed to sit under the shade of a tree near the road which leads from this city down to the river, where the Hindu population went to perform their morning worship and bathing ceremonies. The Jogi had a "chela," a pupil, whom he was instructing in his Shastra, (a sacred book.)—He labored much and long, but never succeeded in teaching his pupil to read. When he grew old and found himself near the close of life he said to his pupil, "Inasmuch as you are not able to read this book, when I am gone, you had better bury this book by the root of this tree and come at certain times and *worship the book*—that will be the next thing to having learned to read it. The pupil did so. As the people continued to pass by for months, going and returning from their bathing place, they saw this young man regularly making his puja, or worship, at the root of the tree where the book was buried. They gradually began to turn aside, one after another, to join him. After some time a shrewd shopkeeper of the city perceived that the spot could be turned to account, so he bargained with the landowner for half the profit that might arise from the place, and then erected a temple under the shade of the tree. The worship and celebrity of the place have gone on increasing, and now there is a cluster of five or six temples in a cluster of trees, and a regular concourse of worshippers every Monday morning, especially of the devout Hindu women of the city and surrounding villages, who go there to worship the divinity which is supposed to reside there; and also a concourse of Mohammedan young men who go to worship—at least to gaze at—them, when they come out from the seclusion of the female apartments, and appear in open day with their best clothes on. And once a year there is an immense concourse of many thousand people, who assemble there to make offerings of fruits and flowers and pay honors to—they know not what. I have been there many a time, and tried almost in vain to say something in the midst of the overpowering din and noise to persuade them to turn from these vanities, when I knew not the history and recent origin of the place as a place of worship.

This is probably a pretty fair specimen of the way in which idolatry has propagated itself all the world over, and in every age. [Missionary Chronicle.

CASTE.—In Hindostan, the supreme authority, during the past year, has repealed the old Hindoo law, which made the renunciation of caste in favor of Christianity a forfeiture of all property and other privileges, and has made all educated persons (Christians as well as others) eligible to the most important offices. [Recorder.

In America "the supreme authority, the past year" has extended the protection of its power, over a foreign State, expressly for the perpetuation of caste. [Emancipator.

WHO IS MY NEIGHBOR?

Thy neighbor? It is he whom thou
Hast power to aid and bless,
Whose aching head or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou and succor him.

Thy neighbor? 'Tis that weary man,
Whose years are at their brim,
Bent low with sickness, cares and pain—
Go thou and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem,
Widow and orphan helpless left—
Go thou and shelter them.

Thy neighbor? Yonder toiling slave,
Fettered in thought and limb,
Whose hopes are all beyond the grave—
Go thou and ransom him.

Where'er thou meet'st a human form
Less favored than thine own,
Remember 'tis thy neighbor worm,
Thy brother, or thy son.

O pass not, pass not heedless by,
Perhaps thou canst redeem
The breaking heart from misery—
Go, share thy lot with him.

CHINA.

The following interesting account of the prospects of Missions in China, is from Rev. G. Smith, an English Episcopal missionary.

China, too, has already abandoned a moiety of her isolated position. She has been shorn of the talismanic lock of her fancied superiority. The wedge of foreign intercourse has been inserted, and the breach will be widened. The crisis has arrived when the natural rights of civilization and of man can no longer be outraged with safety or impunity. A decade of years may intervene, of partial resistance to the progressive movement. Any protracted effort to retard its advance will recoil on the head of the enemies of social improvement. The social machine cannot remain at its present state of oscillation; but, propelled by the moral weight of both hemispheres, will advance till an unrestricted intercourse be opened between the several tribes of the human race. God's providential plans for the welfare of mankind will be gradually unfolded with increasing clearness; and the messenger of Christ, no longer advancing with timid steps to the confines of this heathen empire, may then boldly advance to its central regions, and there, mingling the accents of prayer with the notes of thanksgiving, proclaim God's message of redeeming mercy to a fallen world.

Such, then, are the hopes and prospects to incite us onward; and O that Britain may rise to the emergency, and nobly enter on this work! Where can talents the most brilliant, and piety the most fervent, find a fairer field for their exercise than on these fields white unto the harvest? If the vastness of the work, the amount of difficulty, the mighty results to be expected, and the encouragements which mingle in the prospect, can stamp on any work the impress of true glory, then that undertaking is the attempt to diffuse the Gospel among the three hundred and sixty millions of China. The attempt itself knows nothing to equal it in past undertakings. The Great Wall of China—the Pyramids of Egypt—the discovery of a new hemisphere—sink into insignificance in the comparison with the attempt to demolish the speculative atheism and debasing idolatry of China, and to build up in their stead lively and spiritual stones into the temple of the true God. Such an object, so vast in conception, and so stupendous in results, must not be taken in hand sparingly or hesitatingly. Numerous laborers must enter on this work. Far better that China had never been opened to Christianity, than that Protestants should decline entering the breach with an adequate force. Popery already is sending hither its emissaries with redoubled zeal. Seven Popish priests are now in Hong Kong. Six priests arrived at Macao with the fleet which brought the French ambassador. French diplomacy, faithful to the Papacy, has made the protection of Popish missionaries and converts a subject of special stipulation. Half-yearly couriers from the interior of China visit Macao, and secretly conduct thence the newly-arrived Popish emissaries to the Roman Catholic flocks in the Central and North-western Provinces; where one Popish Society alone, the Institution for the propagation of the Faith, professes to number its ten Bishops, four Assistants, and one hundred and forty four priests. The impostor of Mecca for 600 years has had his numerous followers scattered over the neighboring islands, and on the forbidden soil of China itself, where Islamism, triumphing not by the usual methods of fire and sword, but by the milder arts of proselytism, has shamed the puny efforts of Christians in a holier cause. The moral and social evils inflicted by opium-smuggling, and our vicious participation in the flagrant immoralities of the system, lend an additional power to the voice of China, crying to British Christians, by the depth of her moral degradation, if not by her consciousness of it, 'Come over and help us.'

The present generation of Christians will soon have passed away. The heroes who filled the world with monuments of their power or prowess, will soon be forgotten, even in the praises of their fellow men. But the missionary work, often the source of humiliation and discouragement, will hereafter be invested in its native honor. And as the writer of these pages, just emerging from the sick-room at Macao, stood over the tombs of a Morrison and a Dyer, and contemplated the narrow habitations of the dead, he felt that there was a time fast approaching when the fading laurels wreathed by fame around the brows of the martial tenants of the neighboring graves, would leave no trace of beauty on the memory; while the names of the first Protestant Evangelists of China would even here be remembered in the affections of their fellow men, as among the most illustrious benefactors of the human race. [For. Mis. Chron.

THE MISSIONARY'S WIFE.

There is something exceedingly interesting in a missionary's wife. I saw much of the missionaries abroad, and even made many warm friends among them; and I repeat it, there is something exceedingly interesting in a missionary's wife. She who had been cherished as a plant that the winds must not breathe on too rudely, recovers from the separation from her friends to find herself in a land of barbarians, where her loud cry of distress can never reach their ears. New ties twine around her heart, and the tender and helpless girl changes her very nature and becomes the staff and support of the man. In his hours of despondency she raises his drooping spirits; she bathes his aching head and smooths his pillow of sickness. I have entered her dwelling and have been welcomed as a brother; have answered her hurried, anxious questions; and sometimes, when I knew any of her friends at home, I have been for a moment more than recompensed for all the toils and privations of a traveler in the East. And when I left her dwelling it was with a mind burthened with remembrances to friends whom she will, perhaps, never see again.—*Stephens' Incidents of Travel.*

"O JESUS! I DO THIS FOR THEE."—Mrs. Comstock, of the Burmah mission, was called upon to part with her two children. Duty obviously demanded that they should be brought home to America to be educated. The day came for their separation. She took one in each hand, and led them down to the ship which was to bear them away. She paused on the shore; her face grew pale; her lips quivered; she raised her hands and said, "O Jesus! I do this for Thee!" and then quietly returned to her missionary work. [Vt. Chron.

The Sabbath Recorder.

New York, March 19, 1846.

THE BURMAN MISSION.

We love to think of the Burman Mission, because it is marked with the hand of the Lord. Like other great events of Providence that have wrought the most important revolutions and reformations of nations, it was commenced under a combination of circumstances which no man or body of men could have devised or brought about. It was the working of that hand which "maketh the wrath of man to praise Him, and the remainder of wrath He restraineth." It was Ezekiel's "wheel in the middle of a wheel, high and dreadful, and their wings full of eyes. Whithersoever the spirit was to go they went."

In the month of June, 1806, a most tragical meeting took place among the native troops in the employ of the British Government at Velore, in the East Indias. The affair appears to have been produced by an order from the officers of the army, for all the Seapoys to efface all marks of caste while on duty. The family of the dethroned Sultan, Tippoo, took advantage of this order, and represented to these ignorant Hindoos, "that it was but a prelude to compelling them altogether to obliterate them—nay, to renounce caste and embrace the religion of *Eesa*." The general alarm which this event awakened throughout the British East India possessions, although it occurred a thousand miles from the Serampore missions, formed a favorable opportunity for

> "Those brainless wits! the baptized infidels!
> The worse for mending, washed to fouler stains,"

who at that time swarmed throughout the East India military and civil service—who hate and dread the spread of evangelical religion, not only in India, but in all other parts of the world where they are—to represent that "the introduction of Christianity among the natives was dangerous to the Indian Empire." Accordingly, on the 23d of August, 1806, when James Chater and William Robinson, with their wives, Baptist Missionaries from England, arrived at Calcutta in the American ship Benjamin Franklin, Capt. Wickes, of Philadelphia, on presenting themselves at the police office, some demur was made to their being permitted to proceed to Serampore. Although this was overruled by the interference of Dr. Carey, yet subsequently an order in council was issued commanding Messrs. Chater and Robinson to return home, and refusing to give Capt. Wickes a clearance unless he would take them back with him. This arbitrary order was afterwards withdrawn, by the Danish Governor of Serampore representing that it was an interference with the rights of the Danish Government; and Captain Wickes, that it would be considered an insult to the American nation. "As Government, however, appeared to be dissatisfied with the continuance of the two missionaries, to remove every subject of complaint as far as they could, a new mission to the kingdom of Burmah was contemplated."

On the evening of Nov. 7, 1806, a meeting was held in the mission rooms at Serampore, on the subject of the obstructions to the progress of the gospel in the presidency of Bengal. Two of the brethren engaged in prayer that God would give his word free course, that it might be glorified. Dr. Carey made a short address; then the question respecting a mission at Rangoon was revived; and brethren Richard Mardon and James Chater declared in a manner that melted all their hearts, that they were willing to undertake the work. Brother Mardon spoke much of his insufficency, and brother Chater of his being willing to be offered up at Rangoon for the name of the Lord Jesus. It was resolved, on that evening, that these two brethren should go without their wives to get information, and then one or both return, when farther steps should be taken. Their passage was secured in the brig Prawn, the captain of which was a Portuguese, a very kind man, and had on board ten or twelve Burmans. The weekly prayer meeting at Serampore, on the 13th of January, 1807, was particularly directed to the mission at Rangoon. Bro. Moore was powerful in prayer. The brethren could not help thinking that the spirit of God rested upon him in a peculiar manner. January 24th, these first evangelical missionaries to Burmah sailed from Calcutta, saying, "O Lord, strengthen and support me; and grant that I may neither shrink back from thy service, nor faint under it! Christian brethren, cease not to pour out your hearts before God for the mission at Rangoon, and those who are engaged in it." Hitherto the missionaries, although in a heathen land, had been under the protection of European and Christian governments. They were now venturing into the territories of a despotic and sanguinary heathen. Who can wonder at their solicitude?

After a passage of eighteen days, they arrived safely at Rangoon, in the afternoon of February 10th, 1807. On the 11th they called on Shawbunder, intendant of the port, and were received in a friendly manner. After collecting all the information in their power respecting the country, its productions, government, laws, religion, people, and the facilities for establishing a mission, they returned to Serampore in the Helen, where they arrived May 23d. On that day they sung with their brethren and their wives,

> "I'll go and come,
> Nor fear to die,
> 'Till from on high
> Thou call'st me home!"

Their report was that "all things seemed to say we shall have a mission at Rangoon;" and it was determined to renew it as soon as the rainy season was over. Mr. Mardon being afflicted with a dropsical complaint, judged it not prudent for him to return. Mr. Chater felt like Caleb when he said, "Give me this mountain, Hebren, in which the children of Anak dwell." The very object which made the other ten spies draw back, put fresh vigor into him, and constrained him to persevere.

Mr. Mardon declining the undertaking, it was agreed to make it a matter of prayer for fifteen days; and if, in that time, any one was stirred up to offer himself, then to look upon that as a call from God. When the time arrived, Mr. Felix Carey offered himself, and was accepted. The church in Serampore dismissed the two brethren with their wives from their immediate membership, and on the 18th of November they were formed into a distinct church, and chose brother Chater for their pastor. A solemn charge was given them by Dr. Carey; a special prayer meeting was held on their account; and on the 29th they sailed in the Anna, Capt. Turnbull. After a passage of eighteen days, they arrived safely at Rangoon. What a blessing did that missionary church carry to the Burman Empire!—not in gold and silver, nor in the wares of the merchant—but in that which was more precious than rubies—the wisdom of God—the salvation of Jesus Christ.

The cause, however, met with very serious reverses. It was found that a residence at Rangoon so affected the health of Mrs. Chater, that she was obliged to return to Serampore. Mr. Chater, unreconciled to such a painful separation, removed in March, 1812, to Colombo, in the Island of Ceylon. Mr. Felix Carey was called upon to translate the correspondence between the English and Burman governments, which occupied a great part of his time; so that there was a period in which little or no progress was made in the direct business of the mission. But God's work was not stayed. "*Jesus Christ's man*" was on the way to take up the work that others were leaving. On the 19th of February, 1812, Adoniram Judson, with his most amiable wife and other esteemed misionaries, sailed from Salem, Massachusets. On the 17th of June, they arrived at Calcutta; on the 6th of September, Bro. Judson and his wife were baptized in the Lae Bazaar chapel, by Mr. Ward, of Serampore. Mr. Chater's place had been supplied by Bro. Norman Kerr, who appears to have been a pious and devoted missionary; but the climate by no means agreed with his health. In the month of June, 1813, brother and sister Judson sailed from Madras for Rangoon, and on or about the 16th of July arrived in safety to join the mission, provided that Mrs. Judson could live in Rangoon. On the 25th of August following, Bro. Judson writes to Dr. Carey as follows:—"We continue to enjoy good health, and to be satisfied with our choice of this station. Concerning our attainments in the language, we cannot say much at present. It is our constant study; and in this we are encouraged, as we have been in some past instances, by that excellent maxim of Sir William Jones, 'that whatever had been attained was attainable by him.'" In the month of November, of the same year, Bro. Kerr returned to Serampore; Felix Carey was wholly engrossed with the business between the British and Burman governments; and the whole weight of the mission fell on brother Judson and the American Baptist churches. What the results have been since, are well known; the Maulmain, the Tavoy, the Arracan, the Assam, the Teloogoos, the Mergiu, the Ava, and the Siam and China missions, have all branched out or resulted from the Rangoon mission. Native churches with native pastors and thousands of converts, now reflect the light first kindled in the city of Rangoon. Mardon and Chater have gone to their rest in heaven. Moore, who prayed in the spirit, sings in the choir of the redeemed above. Only William Robinson remains of the brethren that sent them out. He still labors as a missionary at Dacca; and Dr. Judson now enjoys the greetings of his brethren in this country. What encouragement for others to go and do likewise.

S. D.

SUNDAY AMONG THE CATHOLICS IN NEW-ORLEANS.—The following handbill was distributed about the streets of New-Orleans a short time since. One of our exchange papers publishes it sneeringly as "an illustration of the manner in which Roman Catholics keep the Sabbath." Now it is well known, or ought to be, that the Roman Catholics claim to have established the observance of the first day of the week, and on that account to be the best judges as to the proper manner of observing it. Strange that those who practically acknowledge their authority in one form should refuse to acknowledge it in another. This is the handbill:—

PHILHARMONIC BALL ROOM,
Orlean's-street, opposite the Theatre, between Royal and Bourbon-streets.
Sunday, March 30, 1845.
Grand attraction!
Catholic Orphans' Benefit!
A Grand Dress and Masked Quarteroon Ball.
Doors open at eight o'clock.
Weapons are prohibited.

INTERNAL SLAVE TRADE.—An important movement, hostile to the internal slave trade, has lately been made in Alabama. The subject was referred to a committee of the Assembly of that State, who reported that the slave population was becoming too numerous for the interest and comfort of the citizens; that non-resident planters send their slaves among them and withdraw the proceeds of their labor to be expended in other States; that as popular opinion is setting against the continuance of slavery in Kentucky, Virginia, and other States, there is danger of Alabama being overrun with this class of population; and that, therefore, it is necessary to prohibit, under severe penalties, the introduction of slaves by traders or non-residents.

HYPOTHETICAL BAPTISM.—A correspondent of the Christian Watchman tells of an interesting case of hypothetical baptism which occurred some months ago in a town of Massachusetts. It seems that a man who had been educated a Roman Catholic was converted to Christ, and made application for admission to a pedo-baptist church. But a difficulty arose on the ground that he knew not whether he had been *christened*, he having neither remembrance nor record to prove it. However, when the time arrived for his admission to the church, the clergyman adopted a novel plan to insure the baptism of the candidate, and yet save himself from the charge of being an *ana*-baptist. Leading him up to the basin of water, he said, "J——, *if thou hast not been baptized*, I baptize thee," &c.; then he sprinkled upon him the usual quantity of water, and so ended the matter.

THE AMERICAN SABBATH TRACT SOCIETY.

It was the intention of the American Sabbath Tract Society, in connection with the Seventh-day Baptist Missionary Association, to have kept an Agent and Tract Missionary engaged in the service of the two Societies during the most part or whole of the year past. They were, however, disappointed in obtaining such services as were desired. Bro. Alexander Campbell finally accepted a joint agency for the Eastern Churches; Bro. Samuel Davison likewise for the New Jersey Churches; and Bro. Varnum Hull for the Churches in the State of New York. The two former brethren have confined their attention almost exclusively to the advancement of the object of the Missionary Association—the establishment of the Foreign Mission. The latter brother did not commence his tour until the 5th ult. His first monthly report to the Board of the Tract Society is just submitted, and from it two or three extracts are made, partly to show the utility of such labors, and partly to show what is the effect of the presentation of truth among the simple-hearted inquirers after it in our country. Such results ought to quicken us to greater diligence, and to greater sacrifices for the advancement of this important truth. The Board would most gladly continue him or another person in the field, agitating this question, but for the necessity of husbanding their funds for the enlargement of the series of Sabbath publications. They contemplate issuing, at an early period, a new and revised edition of George Carlow's work, entitled, "Truth Defended." They wish also, as soon as practicable, to re-publish a work written by Edward Stennett, (the father of the Stennett family,) in 1664. In order to publish without embarrassment these works, together with some smaller articles now under consideration, a considerable increase of the Society's funds will be required, which it is hoped will be forthcoming.—But I will no longer detain the reader from a few extracts from Eld. Hull's report.

PAUL STILLMAN.

"Second-day evening, Feb. 10, by request, I preached on the Sabbath question, at ——, where two families of Sabbath-keepers reside, the Methodists giving us the use of their house for the occasion. Notwithstanding there was another meeting in the village, and two town caucuses—and religion stands a poor chance with politics in these times—there was a respectable number present, good attention paid, and a good degree of interest manifested. I preached until 9 o'clock, and then asked pardon for detaining them so long. Some said that no apology was called for, and that if I would proceed, they would stay another hour. After the congregation was dismissed, some of our first day friends were heard to say, that a few such sermons would bring them over. It may be thought to be egotistical to give these statements, but the truth of the matter is, that such is the simplicity of the subject, that a man of moderate abilities can place the question in a most indisputable light. A number of our first-day friends were free to say, that the arguments brought were unanswerable, and amongst this number was one in high office in the county.

"Fifth-day, Feb. 12, left for ——. Stopped at ——, twelve miles distant, in time to obtain the use of the school-house for the evening, and gave notice through the school that I would lecture there that evening on the Sabbath question, announcing myself as a Seventh-day Baptist. Considering the shortness of the notice, a goodly number was present, possibly from the novelty of it, as a Seventh-day Baptist had never preached there before. After I had closed my lecture, I gave liberty to any candid persons to ask such questions as they wished. The Presbyterian minister arose and asked me on what day Adam was created. I replied on the sixth. Then, said he, he kept his *first* day; to which I replied, if that was so, which I did not doubt, he did as he ought to have done, for that was the Sabbath of the Lord his God. We then spoke alternately until 12 o'clock; and although I proposed to adjourn until the next day, or any other time to suit his convenience, and then canvass the whole question as we might be able, he declined, saying that he was not prepared—which, by the way, he need not have said, as I had already become well convinced of it. The people seemed anxious to hear, and I was invited to stay and lecture in that vicinity by different individuals. When it was known that I had tracts, some looked me up and came to me to obtain them.

"Sabbath-day, Feb. 14. Being unable to reach my destination before the Sabbath, in consequence of a storm, with much difficulty I reached the house of Eld. Elias Burdick, at Richland. Bro. Burdick embraced the Sabbath about fourteen months ago. He is now well established, and an able and bold defender of the Sabbath of the Bible. His conversion is attributed to the reading of Sabbath Vindicator No. 2. His change of sentiments and practice created considerable excitement, and a general inquiry upon the subject. Elds. Eli S. and James Bailey having been appointed by the Central Association to labor here, they have attended faithfully to this question, the result of which is, that about thirty others have likewise embraced the Sabbath, although they were opposed by men of ability, both in public and in private. This I regard as *good evidence* of the utility of circulating Sabbath publications, the good effects of which we are now beginning to see."

BURNING ALIVE.—Instances of burning men alive are frequently recorded on the pages of history; and there is scarcely any form of death which is regarded as more terrible, or any class of persons who are regarded as more guilty than those who kindle the fire. But a case of burning alive has recently occurred at Albany in the State of New York, which seems to have excited but little sympathy for the sufferer, or indignation towards the fire-kindlers. The mournful story is faithfully told in the following extract from the Albany Citizen. It is only necessary to add, that the poor subject of it was most effectually 'put out;' for having been placed in the watch-house to rave through the night, he died early next morning, a victim of the fell destroyer who has sent his millions to a premature and loathsome grave. Here is the story:—

The guardians of the night were not a little surprised to hear from a lowly gutter, a few nights since, a sharp earnest cry—"Put me out!" "Put me out!!" On drawing near, they found a lusty fellow sitting upon the curb, with his feet in the gutter, and leaning against the iron post of one of the gas-lamps. It was poor Tim Lightbody, and the terrors of the *delirium tremens* had overtaken him in the gutter. His brain was on fire, and his vitals burning up with rum. And now, as he leaned back against the post, so that the full glare of the brilliant gas-light shone into his wild and bloodshot eyes, an imp of the distillery whispered in his ear that his head was on fire! And poor Tim was in a condition to listen to the grinning, chattering sprite, and as it disappeared down the neck of a bottle, he lifted up his voice and cried lustily:

"Put me out! Put me out! Fire! Spon-ta-neous combustion has, has, took place! I'm in a light blaze, sir! Away, away!—ye wiry goblins! I know ye all! Ye are matches; Lucifer matches! Ye set me in a blaze! Put me out! Water! Water! Blow in my, my, ears, if they ain't burnt out! Blow down my throat—quick! it's red-hot! Oh! somebody put me out! Put me out!!"

ENCOURAGING FROM SOUTHERN INDIA.—Bishop Wilson, in reply to inquiries from an English Society for the Propagation of the Gospel, gives the following encouraging account of the progress of Christianity in India:—

"I am much confirmed in my hopes of the infinitely important consequences of this awakening of souls at Tinnevelly, because it appears precisely to resemble that at Krishnaghur, under the Church Missionary Society, which began six or seven years since. The work is one; but in Tinnevelly "the word of the Lord runs" as it were, and is "glorified" more rapidly and to a far wider extent; the inquirers and converts of this and the Church Missionary Society, amounting to about thirty-five thousand altogether. Such awakenings have not often been surpassed since the days of the Apostles; and there seems every prospect of all the south of India, containing millions of souls, becoming ere long the Lord's."

RELIGION IN FLORIDA.—A Baptist clergyman in Florida has written to a benevolent society for books and tracts to circulate among the people in his neighborhood. If he gives a true picture of their spiritual condition, they certainly need assistance. He writes as follows:—

"There is not a single church of any order within 50 miles, and no post office within 60 miles. The settlements are few and far between. Many of the people who have come to years of maturity, never heard a sermon or saw a sacrament administered. They have a few Testaments, and Bibles are still more scarce. Many have grown to manhood, who have never heard the scriptures read, and what is worse, they cannot be persuaded to believe them."

NORTHERN APOLOGISTS FOR SOUTHERN SLAVERY.—The following paragraph from Clay's True American, shows in what estimation northern apologists for slavery are held by their southern neighbors. It is in answer to a correspondent of the Louisville Journal, who had volunteered an assault upon the opponents of the domestic institution:—

"It is this miserable duplicity of northern men which lowers them in southern opinion, and makes them often so powerless when they might command. They have no sympathy with slavery. Religion, education, habit, the influences of centuries—all make them loathe it. Why affect, then, to be its apologists? Why stand up as its defenders? The south does not ask it. Her intelligent men know what the north is—how its heart feels, and its mind thinks, on the subject, and they can only despise those of their people who cater to their prejudices, or defend their ultraisms. Silence! Silence! is always safe, and let us have that a thousand times, rather than the cold-blooded, calculating villainy which sells or sacrifices whatever is noble for pelf or place—which bargains a birth-right gained and given through toil and blood, for a popular name—which tramples upon right, and the souls of men, as if they were worthless as the mud in our swamps, for the patronage of the powerful."

SUNDAY IN NEW-ORLEANS.—A correspondent of the N. Y. Tribune, under date of Feb. 23d, says:—"Yesterday (Sunday) being the anniversary of the birth of Washington, was celebrated by the military, who turned out in great splendor and proceeded out of town, where they engaged in a sham fight, and concluded with a great feast off the proceeds of the slaughter by the butchers the day previous. The day was most mild and serene. In town, the streets looked as though the churches might be full, so had the out-of-town events drawn off the floating population."

SUNDAY ORDINANCES UNCONSTITUTIONAL.—We stated some weeks ago, that the Common Council of the City of Cincinnati, Ohio, had passed an ordinance prohibiting the Jews from vending their wares on Sunday. A case has been tried in Court on an alledged violation of the ordinance, which resulted in a decision that the ordinance itself was unconstitutional. This is right, and we trust it will serve as a warning to others against trampling upon the Constitution in their zeal to subserve a sectarian purpose.

EATING UP HIS OWN WORDS.—The following paragraph is copied from the Religious Recorder. How the writer can say such things, and then go about his ordinary work on the seventh day of the week, is a mystery to us. We can only account for it by supposing that he has learned to eat up his own words:—

"Whose day *is* the Sabbath? THE SEVENTH DAY IS THE SABATH OF THE LORD THY GOD: IN IT THOU SHALT NOT DO ANY WORK." It is God's time. No legislation of man can make it *right* for the government, or a single individual in the land to make it a day of secular labor. Government has no more right to authorize Sabbath breaking than to authorize theft, arson, or murder. And whoever has an agency in the profanation of this holy day, whether he does it as a private individual, or as an officer or an agent of the government, must answer for it to the Great Supreme Lawgiver. If the authority of God is paramount, and his law supreme, no human authority or law can justify any individual in doing what is expressly prohibited by the Word of God."

THE LEGISLATURE OF NEW-JERSEY AND THE SEVENTH-DAY BAPTISTS.—The following extract is from the proceedings in Assembly, on Tuesday, March 10. It will be seen that the subject of Sabbath Legislation is not yet disposed of. We doubt whether it will be so disposed of as to remain quiet, until Seventh-day Baptists are allowed their reasonable request, to enjoy "equal privileges with those who observe the first day":—

"The revision of the bill for the suppression of vice and immorality, the consideration of which was postponed in the early part of the session, was taken up.

"Mr. Cannon reminded the House that a large number of petitions had been sent from the Seventh-day Baptists for a modification of the law respecting the observance of the Sabbath, and in accordance with their wishes, a motion had been made to strike from the provision in this law, which exempts them from the penalties of working on the first day, provided they do it on their own premises; the latter part, so that they can do their work any where. He felt assured that if this amendment could now be made, they would be satisfied.

"Mr. Scudder said that he had found by looking at the laws of other States on this subject, that we were much in advance of them: our law was much more liberal and favorable to these people than any other. The petitions seemed to be founded upon the constitution, but he thought there was nothing in our laws inconsistent with their rights. A majority of the people had determined upon one day as the Sabbath, but these people seemed to be disposed, as a minority, to override the majority, and unless we design to break down the designation of any day for the Sabbath, we had better let the law remain as it is. The amendment was advocated by Messrs. Cory and Phillips, opposed by Messrs. Townsend, Bilderback, and Pruden, and finally lost, and the bill ordered to a third reading."

CAPTURE OF AN AMERICAN SLAVER.

The following is too dreadful for the contemplation of humanity; but when we reflect that the infliction is not only upon humanity, but that it is humanity also that perpetrates the crime, it fills one with horror, and causes him to feel as though it would be an improvement of his associations, could he sever the ties that bind him to his race, and affiliate himself with the legion that once made their abode with the man among the tombs. No language can express the turpitude and guilt and horror of such conduct; to call it wicked, diabolical, devilish, is too tame; and to describe it in language proportioned to its character, words are needed that should come glowing from the deepest hell and in the speech of the most skilful forked tongue demon of which perdition can boast.

But this was an "American Slaver!" Not only an American Slaver, but she was "of *Philadelphia!*" yes, she appears to have been fitted out and owned in the "City of Brotherly Love!" Who owned her? Which of the Philadelphia merchants owned her? Who among Philadelphia gentlemen designed to have put the fruit of that voyage, the price of the tears, sighs groans, misery, blood and death into his pocket, and to have feasted and made himself happy upon the income of that Philadelphia floating hell? What has the North to do with slavery. Read and answer.

SALEM REGISTER OFFICE, March 9. 1846.

FROM THE AFRICAN COLONIES—*An American Slaver Taken.—Horrible Details.*—The Salem Register has advices from Monrovia to the 7th of December, of the capture of the bark Pons, of Philadelphia, with 900 slaves, on the 1st of December, by the U. S. ship Yorktown, Capt. Bell; in lat. 3 South, three days out from Cabenda bound to Rio Janeiro. When the Pons was first seen, she raised *American* colors, supposing the Yorktown was a *British* cruiser; but, discovering the mistake, immediately hoisted the *Portuguese* flag. On boarding her, and demanding her papers of the Portuguese captain, he replied, "I have thrown them overboard." On being asked what was his cargo, he said, "about 900 slaves."

On examination, it was found that she had shipped 913, between the ages of 8 and 30, only 47 of them females, and left at the factory 4 or 500 more, which they had intended to take in the same vessel, but were prevented by the proximity of a British cruiser, from which they narrowly escaped. The Pons was put under charge of Lieut. Cogdell, and was 14 days in getting up to Monrovia, during which time about one hundred and fifty of the poor creatures died; some of them jumping overboard in a fit of desperation. On her arrival at Monrovia several of the slaves were dying, and many were so emaciated that their skin literally cleaved to their bones, and the stench of the crowded hold was almost suffocating. The recaptured slaves were landed at Monrovia, and measures were adopted for taking care of them, by the U. S. agent for liberated Africans; 300 of them by the Methodist mission established there, who issued a circular, appealing to the Christian public for aid. The Pons had sailed for the United States, (supposed for Philadelphia,) under the charge of Lieut. Cogdell. A letter from one of the Methodist missionaries gives a horrid account of the sufferings of the slaves, and says it is utterly impossible for language to convey an appropriate idea of the horrors of their situation. The dying were huddled together with less care than is bestowed upon the brute creation, the thermometer at 100 to 120 in the hold. Most of the slaves were in a state of nudity, and many had worn their skin through, producing putrid ulcers, which fed swarms of flies.

[The Sun.

The Presbyterian Board of Missions is making preparations to send out shortly seven new missionaries.

General Intelligence.

DOINGS IN CONGRESS.

The SENATE was occupied last week, as usual, with the Oregon question. The principal thing before the HOUSE OF REPRESENTATIVES was the bill making appropriations for the improvement of Harbors. Mr. McConnell also introduced a bill to give 160 acres of public land to every head of a family who was willing to cultivate it.

HORRIBLE MURDER.—The following account of a most atrocious murder of three persons, was communicated by telegraph from Albany to Utica. We since learn that the murderer has been arrested and has acknowledged the deed:—

"The house of Mr. Van Ness, a farmer and Supervisor of the town of Fleming, on Owasco Lake, about four miles from Auburn, was entered by some one in the disguise of a negro, and Mr. Van Ness, his wife and child were stabbed by the villain and are now dead—his mother-in-law and hired man were also stabbed, but are yet living. No farther particulars are known, and no cause assigned for the act. It is reported that Mrs. V. ran about sixty rods, when her bowels gushed out and she fell dead. Mr. V., it is said, attempted to go up stairs for his gun, and fell dead. The child, about two years old, was torn open from its shoulder entirely across its abdomen. The hired man succeeded in keeping him off with the broom-stick, and saved his own life and that of Mr. V.'s mother-in-law, but is badly wounded.

FOREIGN NEWS.—A merchant ship from Liverpool brings news to Feb. 10, which is not, however, of any special importance.

Sir. Robert Peel's health has not been of late so good as usual, and it is said that Lady Peel is very desirous that he should retire from the fatigues of office. A rumor has prevailed that he will resign as soon as he has passed his new commercial measure.

At a late meeting of the Repeal Association, Mr. Steel took occasion to express great indignation at the introduction into the American Congress, of resolutions for the Annexation of Ireland.

LATE FROM THE RIO DE LA PLATA.—The Sun has a letter from Monte Video, dated the first of January, which contains several important items of information. It alledges that the combined squadron had pushed up the Parana as far as Tapelay, near Corrientes; that the consuls of Paraguay had declared war against the Argentine Republic, and that Brazil was preparing to do the same. Also, that there had been a battle in Uruguay between the republicans and the allied monarchists, in which the latter were defeated with the loss of 50 killed, 300 prisoners, and 2,000 horses.

Also that the combined squadron had attacked and destroyed Tapely, which was defended by only 350 men. The Argentine loss is said to be 2 killed, 500 horses, a field-piece and sundry military stores.

The writer of the letter predicts a long and sanguinary war, and a civil war in Brazil should that empire declare against the Argentines.

JUST AND GENEROUS.—When the subscription price of our Weekly was one dollar a year, a 'Down Easter' forwarded a dollar, with a request to send him the paper. The year out, he permitted the paper to run on nine numbers beyond the volume, which, at four cents a number, would be 36 cents; and then he addressed us a letter requesting it discontinued, but making us pay 10 cents postage for the information which could just as well have been communicated free of charge by the Postmaster. In this way, the said "Down Easter' got precisely one volume and nine numbers of a mammoth weekly, by paying us precisely 54 cents.

People are always wondering why publishers of newspapers don't make money.

[Cin. Herald.

GREAT GERMAN RAILROAD.—Letters from Berlin state that owing to the favorable weather this winter, the work on the great Silesian Railway has been carried on without the least interruption, so that it is now certain that the road will be completed in the course of the next summer, when one may go from Berlin to Vienna and to Gratz in the Austrian States, by a line of railroad which will present but one, and that a small gap, viz: that of the magnificent viaduct over the valley and the river Neisse, near Gœlitz, and which is made from the immense works in that river, which are carried on in making solid foundations for the pillars of the central arches of the viaduct. This is to be an elevation of nearly one hundred and twenty eight-feet above the level of the water. Until this viaduct (which is to cost a million of thalers) is completed, the Government is building a bridge over the Neisse, by which railway travelers can cross, and by which they will be detained not more than half an hour.

This great Silesian railroad will cross the principal centres of the commerce and industry of this province, that is to say, Breslau, Opheln, Gœlitz, Oderberg, the latter situated on the frontiers of Moravia. [Bost. Adv.

DEATH OF AN EX-EDITOR.—The Newburyport Herald, of Tuesday, announces the death in that town, on Monday, after a short illness, of Ephraim W. Allen, Esq. aged 66 years. Mr. Allen was the conductor of the Herald for thirty years, interrupted by only one or two brief intervals of absence. He was distinguished for energy and industry, and in the days of his early career was the printer, the editor, and the carrier of his paper.

In those times the communication with Boston was so slow, that not unfrequently, when important events were pending, Mr. Allen would prepare his paper for the press, on the day previous to its publication, and then proceed on horseback to Boston, return with what news was to be found there, put it in type, work off the sheets with his own hand, and then distribute them himself to his subscribers.

Such devotion and industry, says the Herald, in any other pursuit, would have been rewarded with an ample fortune; but in a vocation which, if rightly conducted, is one of the most responsible and arduous in the community, as well as one of the most inadequately appreciated and poorly rewarded, he found himself, when he surrendered the Herald to the present proprietors, twelve years ago, in the possession of a very moderate competency, as the hard earnings and prudent savings of thirty years untiring toil.

MORSE'S TELEGRAPH IN AUSTRIA.—The Journal of Commerce states, that a letter from C. Fleischmann, Esq., United States acting Secretary of Legation at the court of Austria, dated Vienna, Jan. 14, 1846, says, "I am officially acquainted with the fact, that Morse's system of Magnetic Telegraphs will be adopted here. The Council has decided upon it. It will extend from here (Vienna) to Prague, a distance of nearly 320 English miles. Morse's apparatus will be used for the important communications at the principal stations, and Bain's (of Scotland) for the use of the Railroads."

We learn elsewhere that there has been great competition and great efforts made in the highest quarter to have other systems adopted in Austria, but the American has triumphed over all.

VEVAY VINEYARD.—The Indiana Farmer and Gardener contains a notice of this vineyard. It was commenced by Swiss emigrants in 1801 at Vevay, on the banks of the Ohio. Congress granted them land on long credit. They brought their own native vines, and after struggling for years, they gave up the culture of the foreign vine. They turned attention to our native vine, first to the Cape grape, and subsequently to the Isabella and Catawba. After forty years of experience they consider our climate and soil inferior to those of Switzerland for producing saccharine matter, and consequently wine. They say that, in this country, twelve pounds of grapes are required to make a gallon of wine, and, in the old country, ten pounds. At one time they had forty acres under cultivation; now only five. They say they can cultivate other products to greater profits.

SAP HEATER.—J. T. Rich, of Shoreham, Vt., has invented a method of advancing the process of sugar-making without any extra cost of fuel, by simply suspending over, or inserting in the flue of a sugar-making arch, a tin or copper cylinder about six inches in diameter, and twenty or more inches long, and closed at both ends, with a tunnel inserted on the top, at one end, and a discharging pipe at the other, the upper part of which is lower than the tunnel. By passing the sap through this, it will be discharged boiling hot into the boiler, and consequently hasten the process of evaporation in a very considerable degree.

A WRITING MACHINE.—Charles Thurber Esq, of Norwich, Conn., a graduate of Brown University, has invented a machine by which, with raised letters, the blind may be taught to write with the same facility as those who can see. The instrument is said to be, in appearance, precisely like a small piano, or parlor organ. Each key is marked with *raised letters*, if for the blind. The keys are struck by the fingers precisely as in playing on the piano forte; and a small pen with common ink makes a letter at each touch of a note with the finger, on a sheet of white paper fixed up in front of the instrument.

COST OF INTEMPERANCE.—The Albany Atlas says that three-fourths of the crime and taxes, and one-half of the county expenses of the counties of Cortland and Niagara for the last year—and that year is but the history of all other years—was caused by rum drinking. Oswego county tells the same story. The county tax for the year ending Oct. 1845, is $11,935,60. Of this amount the criminal tax is $11,026 52. Of 124 persons committed to the jail of the county within the year, seventy-six—three quarters of the whole number—were brought to crime directly by intemperance. Thus the amount of money drawn from the pockets of the tax payers of that county—the great majority of whom are doubtless temperate and temperance men, opposed to rum drinking—amounted in one year to the sum of $6,764 02—more than one half of the entire criminal tax of the county.

Orange county, too, tells the same story. During the last year, 173 persons were admitted to the jails of that county. Of this number one hundred and fifty were intemperate, seven doubtful, and but sixteen temperate.

PRICE OF RELICS.—A French Journal having recently alluded to the notorious love of relics, and the extravagant prices paid for them by the English, in commenting upon the price lately paid by Prince Albert for the coat worn by Nelson when he received his death wound at the battle of Trafalgar, says we are enabled to gather a few items of interest on this point. The ivory chair received by Gustavus Vasa from the town of Lubeck was sold in 1833, for 58,000 florins, or $26,640. The coat worn by Charles the Twelfth of Sweeden, at the battle of Pultowa, was sold in Edinburg for $97,680. An Englishman offered 100,000 francs for one of the teeth of Heloise; while Lord Shaftsbury gave in 1816, $3,241 for one of the teeth of Sir Isaac Newton. But the head of Descartes,—teeth and all,—was literally given away for the sum of 97 francs. Voltaire's cane sold in Paris for 500 francs. Rousseau's waistcoat was sold for 849 francs, and his copper watch for 500 francs. Kant's wig sold for 200 francs, while the wig of Sterne sold in London for 200 guineas. The hat worn by Napoleon at the battle of Eyleau was sold for 1,020 francs, and Sir Francis Burdett paid for two pens, used in signing the treaty of Amiens, $2,220!

OLD MANUSCRIPTS.—We understand that several weeks since, whilst some workmen were engaged in taking down an old store building on the dock at Rondout, in this town, a box was discovered, hidden in some way between the floor and ceiling; and that in it was found a large quantity of Continental money—several millions of dollars, it is stated—together with a great number of old manuscript papers relating to Revolutionary affairs. One of these we have seen. It was a letter signed by Pierre Van Cortland, President of the Senate, and Evart Bancker, Speaker of the Assembly, dated at Kingston, June 30, 1780, and directed to some persons at Rochester, in this County—calling on them to aid in the cause of Independence, by furnishing clothing for the soldiers. We learn, also, that those papers, as is usual in such cases, were scattered about the village, and are in the possession of different persons. We are sorry for this, as, from what we have heard and seen, they are papers of much value as respects the history of that time, and we doubt not, would be of service in obtaining a correct knowledge of the events of that period; and we trust that means will be taken to collect them and ascertain their contents and value. [Kingston Jour.

We celebrate nobler obsequies to those we love, by drying the tears of others, than by shedding our own—and the fairest wreath we can hang on their tomb, is not so fair as a fruit-offering of good deeds. [Jean Paul.

SUMMARY.

The heavy rains of last week have caused great freshets, east, west, north, and south, the consequence of which is an immense destruction of property.

The ship Panther, in charge of Midshipman Macomb, in seventy-five days from Cabenda, on the coast of Africa, arrived at Charleston on Monday evening. She is a prize to the U. S. sloop Yorktown, having been captured and sent home under suspicion of being engaged in the slave trade.

The schr. Robert Wilson, (of Baltimore,) Lieut. Chipman, commanding as Prize Master, arrived at Charleston on Thursday morning, in 38 days from Port Praya, prize to the U. S. ship Jamestown. The R. W. was supposed to be engaged in the slave trade, and has been sent to the United States for trial.

Twenty-five slaves were recently shipped from Nashville, via New-Orleans, to Liberia, by J. S. Haynes, Esq., Executor of the will of C. Houston, by which they were manumitted for transportation to the Colony.

A seal, 50 inches long and 11 thick and weighing 70 pounds, was killed upon the ice of Lake Champlain, between Burlington and Keesville, on the 23d ult.

It is honorable to the United States, that President Polk furnishes at his levees nothing that intoxicates.

The Portsmouth Journal says that a sheep raised by John L. Brackett of Greenland, which weighed when alive 186 pounds, was slaughtered this week, and weighed, when dressed, 104 pounds. It sold in market for $9 50. Pretty good when common sheep may be purchased for less than a couple of dollars.

A number of citizens of Brooklyn, prior to the departure of the ship Brooklyn, with 200 emigrants for Oregon, purchased and presented to the passengers a complete set of Harper's excellent Family Library, 719 volumes.

The New-York Common School Journal justly remarks that, 'when the seats in a school are so high that the children cannot reach the floor with their feet, and so narrow that they have to hold on with both hands, then the verb *to sit* must be an active verb.'

Dr. Pardon Brownell, brother to Bishop Brownell, of Hartford, Conn., was seized with vertigo while lecturing at East Hartford, and being conveyed to a neighboring hotel, died there in an hour. His death is attributed to the breaking of a blood vessel in the head. Dr. Brownell was 56 years of age.

Among the articles now exported largely to England, are clothes-pins, (which are carried over by hundreds of hogsheads,) ivory and wooden combs, augers, gimblets, and cut tacks. In all these things we supply the English market.

A provincial actress was performing the part of Lady Anne in Richard III., and on delivering the following passage: "When shall I have rest?" was answered by her washer-woman from the pit, "Never till you pay me three shillings and three pence!"

There are no less than nine thousand different varieties of roses, and fifty varieties of pinks.

The heaviest fall of snow experienced in St. Louis, Mo., this winter, fell on the 19th ult. It commenced snowing the night previous, and kept steadily on throughout the entire day; the average depth from eight to ten inches.

If a child is taken with the croup, instantly apply cold water, ice water if possible, suddenly and freely to the neck and chest.

Baked bread on the first day produces from 71 to 72 per cent. of nutritive matter, while that five days old yields from 81 to 82 per cent.

The Postmaster General has decided that newspapers with a stamp or memorandum on the envelope or on the paper, are subject to letter postage by weight.

The Providence Journal announces the arrival at that port of the ship South America, Captain Soule, from the Northwest coast, after one of the most successful whaling voyages on record. The South America brings home 4,100 barrels of oil, 100 of it sperm, and sold 1,000 barrels at Babia. She also sent home 37,000 lbs. of bone, and brings 22,000 lbs.

It is the invariable practice throughout Holland, to bid down instead of up, at an auction. An article is set up at any price the auctioneer pleases; if nobody bids he lowers until some person cries "Mine," and that person who so claims it is then entitled to it; a practice congenial to Dutch taciturnity.

In Virginia, Mrs. Eleanor Hall of Richmond deceased in July last, bequeathing to all her slaves, eighty in number, their freedom, with a sum of money to each, enough to pay their expenses of emigration to a free state.

In Pekin, China, a newspaper of extraordinary size, is published weekly on silk. It is claimed to have been in existence more than a thousand years. It is said that in 1727, a public officer caused some false intelligence to be published in this paper, for which he was put to death. Several numbers of it are preserved in the royal library of Paris, which are 10 1-4 yards long.

There are at present in the Auburn penitentiary, a father and three sons!

The Farmers' Club invite all who wish to have a supply of fine fruit to procure grafts from choice fruit trees, and bring them to the meetings of the Club, held in the American Institute Rooms in the city of New York, for the purpose of exchanging with each other. Carefully label them, describing the fruit, that there be no mistake. Meetings first and third Tuesday of every month. The Clubs formed in other parts of the country are requested to follow the example. Thus an extensive interchange will be effected all over the country.

About nine o'clock on Wednesday evening, a young man, "*just come down*," was passing down Beekman street near William, where he was knocked down by two men, but fortunately some persons coming up, the villains escaped without obtaining his money. When he partially revived, he stated that he was from the State of Maine—he had taken out a well-filled purse to pay for some apples at an apple-stand on the corner opposite Lovejoy's Hotel, and "*reckoned*" he had learned a salutary lesson.

The Governor of Connecticut has appointed Friday, the 10th day of April next, as a day of public humiliation and prayer.

A correspondent of the National Intelligencer is writing a series of articles to show that Congress has no power under the Constitution to retrocede the District of Columbia to the States of which it was formerly a part.

A German woman, named Maria Myers, an inmate of the Blockley Alms-house, Philadelphia, was found dead in one of the sewers through which it is supposed she attempted to escape.

The Legislature of Ohio has adjourned, having passed a law thoroughly revising the tax system of the State, so that all property will be henceforth taxed at its real value, thereby increasing the basis from $135,000,000 to over $450,000,000. This is a most excellent change, and places the ability of the State beyond all doubt. It will furnish ample means both for payments of interest, and for the final liquidation of the State debt.

The Alleghany Methodist Conference lately resolved "that no minister shall be admitted to this Conference who uses tobacco in any of its forms, except as a medicine, and in that case satisfactory evidence to be given." The German physiologists affirm that of twenty deaths of men between 18 and 20 years of age in Germany, ten originate in the waste of the constitution by smoking tobacco.

There is a spring about nine miles from New Haven, Ct., emitting a large stream of water from seven to fifteen degrees colder than ordinary springs, and three dregrees colder than the most celebrated springs in Europe. A thermometer inserted two and a half feet below the surface of the water, exhibits a temperature of forty degrees, only eight degrees above the freezing point.

A petition was presented to the Tennessee House of Representatives, praying for the passage of an act to legalize a lottery for the purpose of completing the Catholic Cathedral at Natchez. Mr. McCaughan opposed the petition, saying "he had no objection to the erection of a church to worship our Saviour in, but was opposed to calling on the devil to build it."

During the month of January, a French house of this city, loaded six vessels with wheat and barley for the Mediterranean, at the rate of freight of 24 1-2 cents per bushel for wheat, and 23 1-2 cents for barley; and the same house has just taken up another vessel to load with grain for the same destination.

Sir Jamestjee Jeejeehoby, the Hindoo philanthropist, has, within the last ten years, given £154,000 sterling for the promotion of education, hospitals, and various public works.

Scarlet fever is prevailing to an alarming extent in Ohio; one hundred children have died of it in the vicinity of Chillicothe, during six weeks ending 20th ultimo.

The revenue laws and regulations of the United States went into operation at Galveston on the 17th inst., the Texas laws in the matter ending the day previous. The Alabama was the first vessel entered in Texas under the United States laws.

There are two hundred and fifty-five Omnibuses in the city of New-York.

A quarrel in the street between two Christian gentlemen for the possession of a yard of ribbon, would not and could not be more shameful in the light of the gospel, than a war between two Christian nations for a thousand miles of territory.

Switzerland, with her twenty-two confederate Cantons, has an income for federal or common purposes, of only £56,000; less than the annual cost of a single English frigate!

Liebig, the well-known chemist, has just been created Baron by the Grand Duke of Hesse-Darmstadt.

In the Pennsylvania House of Representatives, on Wednesday, 11th inst., a bill was reported for the repeal of the charter of the Lehigh County Bank.

The Baptist meeting house at Watertown was consumed by fire a few days since. The loss was $5,000, on which there was no insurance.

It is proposed by the colored people to hold a National Convention, some time next summer, in Cleveland, Ohio. The object is to concentrate opinion among themselves, upon some plan of colonization. Some of them think of asking for a part of Oregon.

Five children were burned to death a few days ago at Fredericksburgh, near Kingston, Canada. The family went to a wedding party, leaving their children at home, the oldest being about thirteen years of age. On the return of the parents, at a late hour, they found their home a heap of burning ruins, and all their children burned to death.

We understand that the collection in Bleecker street Church for the American Tract Society, after a discourse by Dr. Mason, amounted to $920.

The Hickman (Ky.) Standard says, "A lady residing within fifty miles of this place, has recently given birth to four sons within an hour. They have been named Polk, Dallas, Texas, and Oregon, and all are in a thriving condition."

A bill was passed by the Legislature of New Jersey to prohibit horse-racing—by just the constitutional number of votes—not one to spare. Racing for money, or where 20 or more people are assembled, is declared to be an offence, and all persons concerned, directly or indirectly giving notice of it, advertising, &c., to be guilty of a misdemeanor, and punishable by $1,000 fine or imprisonment not exceeding one year.

Mr. Rahab Marshall, well known throughout the country as the "Fakir of Ava," died at Louisville on Tuesday, 10th inst., of dropsy in the chest. He left $2,000 in gold, but owned, it is stated, about twenty thousand dollars worth of property, all of which will go to his wife, in Cincinnati, whom he had abandoned and not lived with for 20 years, and his son, a good actor and equestrian, who goes by the name of Williams.

Review of New-York Market,--Monday, March 16.

FLOUR AND MEAL—About 2500 bbls. Western have changed hands to-day at $5 50@$5 56½ for home use. New Orleans flat hoop we quote at $5 12½@5 25, round hoop we quote $5@$5 12½. In Southern there is not much doing. Georgetown is $5 12½@5 25. Baltimore about $5. Meal $3 37½@$3 50 for Jersey. Brandywine is $3 62½, hhds. $16. Bag Meal $1 25@$1 37½. Buckwheat $4 in bbls. $2 in bags.

GRAIN—There have been several lots of Southern Wheat taken by a miller at 111@114 cts. Of Corn there is not a large supply, and the market is steady. Sales 1000 bush. Barley at 64 cts. for hulling. Oats are 44@45 cts. Northern. Sales 1200 bush. Jersey at 42 cents.

PROVISIONS—The market for Pork continues heavy. The nominal quotations are New $9 25 and $11 25. Old $9 and $10 75. Hams 6@6½ cts. Smoked Hams 8½@9¼. Smoked Beef 6½ cts. Cheese 7¾@8½ cts. Butter is heavy. Ohio 9½@11; Western Dairy 12@14 cts. Lard 250 bbls. at 7@7¼ cts. and 950 kegs Old at 9½ cts.

HAY—The market is quiet at 80@90 cts. per cwt.

A WORD ABOUT FINANCES.—Some of our subscribers seem to understand very well, that the expenses of publishing the Recorder have to be paid every week out of the money received from them. They have accordingly forwarded their subscriptions so promptly, that we have been enabled to go through three-quarters of the second volume without embarrassment. For a few weeks past, however, our receipts have been very small; and should they continue to be as small for the few remaining weeks of the volume, the consequence to us must be serious embarrassment. We hope every friend of the Recorder who is in arrears will consider this matter, and remember that although it may cost him but little trouble to send us what is our due, it may cost us much trouble to supply the deficiency which his neglect will occasion. To encourage promptness, we will receive $2 per year from those who are behind, if payment is made before the close of the present volume. All accounts remaining unpaid at that time will be made out at $2,50 per year, agreeably to our published terms, and bills forwarded accordingly.

ACKNOWLEDGMENTS.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums since the last report:

New Market (N. J.) Church, ... $6 50
Salo of Tracts, ... 88

DIED,

At his residence in Brookfield, N. Y., on the 26th of February, Mr. ROGERS DAVIS, in the 82d year of his age. For many years he had been a member of the 1st Seventh-day Baptist Church in Brookfield, and departed in full faith that he should join the church above. S. B. C.

NOTICE.

The Executive Board of the Seventh-day Baptist Missionary Association will meet in Plainfield, on first-day, the 29th of March, at two o'clock P. M.

W. B. GILLETT, Rec. Sec.

New Market, N. J., March 16, 1846.

NOTICE.

Having been appointed at the last meeting of the Eastern Association, as one of the messengers to visit the churches in Connecticut and Rhode Island, I wish to say, that I have performed the labor assigned me, and design presenting a full report at the next annual meeting of that body.

W. B. GILLETT.

New Market, N. J., March 16, 1846.

DE RUYTER INSTITUTE

Will be opened for the reception of Students, Wednesday, April 29.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.

GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.

J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.

——— ——— Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

TEACHERS' CLASSES, for the special benefit of those designing to teach, will be formed at the commencement of the Fall Term, and continue seven weeks, with daily Lectures, and Model Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, $2 00. Academic, from $3 00 to $5 00. No Extra Charges for Drawing, Painting, Lectures, or Incidentals, except Instrumental Music. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from $1 00 to $1 50.

IRA SPENCER, M. D., } Agents.
Rev. LUCIUS CRANDALL, }

DeRuyter, March 6, 1846.

STATE CONVENTION.—STATE OF NEW YORK, SS. We, the Secretary of State, the Comptroller and the Treasurer of the said State, having formed a Board of State Canvassers, and having, in conformity to the provisions of the act entitled "An Act recommending a Convention of the people of the State," passed May 13th, 1845, canvassed and estimated the whole number of votes or ballots given for and against the said proposed 'Convention,' at a Central Election held in the said State, on the fourth day of November, in the year 1845, according to the certified statements of said votes or ballots received by the Secretary of State, in the manner directed by the said act, do hereby determine, declare, and certify, that the whole number of votes or ballots given under virtue of the said act, was two hundred and forty-seven thousand, one hundred and seventeen; that of the said number, two hundred and thirteen thousand, two hundred and fifty-seven votes or ballots were given for the said Convention:—That of the said first mentioned number, thirty-three thousand, eight hundred and sixty votes or ballots were given against the said Convention:—And it appearing by the said Canvass that a majority of the votes or ballots given as aforesaid are for a Convention, the said canvassers do farther certify and declare that a Convention of the people of said State will be called accordingly: and that an election for Delegates to the said Convention will be held on the last Tuesday of April in the year 1846, to meet in Convention at the Capitol, in the City of Albany, on the first Monday in June, 1846, pursuant to the provisions of the aforesaid act of the Legislature.

Given under our hand at the Secretary of State's Office in the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty-five.

N. S. BENTON, Secretary of State.
A. C. FLAGG, Comptroller.
BENJAMIN ENOS, Treasurer.

STATE OF NEW YORK, SECRETARY'S OFFICE.—I certify the preceding to be a true copy of an original certificate of the Baord of State Canvassers, on file in this office.

Given under my hand and seal of office, at the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty-five.

N. S. BENTON, Secretary of State.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, Jan. 28th, 1846. }

To the Sheriff of the County of New York—Sir: Notice is hereby given that, pursuant to the provisions of the act entitled "An Act recommending a Convention of the people of this State," passed May 13th, 1845, an election will be held on the last Tuesday of April next, in the several cities and counties of this State, to choose Delegates to the Convention to be held pursuant to the provisions of the aforesaid act and certificate above recited.

The number of Delegates to be chosen in the county of New York will be the same as the Members of Assembly from the said county. Respectfully yours,

N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE, New York, Feb. 7, 1846.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided for. WM. JONES,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Statutes, vol. 1, chap. vi., title 3d, article 3d, part 1st, page 140. 12m 1awtap28

The Sabbath Recorder,

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NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

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$2,50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due

☞ Payments received will be acknowledged both in the paper and by an accompanying receipt.

☞ No paper discontinued until arrearages are paid except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to

GEORGE B. UTTER, No. 9 Spruce St., New York

Miscellaneous.

ON THE DEATH OF A DARLING CHILD.

BY DR. WARDLAW.

There was the parting sigh,—
  With that the spirit fled,
And winged its flight on high,
  And left the body dead;
No prayers, no tears, its flight could stay,
'Twas Jesus called the soul away.

O! how shall I complain
  Of Him who reigns above
Who sends no needless pain,
  Who always smiles in love;
Who looks in tenderest spirit down,
E'en when he seems to wear a frown,

The eye of Jesus wept,
  It dropt a holy tear,
When Mary's brother slept,
  A friend to Jesus dear;
Delightful thought! that blessed eye
Still beams with kindness in the sky.

But O! my spirits fail,
  I feel a pang untold—
Those ruby lips so pale
  That blushing cheek so cold;
And dim those eyes of dewy light,
That smiled and gleamed so mildly bright.

To lay that lovely form,
  So lovely e'en in death,
Food for corruption's worm,
  The mouldering earth beneath!
O! worse to me than twice to part,
Than second death-stroke to my heart.

As summer flower she grew,
  Expanding to the morn;
All gemmed with sparkling dew,
  A flower without a thorn.
A mother's sweet and lovely flower,
Sweeter and lovelier every hour.

But, Ah! thy morning bloom
  Scarce felt the morning ray,
An unexpected gloom
  Obscured the rising day;
A dreary, cold, and withering blast,
Low in the ground its beauty cast.

The glistening leaves are shed
  That spread so fresh and fair;
Thy balmy fragrance fled
  That scented all the air;
And lowly lies the lifeless form,
The gentle victim of the storm.

But why in anguish weep?
  Hope dawns upon my view;
'Twas but a winter's sleep,
  My flower shall spring anew;
Each cherished flower on earth that sleeps,
On which fond memory hangs and weeps—

All to new life shall rise,
  In heavenly beauty bright;
Shall charm my ravished eyes
  In tints of rainbow light;
Shall bloom unfading in the skies,
And drink the dews of Paradise.

O! this is blest relief,
  My fainting heart it cheers;
It cools my burning grief,
  And sweetens all my tears;
These eyes shall see my darling then,
Nor shed a parting tear again.

And while I feel at heart
  The blank of comforts gone,
I only mourn a part,
  I am not left alone;
Tho' nipped some buds of opening joy,
How many yet my thanks employ!

And thou, my second heart,
  Loved partner of my grief,
Heaven bids not thee depart,
  Of earthly joys the chief;
A favored wife and mother still—
Let grateful praise my bosom fill.

THE UNKNOWN.

Daylight was fast fading from the sky, on a cold and lowering evening in November, when a poor woman, leading a little boy by the hand, rang at the door of a handsome house, in the outskirts of the pleasant town of W——.

The girl who answered the bell soon returned and told the lady of the house that a poor woman was at the door, begging a night's lodging.

The lady cast a hurried look at the dead leaves that were whirling in eddies along the streets, and then at the dark clouds drifting together overhead, and sighed. Her husband had a nervous dislike to admitting unknown persons into his house, and had often charged his family not to suffer any such to pass his threshold. She, therefore, arose with a heavy heart, and went to the door where the stranger stood holding the hand of a pale, sad-looking little boy, about six years of age. The woman, dejected and care-worn, seemed ready to sink with fatigue. The lady kindly inquired into her situation, and heard the following account.

Several years ago she had emigrated to the West with her husband and five children, in hopes of bettering their condition. Their hopes had been disappointed—sickness had entered their cabin—the husband and father was carried off by one of the fevers of the climate, and the children, one by one, had followed—the poor feeble boy which she held by the hand alone remained. When all was over she sold the little property that remained, and with her boy, began, on foot, their melancholy journey, back to their native place, at Cape Ann. That evening, for the first time, she found herself obliged to ask charity, but it was so hard to bring her feelings to it, that she had passed through the whole town without having courage to stop at a door, until she made her first application at that house.

"But," said she, "we do not want food, nor clothes, nor money, we only ask for shelter for the night."

The lady felt that this was a case in which she ought rather to risk the displeasure of her husband than send the strangers away. Accordingly, she led them into the house, and while the bed was preparing, she urged them to eat, but they both refused food, and as soon as their bed was ready they retired, and soon fell asleep.

When the master of the house returned and heard what had happened, he exclaimed, angrily:

"They shall not stay here—my father never would harbor any vagrants—neither will I."

"But, my dear," said the lady, "they are now asleep—you cannot send them away now—it is very dark, and what hurt can they do here?"

"They will get up when we are asleep and rob the house, and be off before we know any thing about it. It is all a pretence to get into the house—but they must up and off."

"O pray do not turn them out in this dark, cold night," said the lady. "If you are afraid of their robbing the house, I will sit up and watch them; but they are worn out and unable to go any farther."

"We will soon see how that is," said he, and going into the small room where they slept, he called out in a loud voice, "Come, get up and be off—you cannot stay here—I cannot have you here."

The woman raised her eyes with a look of silent despair, but the little boy, with a nervousness painfully different from the motions of a happy, healthy child, sprang from the bed and clasping his thin hands together, fell on his knees and cried out, in a shrill, imploring tone, "O, sir! don't turn us out this dark night! we are tired almost to death. O, do let us stay till daylight."

The gentleman relented at the appeal, and turning to his wife said, "If you choose to give up your night's rest for the sake of their staying, I have no objections, but you must watch all the while."

The lady willingly consented, and soothing the little boy, sent him back to bed. She then took a seat in the neighboring room and prepared to fulfil her promise, by watching them all night.

The strangers slept heavily, but not quietly. The poor woman groaned often, and murmured in her sleep of many sorrows. Once or twice, she said with a deep sigh, "Well! well! my heart is breaking, but the Lord is good."

* * * * * *

In after years the lady was called to endure loss after loss, and trial after trial, until her heart was almost crushed within her; but often when she was ready to sink in despair, the sleeping words of that unknown widow came home to her heart, and brought strength and comfort, and she felt hersel richly repaid for a sleepless night when she had learned to say, "Well! well! my heart is breaking, but the Lord is good."

Poor unknown woman! if you are still an inhabitant of this world—if the *Physician* has healed your breaking heart, know that your words unconsciously spoken have often strengthened the spirit of a widow almost as desolate as yourself, and in turn she now longs to tell you what she has since learned. If we truly know and acknowledge that the Lord is good, our hearts will never break, but grow stronger and stronger under trials.

PERILS OF THE SEA.

The following incidents connected with the disastrous gale of the 14th and 15th of February, were written for the Advocate of Moral Reform, by an individual who was exposed to the fury of the storm, but by God's great mercy preserved from shipwreck and death.

On the morning of the 14th, being on our return from Charleston, S. C, we took a pilot to the southward of Barnegat, and rejoiced in confident anticipation of a speedy arrival among our friends in New-York. During the day the wind was light, and our vessel being heavily laden we progressed but slowly. The night came on and with it, every appearance of a storm, but it was deemed advisable to stand in and endeavor to make the highland light. At eight o'clock, P. M., things began to assume a serious aspect, as the wind was increasing and a heavy swell rolling in from the eastward, while the snow fell so thickly as to prevent our discerning objects at any distance from us; but hoping when the moon rose, this difficulty would be obviated, we kept on our course gaining about seven knots on hour.—Previous to this, I had placed my little boy in his berth, having listened with a beating heart to his childish prayer to God for protection through the night. An hour later, feeling deeply impressed with the solemnity of our situation, I lifted my heart in prayer that God would direct me to some passage in his word which should be "as light shining in a dark place," and drawing the Bible from the cabin table, I opened to the words, "Now no chastening, for the present seemeth to be joyous but grievous: nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." From that moment, I found "I could trust and not be afraid!" I perused several portions of the scripture, then closed the book, and calmly resumed my sewing; my mind filled with "the exceeding great and precious promises" of God's word. Never before had I so realized their freeness and fullness. By ten o'clock, all hope of being able to make the lights had left us, but we stood on until eleven, when the gale increasing, it became necessary to shorten sail, and while in the act, the wind shifted, taking us, as a sailor would say, "all a-back." During the confusion caused by this mishap, I was horrified to hear words of blasphemy, fit only for Pandemonium, belched forth by some of the officers. Oh, it was terrifying to listen to words of such awful import, while surrounded by the terrors of such a scene, and this feeling was greatly increased when it became necessary for all, except the captain and pilot, to go aloft. If ever I agonized in prayer, it was *then* that God would spare them yet a little longer, and not cut them off in anger. During this time, our leak increased upon us to such a degree, that the *pilot* wrought at the pump at intervals in order to keep her free, and was several times drenched in the seas that beat over us. Our position became extremely critical, and the anxiety of the captain almost beyond bounds, not knowing at what moment we might carry away the yard and precipitate all upon it into the boiling surges that rose around on every hand. There being no passengers, I was left mainly to my own meditations, my husband being fully occupied in attending to the vessel, and by eleven, P. M, the motion had become so violent as not to admit my enjoying the solace of reading the Bible. For three weary hours, I was most of the time compelled to exert myself to the utmost to keep my position on the cabin floor; sometimes kneeling, sometimes sitting, sometimes lying down, with the water surging over the greater part of the cabin. The wind howled so fiercely, as to defy comparison with any thing familiar to dwellers on the land.—Reflecting on the probability that not one of all who loved us were *awake* to *pray* for us, it seemed to me, that could we but keep afloat until our friends in their quiet homes or in the sanctuaries of God, could entreat the Lord for us, that the bitterness of death would be past. The thought would also crowd itself upon my mind that there were others probably, in equal jeopardy, for we had been in company with several vessels during Saturday. None perished that night, unremembered by one lonely watcher. I had always imagined that to be shipwrecked near home, must involve more suffering, than to perish at a distance, but I found the effect upon my own mind of our vicinity to *home* comforting. I remember speculating upon what I had with me, that friends could identify if it floated ashore, and how I could render my little boy's body buoyant, when compelled to trust him to the raging waters. Years ago I had known a female who was saved from drowning in the wreck of a steamboat, by having had on at that time, a pair of feather under-sleeves, which were then fashionable; so I concluded to cut open a pillow and placing him in it, bind it closely around him, and then by adjusting two other pillows properly about his person, I deemed it barely possible, that like the cradle of bulrushes, it might prove sufficient with God's blessing, to ensure his preservation. Sometimes I almost condemned myself in having brought the child of our adoption into such perilous circumstances. Thoughts of similar import occupied my mind throughout the three hours which I spent mostly alone that dreary night.

About 2 o'clock, on Sabbath morning, I made my way to the after door of the cabin, and enjoyed a moment's conversation with my husband, who had remained all that time at the wheel. I may truly say "enjoyed," for the Christian's hope was indeed like an anchor to our souls, and the goodness of God, not our own danger, was the theme. I cannot pretend to describe the appearance the sea then presented, save that it wrought and boiled like an immense seething cauldron. The yeasty waves chased each other in wild confusion, suggesting to my mind the idea of a pack of half starved, ravening wolves, who scented their prey, and strained every nerve to its utmost to be first at the banquet of blood. About three, A. M., the captain and pilot came in, and changed some of their outer garments, and threw themselves upon the cabin floor near the stove, to snatch a little warmth and rest, while the cabin boy and I employed ourselves in drying their dripping clothing, and the steward exerted himself to prepare a cup of hot coffee for all hands. This refreshment was much needed by all, especially by poor Jack, in the forecastle, who, with scanty clothing, had faced the storm and stood drenched for hours with brine. Things continued about the same with us until daylight, when we split our mainsail; this for awhile added to our anxiety, but prompt seamanship soon repaired the disaster sufficiently for it to be balance-reefed and under snugger sail than we had had before the day dawned upon us, though the heavens were still black with tempest. Our worn and weary crew, again divided into their respective watches, and those whose turn it was went below to snatch a moment's respite from their arduous toil. I strove also, to take some repose, but in vain; the tossing of the vessel was too great; I could not remain in my room, without doing violence to my feelings. The day wore away slowly—very slowly; the wind continuing to assail us in gusts, that threatened to carry all before them, and the sea rolling with remorseless fury, while the pumps were almost constantly manned.

Oh, how forcibly I contrasted our situation with that of those, who, in New-York, braved the storm "to go up to the house of the Lord," and how assured I felt that continued supplication was going up from many hearts in behalf of all who were upon the coast. By four, P. M., the gale broke, and by sun-down, we were tolerably comfortable, the sea running down and appearances indicating that we were to have a quiet night. When I laid my head on my pillow that night, utter exhaustion almost precluded thought, but the language of praise and thanksgiving rose spontaneously to my lips. "Sweet indeed, are the uses of adversity!" I had learned a lesson of dependence upon God, which I trust, I shall never forget. The night passed safely away, and on Monday we obtained an observation by which we found we were ten miles to the southward of Barnegat; having drifted down the coast with an offing varying from eighteen to twenty fathoms.

That night—

The moon looked gently down,
  On the calm unquiet sea,
And the breaker's sullen frown,
  Was scarce noticed in the lee.

Of the ships that were in our sight on Saturday, we could see nothing, and many a query was hazarded among us as to their situation. That night, at twelve, not being able to fetch into the Hook, wind and tide being against us, we anchored off the bar until daylight, when we got under way and stood in with a fair breeze, and soon rejoiced in seeing quite a fleet on the same tack. Although all on board felt that we had had severe weather to contend with, yet we were by no means prepared to hear the tidings that met us on landing, of so many awful shipwrecks.

GIRAFFE OR THE CAMELOPARD.

The above picture represents one of the most singular animals, it is so disproportioned. When full grown, it measures seventeen feet in hight. Its neck is nearly equal to its body, its fore legs are much longer than the hind legs, and the whole forward parts much heavier than the latter parts. Whenever it moves faster than a walk, it is by great leaps of twelve or fifteen feet. Its fore legs are so long that it can not drink, only by spreading its feet far apart, and it cannot feed from the ground, but eats the leaves and fruit of trees from among the branches. It has been exhibited in this country. It has some of the features of the camel, and is spotted like the leopard, hence its name, camelopard. Some of our readers who live in or near the cities and towns where it has been exhibited, may have seen it. It is pleasing to look at the works of God, but children should remember that the eye is never satisfied with seeing.

By observing the picture, it will be seen that there is a [illegible] and at the right hand will be seen another animal with peculiar [illegible]. It looks like some species of the goat. The world is full of creatures, some bad and some good, but man is about as bad as any of them.

From Chambers' Edinburg Journal.

A THRILLING NARRATIVE.

REMARKABLE CONDUCT OF A LITTLE GIRL.

The following extraordinary act was performed by a child in Lyons not long ago, according to a continental paper.

An unfortunate artisan, the father of a family, was deprived of work by the depressed state of his trade during the whole winter. It was with great difficulty that he could get a morsel of food now and then for his famished wife and children. Things grew worse and worse with him, and at length, on attempting to rise one morning for the purpose of going out as usual in quest of employment, he fell back in a fainting condition beside his wife, who had already been confined to her bed by illness for two months. The poor man felt himself ill and his strength entirely gone. He had two boys yet in mere childhood, and one girl about twelve or thirteen years old. For a long time the whole charge of the household had fallen on the girl. She had tended the sick bed of her mother, and had watched over her little brothers with more than parental care. Now when the father too was taken ill, there seemed to be not a vestige of hope in the family, except in the exertions that might be made by her, young as she was.

The first thought of the little girl, was to seek for work proportioned to her strength. But that the family might not starve in the meantime, she resolved to go to one of the houses of charity where food was given out, she had heard, to the poor and needy. The person to whom she addressed herself, accordingly inscribed her name in the list of applicants, and told her to come back again in a day or two, when the case would have been deliberated upon. Alas, during this deliberation her parents and brothers would starve! The girl stated this, but was informed that the formalities mentioned were indispensable. She came again to the street, and almost agonized by the knowledge how anxiously she was expected with bread at home, she resolved to ask charity from passengers in the public ways.

No one heeded the modest, unobstrusive appeal of her outstretched hand. Her heart was too full to permit her to speak. Could any one have seen the torturing anxiety that filled her breast, she must have been pitied and relieved. As the case stood, it is not perhaps surprising that some rude being menaced her with the police. She was frightened. Shivering with cold, and crying bitterly, she fled homewards. When she mounted the stairs and opened the door, the first word she heard was the cries of her brothers for something to eat—bread! She saw her father soothing and supporting her fainting mother, and heard him say—"Bread! she dies for the want of food."

"I have no bread," cried the poor girl, with anguish in her tones.

The cry of disappointment and despair which came at these words from her father and brothers, caused her to recall what she had said, and conceal the truth. "I have not got it yet," she exclaimed, "but I will have it immediately. I have given the baker the money, he was serving some rich people, and he told me to wait or come back. I came to tell that it would soon be here."

After these words, without waiting a reply, she left the house again. A thought had entered her head, and maddened by the distress of those she loved so dearly, she had instantaneously resolved to put it into execution. She ran from one street to another till she saw a baker's shop in which there appeared to be no person, and then, summoning all her determination, she entered, lifted a loaf and fled! The shopkeeper saw her from behind. He cried loudly, ran out after her, and pointed her out to the people passing by. The girl ran on. She was pursued, and finally a man seized the loaf which she carried. The object of her desire taken away, she had no motive to proceed and was seized at once. They conveyed her towards the office of the police; a crowd as usual having gathered in attendance. The poor girl threw around her despairing glances which seemed to seek some favorable object from whom to seek mercy. At last, when she had been brought to the court of the police office, and was waiting for the order to enter, she saw before her a little girl of her own age, who appeared to look upon her with a glance full of kindness and compassion. Under the impulse of the moment, still thinking of her family, she whispered to the stranger the cause of her act of theft.

"Father and mother, and my two brothers are dying for the want of bread!" said she.

"Where?" asked the little girl anxiously.

"Rue ——, No. 10, ——." She had only time to add the name of her parents to this communication, when she was carried in before the commissary of the police.

Meanwhile, the poor family at home suffered all the miseries of suspense. Fears of their child's safety, were added to the other afflictions of the parents. At length they heard footsteps ascending the stairs. An eager cry of hope was uttered by all the four unfortunates, but alas! a stranger appeared in the place of their

Naturally surprised by such an application, the hair dresser, who was a kind and intelligent man, made inquiry into the cause of his young friend's visit. Her secret was easily drawn from her, and it caused the hair-dresser almost to shed tears of pleasure. He feigned to comply with the conditions proposed, and gave the bargained fifteen francs, promising to come and claim his purchase at some future day. The little girl then bought provisions, got a basket, and set out on her errand of mercy. But before she returned, the hair-dresser had gone to her mother's, found that lady at home, and related to her the whole circumstance. So that when the possessor of the golden tresses came back, she was gratified by being received in the open arms of her blessed and praising parent.

When the story was told at the police office by the hair-dresser, the abstractor of the loaf was visited by no very severe punishment. The singular circumstance connected with the case raised many friends to the artisan and his family, and he was soon restored to health and comfort. own little one. Yet the stranger appeared to them like an angel. Her cheeks had a beautiful bloom, and long flaxen hair fell in curls upon her shoulders. She brought to them bread, and a small basket of other provisions. "Your girl," she said, "will not be back perhaps to day; but keep up your spirits, see what she has sent you." After these encouraging words, the young messenger of good put into the hands of the father five francs, and then turning around to cast a look of pity and satisfaction on the poor family, who were overcome with emotion, she disappeared.

The history of these five francs is the most remarkable part of this affair. This little benevolent fairy was, it is almost unnecessary to say, the same pitying spectator who had been addressed by the abstractor of the loaf at the police office. As soon as she had heard what was said there, she had gone away, resolved to take some meat to the poor family. But she remembered that her mamma was from home that day, and was at a loss how to procure money or food until she bethought herself of a resource of a strange kind. She recollected a hair dresser, who lived near her mother's house, and who knew her family. He often commended her beautiful hair, and told her to come to him whenever she wished to have it cut and he would give her a louisdore for it. This used to make her proud and pleased, but she now thought of it in a different way. In order to procure money for the assistance of the starving family, she went straight to the hair-dresser's, put him in mind of his promise, and offered to let him cut off her pretty locks for what he thought them worth.

ADVICE TO CHILDREN.

To the young I would say, it is a privilege to be a child. Be not in haste to take a higher place than belongs to you. It is greatly to be lamented, that so many of the young grow so soon ashamed of the sweet simplicity, the confiding, affectionate, teachable temper of the little child. They think there is something in it low and mean, which they are anxious and eager to put off. They are much mistaken. The only son of Mr. Durant, who was remarkable for his genius and his learning, always choose to be *a child*. Such was the simplicity of his pure spirit, that when advanced to the strength of youth, he still loved like a little child to hang upon the bosom of his mother, and breathe out his hymns and prayers. This was a thing which he who prematurely puts on the airs of a man could not do. This could be done by none but a spirit of uncommon worth, and purity, and loveliness.

While you have the qualities of children, it is your time to obtain the qualities of Christians. Improve your time. Let the sense of dependence, the confidence and love, which bind you to your parents, rise to God. Woe to the graceless youth who renounces the character of a child, before he forms the character of a Christian! He has placed himself at a fearful distance from the straight and narrow way. Now is your time to secure a place in the family of Christ. Hasten, then, to his feet. Give him your hearts. Pour your filial feelings into his gracious bosom, and be living, useful members of his heavenly kingdom.

PRAYER FOR TRUTH.

O Father, bless a little child,
  And in her early youth
Give her a spirit good and mild,
  A soul to love the truth.

THE MOUSE TRAP.

Do not put your nose in that trap, said an old mouse to her young one; it will snap and bite you. But when the old mouse had gone out of sight, the young mouse thought he could get a small piece of the cheese, and there would be no harm. The smell of the cheese was so good, he crept up with a sly look, and put his nose into the hole. But scarce did his teeth touch the bait, when snap went the trap, and caught him by the neck. Just at that time, the old mouse came, but it was now too late. The poor thing gave one kick, and was dead. Now, my child, when some good man of more age than you, and much more wise, tells you not to do a thing, you must mind what he says, lest like the mouse, you get caught in some snare, and meet with harm.

THINGS BY THEIR RIGHT NAMES.

Charles. Papa, you grow very lazy. Last winter you used to tell us stories, and now you never tell us any; and we are all got round the fire quite ready to hear you. Pray, dear papa, let us have a very pretty one?

Father. With all my heart—what shall it be?

Ch. A bloody murder, papa!

Fa. A bloody murder!—Well then—once upon a time, some men dressed all alike . . . .

Ch. With black crapes over their faces?

Fa. No—they had steel caps on: having crossed a dark heath, wound cautiously along the skirts of a deep forest . . . .

Ch. They were ill-looking fellows, I dare say.

Fa. I cannot say so; on the contrary, they were tall, personable men as most one shall see:—leaving on their right hand an old ruined tower on the hill . . . .

Ch. At midnight, just as the clock struck twelve; was it not, papa?

Fa. No, really; it was on a fine balmy summer's morning—and moved forwards one behind another . . . .

Ch. As still as death, creeping along under the hedges.

Fa. On the contrary—they marched remarkably upright; and so far from endeavoring to be hushed and still, they made a loud noise as they came along, with several sorts of instruments.

Ch. But, papa, they would be found out immediately.

Fa. They did not seem to wish to conceal themselves: on the contrary, they gloried in what they were about. They moved forwards, I say, to a large plain, where stood a neat pretty village, which they set on fire . . . .

Ch. Set a village on fire? Wicked wretches!

Fa. And while it was burning, they murdered—twenty thousand men.

Ch. O fie! papa! You don't intend I should believe this? I thought all along you were making up a tale, as you often do; but you shall not catch me this time. What! they lay still, I suppose, and let these fellows cut their throats!

Fa. No, truly—they resisted as long as they could.

Ch. How should these men kill twenty thousand people, pray?

Fa. Why not? the *murderers* were thirty thousand.

Ch. O, now I have found you out! You mean a battle.

Fa. Indeed I do. I do not know of any *murders* half so bloody.

GEOGRAPHY AND ASTRONOMY.

Most of our young readers have, no doubt, began to study Geography, and some of them may be studying Astronomy. Geography teaches the form and character of the earth, including the land and the water; Astronomy teaches the number, size and motions of the heavenly bodies, the relations they sustain to each other and the influence they have upon each other. The best way to study Geography is on a globe represented in the above picture. The earth is round, and is composed of land and water. The land forms continents and islands and is inhabited by various nations of men.

Astronomy is a very interesting study. The sun which we see every day, is the center of what is called the Solar system. It never moves, but the planets of which this world on which we live is one, revolve around the sun. The earth has two motions, one by which it turns round every day, represented by the turning of the picture ball or globe. This makes night and day by rolling us into the shade of the earth and then into the sunshine. When that part of the earth where we are is turned towards the sun, so that we can see it, it is day, and when it is turned from the sun so that the earth is between us and the sun, it is night. The earth has another motion, by which it passes round the sun once a year, and this makes summer and winter, but we cannot explain this now.

The moon belongs to this earth, or by some influence is attached to it, so that it passes round the earth in about twenty-eight days, as the earth passes round the sun once a year. That makes new moon, full moon, &c. When the moon is in that place so that the side on which the sun shines is next to us, it is full moon, and then it grows smaller as the side next to us gets into the shade by its motion. Sometimes the earth gets between the sun and the moon, so that the sun cannot shine on the moon, and then it is eclipsed. Sometimes the moon gets between us and the sun, so that the sun cannot shine on us, and then the sun is eclipsed. There will be an eclipse of the sun on the 25th day of April. It will commence at eleven o'clock in the morning, and the sun will be a little more than half covered. If it should be clear, it will be a great curiosity for the children. They must smoke a piece of glass to look through, so as not to harm their eyes.

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PUBLISHED AT NO. 9 SPRUCE ST.

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The Sabbath Recorder.

For the Sabbath Recorder.

SUNDAY LEGISLATION DELUSIVE—NO. 9.

No fact is more apparent, nor is there one connected with the subject that has been more unequivocally acknowledged, than that the Sunday laws fail to effect their professed object. Twenty thousand persons have been known to cross a single ferry between New York and Brooklyn on a single Sunday. "We have not the madness to think of coercing our State or Nation to keep the Sabbath. We know that our citizens can break the Sabbath if they will. A standing army could not prevent it." So says the Address of the Ohio Sabbath Convention. Yet, notwithstanding these admissions, as soon as a pious and peaceable class of citizens ask the Legislatures of our States to release them from all penal liabilities for pursuing their secular employments on the first day of the week, a great alarm is professed, as though the foundations of society were about to be upturned. "It will open the flood-gates of immorality," says one. "Its tendency, we have fearful reason to believe, would be to inflict most serious injury upon the morals of this community," says another. "Its effect would be to interrupt, most seriously, the religious exercises of that portion of our community among whom this people might reside," say the Chambersburg remonstrants. Just so far as there is any sincerity in these professions, we pity the ignorance that they betray; and where that does not exist, we contemn the hypocrisy which prompted such pretences.

We know it is possible—aye, very common, for men of talent and learning to palm upon themselves and others a gross and powerful delusion, while at the same time there are opposite facts in abundance, and lying on every hand of them, calculated to dispel that delusion. If it were not so, how could a million of people have been induced to visit the holy tunic at Treves, in the year of our Lord 1845? Perhaps every age has had its popular delusions. Be that as it may, we look upon the firey zeal of certain advocates of Sunday legislation as of the same class with Matthew Hopkins the witch-killer, and Peter the hermit, who urged all Western Europe to engage in a crusade against the infidels in the holy land. Each had their day, and each out-lived the popular commotion which he had created. There is reason to expect this for the advocates of the Sunday laws.

For a long time, all the most distinguished advocates of the Sunday Sabbath zealously taught that Sunday desecration certainly exposed the actors to the judgments of God in this world as also in that to come. And in corroboration of their doctrine, every accident which happened on the first day of the week was carefully chronicled, and on certain occasions a whole chapter of Sunday calamities was read off—all proofs that Sunday is a holy day, and that Jehovah visits the violators thereof with summary judgments. And we are told, that it is still the practice in places where it is supposed there is no mentor to guide the people aright. But in New York the Sabbath Recorder has published so many chapters of accidents happening on the Sabbath of Jehovah, the seventh day of the week, that it is evident that if these things be proof, then the Lord has two Sabbaths in the week, and then our first-day sabbatarians are in as much danger of judgments as the seventh-day sabbatarians! This will never do; and so the New York Evangelist has fairly given up this device, and learned to attribute things to their proper cause, as is proved by the following passage: "How is it that the elements combine, as they seem to do, against Sabbath-breaking? That those who amuse themselves on the water on the Sabbath are more apt to be drowned than other people, has long been notorious. *As this is not a world of retribution, we cannot well attribute it to any miraculous interference with the laws of nature for the punishment of the guilty.* The cause must be sought in the Sabbath-breaking state of mind." Well, to have learned the truth and acknowledged it, is better late than never. But why so late? There have always been obvious facts that were calculated to teach this wholesome doctrine—facts too, that were plainly against the doctrine of special judgments being inflicted for secularizing or sporting on Sundays. Why is it, as it seems to be universally acknowedged, that many more accidents happen to men while engaged in sport on all days of the week, than while they are following their daily occupations with sobriety? "The cause is to be sought in the *sporting* state of mind." Why is it that the fourth of July furnishes materials for the most calamitous chapter of accidents of any day in the year? "The cause is to be sought in the *reckless* state of mind," induced by the manner of celebrating our national independence. The cause is the same with accidents happening on Sundays. A greater number of persons are let loose on that day than on other days from the restraints attending their every-day occupations; and they plunge headlong into danger. So far, then, as the argument for Sunday laws is based upon the doctrine of divine judgments overtaking the Sunday trespasser, it is delusive.

But there are other facts which palpably contradict the theory of divine judgments being inflicted for Sunday-breaking. To say nothing of the Jews, we present ourselves, who no more reverence that day than the other five working days; yet we have occasion to magnify the divine goodness which visits us and our families with mercies, and not with judgments, on that day.

Look again at the Quakers, who, with the exception of a single assembly for worship on that day, secularize it as commonly in their families as do the Seventh-day Baptists, and have done so for near two hundred years. It is well known, that they regard neither the Sabbath nor Sunday as holy time. Yet we venture to say, that there is not a more thrifty class of citizens in the United States than are they; nor is there a class among whom fewer accidents occur on all days of the week and of the year. "The cause is to be sought" in their industrious habits and sobriety of mind.

We by no means reject the doctrine of a divine Providence, nor deny that the judgments of God sometimes overtake daring transgressors in this world; but we *do* deny, that there is any scriptural authority for teaching that accidents which happen on the first day of the week are judgments sent to punish the violation of that humanly-sacred day; and we affirm, that facts in great numbers demonstrate the contrary. If the advocates of Sunday have any self-respect left, they had better abandon that position. Whoever teaches it, palms a great delusion upon the simple-minded among the people. It may not be quite so gross, but it is of the same class with the arguments of the papists, who pretend the same things for their church festivals. According to the historian *Binius*, one Eustachius, Abbot of Flay, came into England A. D. 1201, with an epistle from heaven commanding the observance of Sunday and other holy days, in which are the following striking passages: "This I say unto you, ye shall die the death, because of the dominical holy day, and other festivals of my saints, which ye have not kept. I will send unto you beasts having the heads of lions, the hair of women, and the tails of camels, and they shall be so hunger-starved that they shall devour your flesh." The credulous historian goes on to tell us of numerous calamities that befel those who disregarded the *heavenly epistle*. "A man baked bread, and blood came out. Another grinding corn, blood came in a great stream instead of meal, while the wheel of the mill stood still against a vehement impulse of water. Heated ovens refused to bake bread, if heated after the commencement of sacred time." Ridiculous as these things appear, they are of the same class with those accounts published in the present day of God's judgments upon the individuals, companies, and families, that do not honor the so-called *Christian Sabbath.*—Papal advocates for Sunday observance have just as good authority for these things as modern protestant orthodox divines. Times and circumstances have changed, but truth has not. We repeat it, the legislation that is urged by these considerations is delusive. It has all the elements of superstition in its practice and pretence. What is superstition? Belief without evidence or reason, devotion without faith, religion without truth. That faith which is of the operation of God, is a belief grounded upon divine evidence. That obedience which springs from a scriptural faith, consists in an implicit deference to revealed truth. That religion which is derived alone from tradition, and has no sanction in the revealed Word of God, except by far-fetched and illogical inferences, may most certainly be termed superstitious. And yet this is one strong ground on which Sunday legislation is urged by the divines of the present day.

But we are told that the cause of good morals requires the enforcement of Sunday laws. Is it then the operation of the Sunday laws which has made the Seventh-day Baptists, according to the language of Mr. Bilderback in the New Jersey Legislature, "as conscientious, sedate, and orderly a people, as can be found upon the face of the earth." Where, on the face of the earth, will any one find a more sedate, orderly, and virtuous people, than the Quakers? Were they made so by the Sunday laws? Nay, verily, both these classes of citizens disregard the Sunday laws altogether, so far as their private practice is concerned. Our own citizens and others who have traveled in the continental countries of Europe and in the United States, have sometimes instituted comparisons between the morality of these countries, greatly to the honor of the United States; and one item in which it appears to them is, in the superior attention which is paid to the *Christian Sabbath.* As a matter of morality, we exult in it as much as any class of our fellow citizens. But it is a great mistake to attribute it to the operation of the Sunday laws. The numbers of our citizens attending public worship at all times when our churches and chapels are open, as much exceed those of continental Europe as the numbers observing the Christian Sabbath; and yet *we* have no State laws to compel this, while in some instances *they* have. It is evident, then, that the true cause must be sought somewhere else, rather than in the State laws. We attribute it to the superior intelligence and piety of the American ministry; the more thoroughly religious character of the majority of our citizens, their general intelligence, and our healthier public customs. These causes can in no respect depend upon the Sunday laws, becuse they exist in those classes of citizens who upon principle reject the Sunday laws altogether; and who would continue to exert their benign influence wherever they might be, were the Sunday laws wholly repealed. Sunday laws were never enforced with more rigor than during the reign of Charles II. of England; and there never was a more profligate court, nor greater laxity of manners among the people.

The whole history of the world proves, that morality cannot be maintained by mere human laws; it has a higher origin than the fear of man. Its source is in the state of the affections, and these must be influenced by motives drawn from the relation of man to his Creator. Human laws cannot take cognizance of the mere workings of the mind. It is of public acts alone that they can take cognizance, either to punish or reward. But public acts must be determined by defined limits and artificial boundaries. It is therefore utterly impossible to enforce a moral duty which requires the right exercise of the affections; or, to punish the violation of such laws, in a thousand studied evasions. Of course, so far as Sunday rests upon moral considerations, it cannot be enforced by human laws. In strict despotisms, like that of Russia or Prussia, there may be a stagnation of the current of human society, which to the passer-by has an apparently quiet surface, and that may often be taken for good order, or even morality; but look below its surface, and it will be easy to see that in proportion as the current of the passions has been dammed up by arbitrary restrictions, it has been accumulating a bed of mire, which, like some of our alluvial bottoms, produces a deadly miasma, which is realized only by those who reside within the reach of its noxious effluvia; stir it, and it spreads its baleful influence over every adjoining region. Such is society every where under the restrictions of human rule. If our citizens are disposed to vice and immorality, the only effectual remedy is to instruct them in the great principles of morality, their obligations to their Creator, and an intelligent acquaintance with the institutes of his will. Bring the conscience under the influence of truth, and it will need no human coercion to walk in all the paths of morality. To compel an unwilling conformity to an external religious observance, while the people are intent upon every selfish gratification in private parties, private pursuits, and every other way in which they can pursue their own desires and avoid public or penal censures, and then to exult in the general observance of that religious custom, is both delusive and hypocritical. It is in this light that we look upon the working of the Sunday laws. We can see no way for their advocates to escape from the imputation of delusion or hypocrisy. The beautiful uniformity, so much talked of by the Sunday legislators and their advising divines, is the beau ideal of the Catholic Papal Church—that for which she has shed rivers of blood, and filled the earth with groans and tears. That very uniformity has made her influence, where she has obtained the predominence, more deadly to the morals of the people, than the malaria of the Italian marshes is to the health of the people. Such it would be, we have fearful reason to believe, could it be obtained by a Protestant sect in America. Instead of promoting morality, human attempts to compel uniformity are usually productive of formality and insincerity, and therefore delusive.

To pretend that attempts to secure this are in honor of the divine law, or to claim its sanction for so doing, is still more delusive. The Jewish law never estimated Sabbath-breaking by dollars and cents, as our Sunday laws do. The divine laws never treated Sabbath-breaking as a mere offence against society. The only penalty they inflicted for its violation was death. It was a violation of the divinely-instituted national covenant, which, unatoned for, exposed the whole nation to the dreaded judgments of Jehovah. This was the principle on which blasphemers of the name of the Lord were put to death; and indeed in all cases where the transgressors incured the death penalty. That this principle was regarded as a part of the Jewish polity, is manifest from what Caiphas said, (John 11: 49, 50,) "Ye know nothing, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." For a nation to change a divinely-instituted penalty from that of death to a fine of four dollars, is certainly lowering the moral considerations by which Jehovah has surrounded it to a degree which must change the whole character of the law, and lead people to lose sight of the great moral reasons upon which it was originally enforced. The Sunday laws are therefore not only unauthorized by scriptural example, but, upon their assumed premises, they are delusive, by taking away from the moral considerations on which Sabbath-keeping was enforced by the Jewish laws.

As to the pretence of interrupting the worship of others, facts every day contradict it. There is not a day of the week, nor a day in the year, but what hundreds of our fellow citizens assemble in their respective churches and chapels, and worship their Creator, with no more annoyance than on Sundays.

Our leading points on this part of the subject are these: Sunday Legislation fails to accomplish its professed object—advocates theory against fact—substitutes superstition for true religion—[illegible] morality dependent upon human laws—takes external uniformity for true religion—and lowers a divine institution by a human substitution. Is not this delusive?

S. D.

THE OLD TESTAMENT NOT SET ASIDE BY CHRIST.

It is important in this discussion to ascertain the opinion of the Master, of him who "is the end of the law," the antitype of its types, the substance of its shadows—And it is gratifying that we have that opinion fully and clearly expressed.

In the sermon on the mount, in which he explodes the fool's interpretations of the Jewish doctors and rabbis he fully sanctions the Old Testament as a divine code of laws and morals. And yet, to that discourse we are directed for the proof that the "law and the prophets" are to be reckoned among the musty records of a dark age, and on a par with the writings of heathen moralists. Let the reader now turn to Matt. 5. 17th 18th and 19th. 1. Christ puts his hearers on their guard against supposing he intended, in what he was going further to say, to "destroy the law or the prophets." "Think not that I am come to destroy the law, or the prophets; I am not come to *destroy*, but to fulfill." By the law and prophets, he intended to ground divisions of the Old Testament.

Thus it is said, "they have Moses and the prophets, let them hear them." Luke 16. 29. "The law and the prophets prophesied until John." Matt. 11. 13. "The law and the prophets were until John." Luke 16. 16. We are to understand by the "law and the prophets" which he "came not to destroy, but fulfill," the moral precepts of the Old Testament, whether found in that part embraced in phrase law or the writings of the prophets. That he did not refer to ceremonial law, is clear, from the fact that he makes no reference to the ceremonial law, in his quotations, but to the moral law. 2. The word rendered "*destroy*," is by Campbell rendered "abrogate," and "to fulfill,"—to "ratify." "Think not that I am come to *abrogate* the law, or the prophets, I am not come to *abrogate* but, to *ratify*." Hence Paul says, "do we make void the law." yea we *establish* (ratify) the law." Romans 3. 31.

Now did he do in this very sermon, what he solemnly declares he had not come to do? Did he abrogate what he came to confirm, to establish?

Watson takes another view. He understands the word "fulfill," in the sense of completing, perfecting, and this Christ did by showing its spiritual character. 3. He again declares, "till heaven and earth pass, not one jot or title," "shall pass from the law" or cease to be obligatory. "Jot and title," mean the smallest Hebrew letter, or a point, or dot, used to distinguish one Hebrew letter from another.

4. He adds, "whosoever *therefore* shall break one of the *least* of these commandments and teach men so, shall be called least, in the kingdom of heaven" Seeing it is no object of my mission to make null or void the law,—that not the smallest iota of it has, or shall cease to be binding, while heaven and earth endure, "therefore, he that shall deem himself at liberty to break any—even "the least of its commandments," and teach others to do so, he "shall be called least in the kingdom of heaven."

Let those who think they atone for their abuse of the Old Testament by praising the New, carefully study these solemn words of Christ.

PAUL'S OPINION.—In the 24th chapter and 15th verse of Acts, Paul declares before Felix, that he believes *all* things written in the law and the prophets. He had none of the modern notions, that some of it is to be attributed to the selfishness—and ignorance of the writers, who wickedly, or by a mistake, attributed their own opinions to God, to give them weight with the people, and hence their writings are a mixture of truth and falsehood. He believed "*all* things written in the law and the prophets."

2d *Timothy* 3. 15. 14, Paul declares that Timothy from a child had known the "holy scriptures, which were able to make him *wise* unto salvation."

Here he calls them the "*Holy Scriptures*," a frequent title given them in the New Testament.

And in the 17th, verse asserts that they are given by inspiration of God's spirit as Peter declares, they came not by *the will of man*, but *holy* men of GOD spake, as moved by the *holy ghost!*" 2nd. "They are profitable for doctrine," but how can that be, if they teach false doctrine—if they are never to be appealed to in proof of doctrines. 3d. "For instruction in righteousness." Impossible, unless they teach righteousness—or if they teach unrighteousness—if they sanction crime.

4. As a crowning excellency, they "thoroughly furnish the man of God, unto good works, rendering him perfect in his moral character.—could Paul have said more in so few words?

What higher encomium could he have pronounced upon that much abused volume, the Old Testament? It is painful to see with what lightness, and contempt, men speak of these inspired pages of truth. Make what reference you please, you are met with this sufficient reply "that is only found in the Old Testament!"

[True Wesleyan.

BURIAL PLACES OF THE EARLY CHRISTIANS.

These catacombs, therefore, furnish a valuable chapter for ecclesiastical history, for we derive from them most of the information we have with regard to Christian symbolism. The early martyrs, by whom they were for a long time peopled, "being dead still speak." They tell their own simple faith and devotion by the changeless emblems which are as expressive as words. And as we trace these pictured inscriptions down through successive generations, they unfold to us the gradual change which crept over the feelings of the church. It seems to present a strange contrast. The respect of its members for her who was "blessed among women," gradually deepened into adoration, while a reverence for some of the most sublime mysteries of our faith, was proportionally fading from their minds. Themes which at first they regarded with so sacred an awe, that they scarcely dared to comment on them in words, lost at last their divine idealism, and were coarsely shadowed forth by sensible objects. Thus it is, that in her bosom, and in places which she consecrates as most holy, papal Rome contains the evidence of that silent change, which, as centuries went by, was working in the minds of her members.

Our guide pointed out to us, as we passed along, some tombs which had never been opened, and whose inmates had been left to slumber on as seventeen centuries ago they were laid to their rest. There was one, the thin marble side of which had cracked, so that he could insert a small taper. He bid us look in, and there we saw the remains of the skeleton, lying as it was placed by its brethren in the faith, in those early days of persecution and trial. In these gloomy caverns, the followers of our Lord were then accustomed to meet, thus in secret to eat the bread of life, and with tears to drink the water of life. In one of these little chapels which tradition has thus consecrated, there were found still remaining, a simple earthen altar, and an antique cross set in the rock above it. It was with no ordinary feelings that we stood on this spot and looked on these evidences of early worship. They had remained here perhaps unchanged since the days of the apostles, and where we then were, men may have bowed in prayer who had themselves seen their Lord in the flesh. The remains were around us of those who had received the mightiest of all consecrations, that of suffering, and whose spirits were as noble as any who had their proud monuments on the Appian Way, and whose names are now as "familiar in our ears as household words." But no historian registered the deeds of the despised Nazarenes. They had no poet, and they died.—[Rev. Mr. Kip's "Christian Holydays in Rome."

THE VATICAN AT ROME.

The immense pile of building is beyond all imagination. I was told its extreme length through the apartments, and not duplicating a single room, was 79,000 feet, or nearly 14 English miles. It has 4,000 rooms, 200 flights of stairs. This immense pile contains most of the antiquities of Rome, as well as most of the celebrated statuary and paintings of the early as well as the modern artists. There you will see Raphael's immortal Transfiguration, as well as the great fresco of the Last Judgment, with an immense number of highly meritorious paintings. The sculpture is also great, the inimitable (so called) Apollo Belvidere, and the truly great Dying Gladiator, with 10,000 more, some very fine, and others common; all the Cæsars, and all the Roman Emperors, Presidents, and Senators, as well as all the orators and poets, and a host of gods of sea, land, and air. In fact, if a person was to visit the Vatican once or twice, he only sees the building. It will take him 30 days to get fully into the routine, so as to understand the road from room to room, without a valet. The whole is a world of the fine arts, on a much greater scale than any other city can boast of, in fact, than all the cities in Christendom together. The Library Apartment, when thrown open, gives a single view of 1,500 feet, and the gallery which you first enter where all the inscriptions in Latin are plastered in the walls on each side is immense. There you will see thousands of inscriptions, with the names of the persons who were merchants, or shopmen in early ages, giving a list of their articles, and the quality as well as price. Many of these were from Pompeii, and some from the ruins of Herculaneum, and very many of them from the baths of Caracalla, the palace and baths of the Cæsar, and from Adrian's palace, commonly called the villa; and also from the Pantheon and Temples of Minerva and Jupiter, and other gods and goddesses, making a number also incredible.

THE GOOD MAN'S FIRMNESS.—Two instances of Colonel Davenport's firmness deserve to be mentioned; the 19th of May, 1780, was a remarkably dark day; candles were lighted in many houses, the birds were silent and disappeared, and the fowls retired to roost; the legislature of Connecticut was then in session at Hartford; a very general opinion prevailed that the day of judgment was at hand; the house of representatives being unable to transact their business, adjourned; a proposal to adjourn the council was under consideration; when the opinion of Colonel Davenport was asked, he answered, "I am against the adjournment: The day of judgment is either approaching or it is not; if it is not, there is no cause for an adjournment; if it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought." The other instance took place at Danbury, at the Court of Common Pleas, of which he was chief justice. This venerable man after he was struck with death heard a considerable part of a trial—gave the charge to the jury, and took notice of an article in the testimony which had escaped the attention of the counsel on both sides. He then retired from the bench, and was soon after found dead in his bed.

[Dwight's Travels.

Buy the truth, and sell it not.

The Sabbath Recorder.

New York, March 26, 1846.

LAW AND GOSPEL.

NUMBER THIRTEEN.

A distinction is sometimes made between *constitutional* and *statute* law.* By the Constitution we understand—a system of fundamental rules, principles, and ordinances, for the government of a state or nation. By Statutes we understand—those laws which from time to time emanate from legislative authority.

The Constitution determines the nature and character of the government as a whole;—that is, whether it is a Republic, an Absolute Monarchy, a Limited Monarchy, an Aristocracy, or any thing else.

The Constitution may be a *written document*, or scheme of government formally planned and contrived in some certain era of a nation's history, and set up in pursuance of such regular plan and design. Or, it may be that system of public jurisprudence which is made up of acts of parliament, decisions of courts of law, and of immemorial usages. The Constitution of the United States is of the former kind. That of England is of the latter, having grown out of occasion and emergency.

In this country the Constitution is the great charter, according to whose restrictions all legislative enactments are made. A statute which is opposed to the Constitution has no binding force. The legislature is obliged to frame all its laws in perfect accordance with the Constitution.

In the divine government we recognize Constitution and Statutes. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself"—seems to be the constitutional or fundamental principle, upon which is based every department of the moral government of God. Whether his government is over men in this world, or over the spirits of the just made perfect, or over angels, or any other order of intelligent creatures—love to their Creator and to their fellow creatures is the great principle which lies at the bottom of every law imposed upon them. Any statute which does violence to this principle—if such a thing could be supposed—would be of no binding force whatever. For how perfectly monstrous and subversive of all government would be a statute which could be resolved into this—thou shalt *hate* God and thy fellow! It is in view of this great constitutional or fundamental principle, that our Saviour says, "On these two commandments hang all the law and the prophets." Matt. 22: 40.

But while love is the grand and all-pervading principle that runs through the whole of God's government, each department of his universal kingdom is bound by a system of laws adapted and modified to the peculiar condition of the intelligent beings inhabiting it. That system which is adapted to men in the flesh, is not suited to their condition in the resurrection state, (Matt. 22: 30,) nor to angels; and vice versa.

As each one of the United States has its own particular Constitution besides that of the general government, so we naturally look for a particular Constitution in each department of God's universal kingdom. That system of laws which is given to men in this world would very naturally be based upon some fundamental principles adapted to meet the case;—principles not contrary to, but in perfect harmony with the great fundamental principle of love, which is the Constitution of God's universal government; just as the Constitution of each of the States of the Union is not contrary to, but in perfect harmony with that of the general government.

What, then, is the Constitution which lies at the foundation of that government which God has established over mankind? It is the *Decalogue*. The view which we have given concerning its nature in our former numbers, sufficiently establishes this point. Yet because it lies at the foundation of that system which was given to the Jews in particular—because it was the basis of the covenant which God made with that people—because it was never formally promulged until God was just ready to impose upon that nation the Levitical service—and because it was incorporated with that service so that a breach of its precepts was punished with rigors peculiar to that economy—therefore it is contended that it can be the Constitution of that peculiar government only under which the Jews were placed, and not of that moral government to which all mankind are held in obligation. This—so far as we can understand it—is the strength of the objection so often urged against reasoning from the Decalogue in favor of any duty which it enjoins. The objection is most apt to be urged against reasoning from the fourth commandment in favor of the Sabbath.

Plausible as this objection is, we maintain that it establishes the very point for which we are contending, viz. that the Decalogue is *par excellence* the Moral Law. For upon what other basis could God enter into covenant with any people? He enjoined upon the Jews a system of a peculiar nature. Their obedience to that system was either right or wrong. If it was right, then their disobedience to it was wrong—it was a sin. But by what rule was such disobedience determined to be a sin? There must of necessity be some rule—some source of appeal other than the mere system itself which was enjoined. And what could it be except the Moral Law? When a citizen of the United States violates any particular statute, what is the ultimate rule by which it is determined whether his violation is justifiable? Every one knows that it is the Constitution. If he can make it appear that the statute which he violated is unconstitutional, then his trangression receives justification, and he escapes punishment. Just so in regard to the disobedience of the Jews to the peculiar system enjoined upon them. Their disobedience was either constitutional or unconstitutional. If constitutional, it was justifiable; if unconstitutional, it was unjustifiable. If it was justifiable, then it was in perfect accordance with the Moral Law. If it was unjustifiable—if it was a sin, it was so because it was in violation of the Moral Law. Wherefore the Constitution which lay at the bottom of the Mosaic system was the Moral Law.

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*The one is not strictly the *opposite* of the other; for the Constitution of a State may be in part the result of legislative enactment. It would be more in accordance with the precision of treatises of law to say that there is a distinction between *common* law and *statute* law. Our language, however, is sufficiently accurate for the illustration of the argument.

PETITION OF ANDREW FAHNESTOCK.

The following Petition was presented to the Legislature of Pennsylvania while the subject of granting relief to our Sabbath-keeping brethren in that State from penalties for working on Sunday was under consideration. We own ourselves unable to conceive of any good reason upon which legislators can justify the neglect of a petition from such a man, backed up by such arguments. Next week we will endeavor to find room for an article which we have received, entitled, "A plain statement of the causes which induced the Seventh-day Baptists of Franklin County to petition the Legislature for relief." Meanwhile here is Mr. Fahnestock's Petition:—

To the Honorable the Senate and House of Representatives of the Commonwealth of Pennsylvania:

The remonstrances which have been presented from this County, against the granting of the prayer of our petitions, which are now before your Honorable Bodies, praying for relief and protection for our Society, induce me to submit the following remarks to your consideration:—

Many objections are raised to the Legislature granting us the relief for which we ask, and exempting us from the penalties of the Act of 1794. In my opinion, under the Constitution of the United States and the State of Pennsylvania, we have a right to claim protection at the hands of the Legislature. Man is responsible to God alone for his religious opinions, and no human authority has a right to interfere with them. This is one of the great foundations upon which our glorious fabric of Government rests.

It is alledged by some, that the observance of a particular day as the Sabbath, is not a matter of conscience; and that it is immaterial what day is observed, so that it be one in seven. Be assured that, with our Society, it is a matter of conscience. We believe the seventh day of the week to be the true Sabbath. Let any one consider the inconvenience to which we must necessarily be subjected, in our worldly affairs, by keeping this day—whilst with our neighbors, generally, it is the most active business day in the week—and he will at once perceive, that nothing but a conscientious conviction of duty could induce us to make the sacrifice.

Again, we are often reminded, that the Scriptures require Christians to be subject to the laws of the land; and that those laws enforce the observance of the first day of the week. This is admitted; but we alledge that the Constitution is the supreme law of the land; that it guarantees the rights of conscience; and all we ask is, that the Legislature may afford us its protection. We do not ask for all we would have a right to demand. Let our Petition, and the Bill reported in the House of Representatives be examined, and it will be seen that we ask for but a small allowance—something similar to that of the woman of Canaan, (Matt. 15,)—merely the crumbs which fall from our Master's table—whilst all other denominations of our Christian brethren are receiving full loaves. What evil have we done, that we should be oppressed, in this land of civil and religious liberty, by the laws of our State? Did not our ancestors at Ephrata, in Lancaster County, open their doors to the sick and wounded soldiers of the Revolution—extending to them their aid and assistance, and all the comforts the establishment would afford—and that, too, without recompense or reward? Have not our meetings been conducted orderly—so far as our own members are concerned—and our hospitality extended to all who saw fit to attend them? But, alas! how have we been repaid? We are now harassed with prosecutions and fines if we attempt to occupy the time which God has given us to labor, and treated as transgressors. Our condition is somewhat similar to that of the man who, in traveling from Jerusalem to Jericho, fell among thieves. We, therefore, now call upon the Good Samaritans of the Legislature for protection. Our forefathers, like yours, fled from European oppression, to seek a City of Refuge in these then western wilds, that they might, unmolested, enjoy the liberty of conscience. This precious privilege we were permitted to enjoy until last summer. Shall it be continued to us? We would consider it more tolerable to be deprived of the privilege of voting for our State and County officers, and to be deprived of holding office, than to be deprived of the rights of conscience.

Now, in conclusion, I most solemnly declare, that during twenty-two years that I have presided over the Seventh-day Baptist Congregation, I have searched the Scriptures with diligence to ascertain what God requires of me in this sacred office concerning the Sabbath day, and I have always found it to be my duty to teach that the seventh day is the Sabbath of the Lord, and to observe it as such. I can find no evidence in the holy Scriptures that the observance of any other day will be acceptable before God.

As a duty, which I believe I owe to my congregation, I present this, my humble petition, to your consideration, hoping that you will give it an impartial perusal.

May the Sovereign of the Universe protect our religious liberty, and grant that our land may remain a City of Refuge for all religious denominations.

ANDREW FAHNESTOCK,
Pastor of the Seventh-day Baptist Society.

SNOWHILL, 15th February, 1846.

D'AUBIGNE'S HISTORY OF THE GREAT REFORMATION.—The first three volumes of this work were published by the author in the French language only, and afterwards translated by other hands into the English language. Yet, strange as it may seem, only about 4,000 copies of the work have been sold in France, while nearly 200,000 copies have been sold in England and America. This fact has induced the author to publish the fourth volume first in the English language, and also to prepare for the press an English version of the three former volumes. Although he claims to be familiar with our language, he has deemed it advisable to procure the aid of a native Englishman, and Dr. Henry White visits Geneva for the purpose of assisting him.

PROGRESS OF THE BILL OF EQUAL RIGHTS.

To the Editor of the Sabbath Recorder:—

Our brethren have not been able to attend at Trenton to confer with the members of the Legislature on the subject of Equal Rights since the 28th of January, at which time a number of them were there, and had an interview with several of the members of the House. But frequent communications have been forwarded to them from time to time expressive of our wishes. The following is a copy of a letter recently forwarded to S. W. PHILLIPS, Esq., Chairman of the Committee, together with his answer:—

The Letter to Mr. Phillips.

DEAR SIR,—I have been looking with much anxiety on the movements of the House in regard to the bill of Equal Rights, but have not been able to learn that there has been any action upon it since you reported it to the House the second time. It is the expectation and wish of the friends of the bill, that it should have the decision of the House, either for or against. As it now stands, it precludes any farther effort on the part of its friends to obtain their rights in any other form. If the bill must be amended before it will receive the sanction of the Legislature, let it be in such a manner as not to affect or alter its principle. We can not consent to ask for any thing less than equal rights, nor are we willing to accept of any thing short of it. This was fully explained to your Honorable Committee when the interview was had by a number of the petitioners from Essex, Middlesex, and Cumberland, when a full and free discussion of the object of the bill was had, and we supposed it was perfectly understood. Had the bill been lost upon its second or third reading, in time for farther movement, we should then have suggested the amendment to the old law which would have met our case. As it now stands, we are prevented from any farther effort, for this bill is yet on the files of the House waiting the pleasure thereof. We are extremely anxious to have it tested; and if you will grant us the favor to call it up and have its fate decided in some way or other, you will confer a great favor on the petitioners.

Very respectfully yours,
D. DUNN.

New Market, N. J., March 12th, 1846.

Mr. Phillips' Reply.

FRIEND DUNN,—The understanding with myself and Mr. Cannon, and his Seventh-day Baptist friend was, and also mine with Judge Titsworth, when he was here last, that an effort should be made to have a part of a section of the old law stricken out, which effort was made, and considerable said. Upon the ayes and noes being taken, we had nine in favor of striking out, and the rest against it; and, to my surprise, Mr. Cannon and all of our Middlesex members (except myself) voted against it. I hope you will excuse me for allowing your bill to lie over so long, supposing that your views could be answered by the amendment proposed to the old law. I will now, upon the first opportunity, call up the original bill. I received a letter, and a substitute bill, from a distinguished gentleman from Burlington. I offered it to the Committee. They did not like it as well as the original one, and requested me to report the old bill the second time without amendment.

In great haste, your much obliged,
SIMEON W. PHILLIPS.

Trenton, N. J., March 15, 1846.

CORRECTION—RELIGION AT THE WEST.

We cheerfully make room for the following communication. The article to which it refers was handed us by the Corresponding Secretary of one of our benevolent societies, who, we are quite sure, had no intention of grieving any body, or lending his influence to create a false impression.

To the Editor of the Sabbath Recorder:—

In the 28th No. of the current volume of the Recorder, fourth column of the first page, we find an extract from a letter, said to have been written "to one of our societies," drawing a doleful picture of the state of religion in the western "garden" to which it refers. Inasmuch as certain corroborating circumstances, and especially the notice of a remittance in the preceding number, render it more than probable that a great portion of your readers will be led to the conclusion that this is the place referred to, and consequently imbibe a very unfavorable as well as erroneous opinion of the state of the church here; in view of these things, and of the fact that a disaffected brother here states that he wrote the letter in question; the church at its last meeting of business, passed a resolution condemnatory of said extract, as containing a great deal more error than truth, and calculated to make a wrong impression on the minds of your readers. The church also appointed the undersigned a committee to make the foregoing expression public through the medium of your paper, with your consent, which we trust you will grant. The committee would readily grant, however, that there is not so much of the life and power of religion generally as is disirable, but we trust that (as it is in other places,) there are a goodly number who are striving to press their way onward and upward, and fill their places faithfully at the family altar and prayer meeting, at the covenant meeting and the communion table, and we may add, that our Sabbath meetings are as fully attended generally, as in any other place with which we are acquainted. We did not design a long communication, and will only add, in conclusion, that we think a little reflection on your part would have induced you to exclude from your columns statements which have such a direct tendency to grieve so many of your subscribers, readers, and brethren.

Yours in the Gospel,
STILLMAN COON,
JULIUS M. TOOD,
HENRY B. CRANDALL.

Milton, W. T., March 2d, 1846.

☞ The article on our first page, concerning the delusive character of Sunday Legislation, deserves a careful perusal.

THE SABBATH QUESTION.

Although we have lost a golden opportunity in New-Jersey by our supineness, still the rights of the Seventh-day Baptists are attracting much attention abroad. The subject is before the Legislature of Pennsylvania; favorable reports have been made by the committees, in the Senate and the House of Representatives; and many powerful pens are espousing the cause in the public prints. The editor of the "*American Press*," a Native American paper, published at Lancaster, in commenting on the Bill "granting Equal Privileges," before the Legislature of this State, (New-Jersey,) makes the following just remarks:—

"This bill bears the right title, and we hope it may not only become a law in New-Jersey, but that a similar law may be passed in every State of the Union, where any Seventh-day Baptists are found, however few their number may be. For it is perfect nonsense, to talk about '*Equal Rights*,' so long as any class of people, however small their number may be, are compelled by law to keep any Sabbath contrary to the manner of their belief."

And in the same paper a correspondent supplies some very pertinent observations from a work by Judge Herttell, entitled the "People's Rights Reclaimed," which I append for your readers.

In discussing this point, remarks the correspondent, Judge Herttell proves beyond all doubt, that if God appointed no particular day as a Sabbath, then he has not delegated that power to any body else, and consequently, a law, compelling the observance of any particular day as a Sabbath, is not only contrary to the command of God, but a direct infringement of the liberty of conscience. The argument is truly masterly, and I commend it to general attention.

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"If God by his alledged command instituted a Sabbath, and omitted to designate the particular day of the week to be observed as holy time, by whose authority, permit me again to ask, is the first day appointed for that purpose? To whom did he give the right, or delegate the power, to designate any particular day as the Sabbath of the Lord? Certainly not to civil government, all will allow, who are not prepared to embrace the political religious dogmas of the holy aliance of church and State. God did not command civil government to keep a Sabbath, nor authorize our Legislature to appoint a day. The alledged command, if given at all, was given to man, and not to political government. And if God, as is now alledged, did not name the particular day of the week to be kept holy as a Sabbath, reason and common sense would say, he left that matter to the choice and convenience of those to whom his commandment is addressed, and on whom alone it could be of any moral obligation, that is man. If then, God gave to man the right to choose the day, he gave to each man alike the equal right to choose for himself.

Here we take our stand, and shall maintain that God has given to each man the *equal right* to judge in this matter for himself, and to choose any day or any time, he in his conscience may think the best, to rest from labor, and offer prayer, praise and gratitude to the great first Universal and Invisible Cause of life, to whom, and to whom alone, man is accountable for his opinions in matters of religion. Yes, that it is the natural right of every man, to choose for himself, will be maintained, until, by some special word of God, not of man, it shall be made to appear, that he gave to some men, not only a right to choose for themselves, but also for their neighbors, and to coerce them to keep a Sabbath, chosen by another; and until it shall also be proven, on what particular man, or class of men, he has conferred these double rights, leaving others destitute of any. It may perhaps be said, that each individual having this right to choose for himself, all have it, and therefore can delegate another to choose for them, and that government can thence derive a right to choose for its constituents a day to be kept holy as a Sabbath. Were this admitted, my argument would lose nothing of its weight, because the power must in fact be delegated, or it could not be righteously exercised. Now if there is an article in our Constitution, by which the power is delegated to the Legislature to choose a Sabbath of the Lord, I will bow in submission. But that power is not, nor indeed can it be given, although each person has a right to choose and keep a Sabbath day, the particular day, in his opinion, not being essential, he may delegate, if he will, another to choose for him. But if he conscientiously thinks the particular day is essential, he can have no moral right to authorize another to choose for him a Sabbath day which he in his conscience deems the wrong one. He has no moral right himself to choose a day he conscientiously believes to be wrong, and he never could righteously delegate to others, or to government, a right to coerce him to keep a Sabbath day against his conscience. The right, or the liberty of conscience, therefore, is natural and unalienable. The right to choose a Sabbath day has not been delegated to our Legislature, and the right to coerce any against their conscience to keep a religious holy day, is not possessed by man, nor can it be righteously exercised by any human power. The law in question, therefore, by designating, or recognizing, the first day of the week as a religious Sabbath, and coercing a part of the community against their conscience and opinions to keep it as holy time, is an exercise of power without any right to do so, not being delegated to our Legislature by God or man, and hence is an act of usurpation, spiritual oppression and intolerance, and a violation of the natural and unalienable rights of man.

* * * * *

The incompatibility of the statute law, with the alledged command of God, will appear singularly striking when we undertake to read them together. Thus: God commands us to keep the seventh day (of the week) as the Sabbath,—our Legislature commands us to keep the first; God commands us to do no work on the seventh day,—our Legislature tells us we may do as much work as we please on that day; God commands us to do all our work on the other six days in the week, including the first—our Legislature forbids us at our peril to do any work on the first."

Keep the *Ball* rolling. Principles are eternal. Truth is mighty, and must prevail. W. M. F.

Bordentown, March 6th, 1846.

CIRCUMSTANCES ALTER CASES.—We have been forcibly reminded of this maxim by reading a Protestant criticism upon a Catholic argument. It seems that the Freeman's Journal, a Roman Catholic paper, has published an article headed "Missionary Success a Test of Truth," in which the editor declares that there are most manifest evidences of want of success in all Protestant missions, while the Catholic Faith invariably achieves its way with the most promising success; hence he concludes, that the Catholic is the only true church. But this doctrine is exceedingly unpalatable to all good Protestants, on which account one of our exchanges has attempted to refute the argument by which it is sustained, and to prove that according to scripture teachings we must always expect the strait and narrow way to be traveled by the *few*, not the *many*. This view corresponds very well with our notions of truth, but very ill with the practice of some of our opponents, who not unfrequently argue for the sacredness of Sunday from the number of those who observe it. If we mistake not, the very paper in question has more than once done this. Hence when we read in its columns such a bold advocacy of the truth in opposition to a Catholic error, we could not help thinking that in this instance, if in no others, "circumstances alter cases."

SUNDAY TRAVEL ON RAILWAYS IN SCOTLAND.—A letter from Mr. Begg, dated March 2d, says: "As I anticipated, the shareholders of the North British Railway have determined, notwithstanding the opposition, to run trains on Sunday. They held their meeting on the 17th of February, and a long debate ensued, the result of which was a majority of 1,433 shares for Sunday traveling. It is the line to Berwick, and is expected to be opened in May next; there will then be only the Newcastle and Berwick to finish, in order to connect Scotland and England; and there can hardly be a doubt that the opposition to Sunday trains on it will be even less strenuous, being an English line. It is expected to be opened in August next. The Edinburgh and Glasgow half-yearly meeting was also held last week, when Sir Andrew Agnew, as usual, moved that Sunday trains should be discontinued on the ground of their being a violation of the fourth commandment. On the suggestion of an English shareholder, *the words* of the fourth commandment were embodied in the motion.—The motion was negatived as usual—but the *non sequiter* of a motion for abstaining from work on the *first* day, with the authority of a divine command in favor of the *seventh* day, is engrossed in the Company's Minute Book"

SUNDAY.—Under this heading one of our exchange papers says, "To speak of Sunday, as the religious papers do, in a way to induce a belief that the fourth commandment of the Decalogue has any part or lot in the matter, is ridiculous and absurd. As for the sanction of the New Testament, our Sunday has no more claim to it than the Fourth of July, or the Eighth of January."

DR. EDWARDS AT THE WASHINGTON "SABBATH CONVENTION."—The Boston Investigator publishes a full report of the speech of Dr. Edwards at the recent Washington Convention, accompanied by nearly a column of animadversions, designed to show up some of the inconsistencies of the Doctor and his friends. The following is the concluding paragraph. It would be well for the Sabbath cause if those whom it concerns would consider it and be instructed:—

"Dr. Edwards and his brethren had better reform themselves first, by keeping the seventh day as Moses commanded it should be. When they do this, it will be time enough for the goats to consider the subject. We wish to have the leaders in this movement consistent men, or the people cannot follow them. Take the beam out of your own eye, Doctor, first, and you will save the time and animadversions of CORRECTOR."

ABOLITION OF SLAVERY IN THE REGENCY OF TUNIS.—The Malta Times of the 10th gives the following letter from its correspondent at Tunis, dated the 27th ult., announcing the interesting fact of the abolition of slavery in that regency:—

"Every step that the Bey of this Regency has taken within the last few years, in order to ameliorate the condition of the slaves, has very properly been hailed with applause by the humane. This very day he has issued the following circular to all the foreign Consuls, intimating the entire abolition of slavery:

"Praised be God!—From the servant of God (praised be he!) the Musheer Ahmed Basha Rey, Prince of the Tunisian Government, to our ally (N.) Consul-General of (N.) at Tunis. Hence the object of our writing to you is to inform you that the holding of a species of property, consisting of human beings to whom God (glorified be he!) has been gracious, is very unjust and quite revolting to our feelings. This affair gave us no peace of mind these many years during which we have endeavored, as is well known to you, gradually to put a stop to it, and now it is our pleasure to declare that we abolish in the whole of our dominion, that kind of property consisting of slaves.

"Henceforth, every one in our regency who is a slave we consider as free, and do no more acknowledge him as *bona fide* property. We have informed all our governors in our Tunisian kingdom of the same. Now we make known to you that you may be aware of the fact that every slave entering our dominions, whether by land or by sea, is that moment free.

"Remain under the protection of God!
"Written in Moharrem, (January,) 1262."

☞ The article on our fourth page, in regard to the present position of the Liberty Party, contains a great many facts worth remembering. Whether the writers have drawn just conclusions from these facts, we leave each reader to judge for himself.

General Intelligence.

DOINGS IN CONGRESS.

The SENATE was occupied most of last week in considering the Oregon question. It seems to be the general opinion, that the passage of the resolutions giving notice to Great Britain of the cessation of the joint occupancy of Oregon will lead to a speedy settlement by compromise of the matter of difference.

The principal business before the HOUSE OF REPRESENTATIVES related to the River and Harbor Appropriation Bill. Many items of the bill were agreed to, amounting to over $800,000. Although the final vote upon it is not yet taken, there is little doubt that it will receive the sanction of both the House and the Senate.

FOREIGN NEWS—TWENTY-TWO DAYS LATER.

By the arrival of the steamer Hibernia, twenty-two days later intelligence from England has been received.

Sir Robert Peel's Tariff bill passed its "crisis" in the House of Commons at 3 o'clock on the morning of the 29th ult., by the decisive vote of 337 to 240. This was on the motion to bring in a bill—a test question. The bill will doubtless pass the House by about one hundred majority The debate was continued through twelve nights, and was most earnest and able. There were 101 speeches—48 in favor of and 53 against the bill.

From India, advices have been received of a great battle, or rather a two days' struggle, between the Sikhs of the Punjaub, and the British army, which terminated in the defeat of the Sikhs, after a most tremendous slaughter. The British loss is some 3,300, including 50 European officers; the Sikhs lost some 30,000.

Rumors have been current recently unfavorable to the health of Sir Robert Peel. It was said that he had been twice cupped on the neck, to ease the pressure on the organs of the brain under which he labored, and that his health involved a speedy relinquishment of the cares and anxieties of office. These rumors caused much uneasiness, until at length an official contradiction appeared, which declared them to be unfounded—adding, that he never was in better health.

Not so the once herculean and still burly Daniel O'Connell. He has attained the allotted duration of human life; but, if all the accounts which appear be true, is not destined long to exceed it. Those who see him nightly in the House of Commons declare that he is sinking fast, and that the last twelve months have added thirty years' load to his existence. He enters and leaves the House on the arm of his son John; and, once or twice, when he essayed to speak, his voice was so feeble that he could scarcely be heard in the reporters' gallery. This appears to be the winding up of a career which will always stand out, despite its imperfections, as one of the most remarkable in the history of the British nation.

The affairs of Ireland are absorbed in the contemplation of the great free-trade drama which is now being acted in England. Mr. O'Connell is in London, and the management of the Repeal Association is confided to his lieutenant, Mr. Smith O'Brien.

France.

Mr. King, the American Minister, gave a grand ball Monday, Feb. 23, in celebration of Washington's birthday. Mrs. Ellis, his excellency's neice, did the honors of the saloons with that unaffected and witching grace for which American ladies are celebrated all the world over. Upward of 400 of the elite of Parisian society did themselves the honor of accepting the invitations of Mr. King, as well as all the most eminent American citizens now in Paris.

Washington Irving, the United States Minister at Madrid, has quitted Paris after several weeks' stay. Mr. Wheaton, United States Minister at Prussia, is now there.

Many parts of France have suffered severely from inundations. The waters, however, have now retired. The weather is most beautiful and mild—like spring or early summer.

The operations of the Bank of France last year amounted to 1,489,907,000 francs, the highest amount they have yet attained.

The Archbishop of Paris has published a long appeal to his people, in favor of penitence and prayer, winding up with his gracious permission to eat meat on certain days, and to consume eggs and milk on certain others.

Miscellaneous.

Whether or not we are to have war, great preparations are being made for it in England. The army is to be increased 10,000 men; the militia are to be in readiness for immediate training; the ordinance corps are to receive an accession of 1,500 men; the royal marines 2,500 men; and the land regiments of line 6,000. The increase in the navy will be about 1,000 men.

Accounts have been received of the loss of the emigrant ship Cataraque. The vessel left Liverpool in April last with 369 emigrants on board, and a crew of 46, for Van Dieman's Land. In August she reached Bass' Straits, and on the 4th of that month struck on a reef off King's Island. Nearly one-half of the passengers were drowned below. About 200 reached the deck and clung to the ship, but the severity of the weather caused her to go to pieces. Only nine of all on board survived. The ship was out of her reckoning.

Louis Philippe is said to be in favor of referring the Oregon dispute to the arbitration of three English and three American gentlemen—thus carrying ont the idea of Mr. Winthrop, of Massachusetts.

Baron Von Bulow, Minister to the King of Prussia, died at Berlin recently.

Twelve men were killed near Dover recently by an explosion of gunpowder in a cave where they had taken refuge, and others terribly wounded.

Father Mathew has published a letter, accompanied with specimens of bread and "stirabout," made from Indian Corn. Efforts are now making to introduce this excellent beverage, not only in Ireland, but into the three kingdoms generally, on the plan which marks its use in the United States.

From Persia we hear, with alarm, that the cholera is raging furiously.

THE AUBURN TRAGEDY.—We gave some account last week of the murder of several persons near Auburn, N. Y., by a negro man. The murderer has been arrested, and confesses his guilt. The following account of him is given by one who visited him in his cell:—

William Freeman, the murderer, was born in or near Auburn in 1823. His father is dead—his mother still resides in Auburn. He had only one brother, as we are informed, Dan Freeman, who was hung as our citizens will recollect in this place, for killing his supposed wife, or a white woman with whom he lived a few years ago!

William is a middling sized man, about 5 feet 5 1-4 inches high, and is a man of few prominent traits except his villainies.

When he was quite young, and before he went to prison, he became offended at a yonng woman where he was living, for some trivial offence, and drew a knife and rushed upon her with the intention of taking her life. She escaped however, and he was permitted to escape punishment by making a promise to behave himself in future.

He has lived in or near Auburn since his birth until 5 years ago last fall, at which time he was convicted of stealing a horse, and sentenced to 5 years' imprisonment in the State Prison, where he remained until last fall. Since his release from prison he has had no particular employment. Has boarded with a woman in Auburn who takes in washing, and paid his board by doing chores and errands for her.

At the time of his arrest, five years ago, Van Ness was an acting Justice for the town of Fleming and issued the warrant for his arrest, as is stated in the Tocsin. Munroe, the police constable who at that time arrested him, says Freeman then said, (as he took him,) with an oath, "Munroe, if I ever get out of prison, you and others who have been engaged in having me taken up shall pay for it." And there can be no doubt that his plans have been maturing for some time to carry his diabolical threats into execution, and that he has well succeeded, the victims of his murderous work too plainly show.

THE STEAMBOAT OREGON.—The following account of this magnificent boat, is copied from one of the New York dailies:—

The Oregon is in length 330 feet by 35 feet width of beam, and of 1,000 tons measurement, having berth accommodations for about 600 passengers, without the necessity of cots or extra beds. The propelling power consists of an engine of 1,100 horse power, with a 72 inch cylinder and 11 feet stroke. Entering upon the main deck, the enclosed space from the Ladies' Cabin forward, forms a promenade 200 feet long. The massive engine is in the centre, though occupying but a small space, and four or five side parlors, fitted up with ten or twelve berths each, open out over the guards, as also a smoking room, denominated the "Exchange," and the wash-room and barber's shop, which is fitted up with marble slab, Croton water, wash-bowls, etc. Passing into the main cabin forward, a continuous line of berths extends from end to end of the boat, over 300 feet, and numbering some 200 berths. This includes the after cabin, which is connected by an ample passage way with the forward one; 500 yards of expensive carpeting cover the floors in these cabins, and each berth is fitted with Mackinaw blankets and Marseilles quilts, each article having the name of the steamer worked in it; a 30 pound mattrass, and also bolsters and pillows, with linen of the finest quality. The curtains are of satin de laine, of the richest tints, with embroidered inner curtains.

Of the cost of all this magnificent splendor, it is hard to make a fair estimate. If we say $30,000 for the furniture and fittings, it is by no means exceeding the mark, and though it appears to be a large sum, the reckoning of a few items will be a convincing evidence of its truth. For instance, the chairs in the ladies' cabin cost $20 each; the sofas $200 each; one pair of mechanical lamps, in porcelain, with shades, $225; the centre tables $80 each; the fringe at the ceiling $12 per yard; the draw curtain complete, $500; each state-room set of fittings, $250; the castors, waiters, &c., $50 to $100 each; the carpets $1,800 in all, and so on to the end of the chapter. Nothing is superficial, as is generally the case, but all is real. The cost of the boat itself was about $130,000.

SUICIDE.—A Washington letter-writer, under date of March 18, gives an account of the suicide of Commodore Crane, Chief of the Bareau of Ordinance and Hydrography. He had been in his office and read the letters on business. About 12 o'clock some of the clerks went to the door and found it locked, and supposed that he had gone to sleep. The clerk looked through the keyhole and saw him in his rocking chair. As he continued however in his office till about 4 o'clock, suspicions were aroused and the door was forced open. He was found in the same position in his rocking chair, with his throat cut, and dead, He was the sixth on the list of captains. The list contains about 68 captains. Commodore Barrow, Stewart, Jones, Morris and Warrington, were before him on the list. He was a native of New-Jersey.

A DOCTOR KILLED BY HIS OWN PRESCRIPTION.—We have just seen a private letter from Macon, Ga., stating that Dr. Ambrose Baber, an old and highly esteemed physician of that place, died on the 8th inst. from the effect of his own medicine. He wrote a prescription for a dose composed in part of Prussic acid, to be administered to a patient. The druggist sent the medicine, with a message that whoever took it would be killed. The patient thereupon refused to take it, when the Doctor, to convince him that there was no danger, swallowed it himself. He died in half an hour. The prescription was copied exactly from a medical work, but the quantity of Prussic acid was eight times greater than it should have been. So much for a typographical blunder! [Tribune.

A NEW JOHN GILPIN.—The Lebanon Star tells a good railroad anecdote. The other day, when the cars stopped, on the way to Xenia, for a moment, a countryman mounted the locomotive to see what he could learn. In the progress of his investigation he took hold of a crank and giving it a turn, with the speed of the wind, off sprang the locomotive, detached from the car, while all that could be heard from the unlucky wight was—*Stop her! stop the thing!* But regardless of his cries, on it went, whizzing and snorting, and was only arrested in its progress, at the distance of seven miles, by running off the track. No harm was done—the only inconvenience being the necessary labor and detention of getting back the truant locomotive, and the awful fright to its John Gilpin rider.

ANOTHER VICTIM.—The body of 'Sam Roe,' was found at the foot of a deep ravine near New-Canaan, Ct., on Sunday last. A correspondent of the Norwalk Gazette says, that the fallen man was in an easy sleeping posture; and there, as we found him, in fearful solitude, he had died, unpitied and alone; nor was this all, his breast, head, and face, had been disrobed by birds of prey, leaving a ghastly spectacle, which the mind contemplates only with horror. About two rods from the body, a basket was found containing a bottle of *Rum*, another smaller bottle was found but a few feet from his person, empty. At a subsequent examination an "old vender" testified that he sold two such bottles full to 'Sam Roe' on the day that he was missing, Nov. 28th.

REMARKABLE LIBERALITY.—A London paper mentions that the Treasurer of the Wesleyan Missionary Society has received the sum of $220, as a donation from a female servant, "the fruits of many years' self denial for the Lord's sake." This is regarded as one of the most munificent benefactions ever given to the missionary treasury. The donor would listen to no remonstrance—entreating Mr. West to take the roll of bank notes, which was at last accepted, on the condition that she would faithfully promise to let him know, if living, whenever she might be in temporal need.

STRIKING CONTRAST.—"The King of England," says a graphic writer in Littell's Living Age, "took from the pockets of his subjects four thousand millions of dollars to replace the Bourbons on the throne of France. The interest of this sum, at 5 per cent., would be two hundred million dollars annually; which would go so far toward placing Jesus Chirst on the throne of this alienated world, as to support a standing army of four hundred thousand Missionaries of the Gospel in pagan lands, and Christian lands paganized by systems of grinding oppression and moral degradation."

SUMMARY.

The Freshet caused by the recent rapid thawing of the heavy snow, has caused immense damage to mills, bridges, canals, etc., as we learn by exchange papers from every direction.

The Hudson River is again open, and boats are running between this city and Albany with their usual speed and comfort.

In New-Haven, on the night of the 19th, a gang of three negroes became so riotous as to awaken the neighbors; who called in two medical gentlemen, who found a negress lying in the cellar, with no covering but the smouldering cinders of a stocking! She died in an hour. So much for the effect of Rum!

Several of the growers of Hops in this State, have petitioned for the re-enactment of compulsory inspection of every bale of Hops sold in this State. The dealers, consumers and exporters, we believe, are all opposed to any such restriction, as they never depend upon the inspection for quality, preferring their own judgment.

Mr. Reuben Rowley, of Wrentham, made his second escape from the State Lunatic Hospital at Worcester, on Sunday, and was at home on Monday. His feet were much blistered, it is said, by his journey, which must have been in part on foot.

The Richmond Compiler mentions the death in Cumberland County, (Va.,) of Syfax Brown, aged one hundred and fifteen years four months and five days. He was for many years the slave and personal servant of John Randolph, Esq., of Mattoax, father of the late John Randolph of Roanoke.

A writer in the Kingston (Jamaica) Morning Jouanal, under the signature of "Vox Africani," thinks that Great Britain should not hesitate one moment about declaring war against the United States, and says that "every motive of policy should induce the Government to seize an opportunity so favorable." The writer lays great stress upon the facilities with which Great Britain could pour her "African sons" into Florida, Louisiana, and the Carolinas, and indulges in the most extravagant hopes as to the results which would follow.

It is remarkable that within the same week three vessels should have arrived in our ports as prizes to the American squadron for having been engaged in the slave-trade—viz. the Pons, captured by the Yorktown; the Panther, a prize of the same vessel, which arrived at Charleston; and the Robert Wilson, a prize to the sloop-of-war Jamestown, which reached Charleston also.

The City of Detroit, Mich., on the 2d inst. decided against granting license, by a large majority.

The village of Marshall, Mich., also voted against license—3 to 1.

Several men have been prosecuted in Waterbury, Conn., for selling alcohol in violation of the license laws of Connecticut.

Ship Kentucky, Capt. Chas. E. Ranlett, belonging to John Fairfield & Co.'s line, has performed the voyage from Boston to New-Orleans and back in fifty-four days, with full cargoes both ways.

Several dark spots are now visible on the disc of the sun. The area of one of them is greater than that of the American continent. Two of them may be seen distinctly through the smallest telescope; but the eye should be carefully protected while observing them, by means of colored or smoked glass.

A lawyer in Bedford, N. H., having a little time on his hands, has prosecuted the towns in Hillsboro' county to the amount of about twenty thousand dollars, for not erecting guide-boards at the corners of the roads.

In the time of John Huss, there were three Popes that lived thirty years together, and excommunicated each other. Pope John kept his court at Rome; Pope Peter at Arragon; and Pope Benedict on the Italian Alps.

The Natchez Mississippi Free Trader states, that the Baptists have been holding a protracted meeting in that city, for several weeks past, at which a large number of our citizens have professed religion, and some twenty-five or thirty have been baptized.

Gardner G. Howland, Esq., makes the liberal offer of the use of his fine farm of 300 acres at Flushing, for five years, as an agricultural farm, for the purposes of the State Agricultural Society.

The Nashville Theatre has been sold to the Independent Order of Odd Fellows, and will shortly be converted into an Odd Fellows' Hall.

A correspondent of the Boston Atlas states that two young and enterprising men have bought the Falls of the Potomac for $110,000, with the view of making a "Lowell in Virginia." These falls are in Fairfax County, fifteen miles from the city of Washington, and are capable of furnishing water power to an indefinite extent.

In 1706, 140 years ago, the town of Brooklyn contained 64 freeholders. In 1802—nearly 100 years afterwards, the number had only reached 86. In 1814, the total population was 3,805, in in 1825 it had increased to 10,971; in 1835, to 24,310; and in 1845, to 50,594.

The whole number of children attending our public schools in this city for the past year, was 71,134. The average number attending for the whole year, was 25,695.

It will appear singular to weavers in this country, that in India, the process of weaving even the finest muslins, is conducted in the open air, and exposed to all the heat of the climate, which is intense.

The St. Louis Reville states, on the authority of a gentleman "who is fully acquainted with the statistics of the Illinois trade," that there are now upwards of 500,000 bushels of wheat in store, between Peru and the mouth of the Illinois river.

Wisconsin, with a population a litle exceeding 100,000, has fifteen newspapers, and two more are to be started. There are soon to be five in Racine County, with a population of 12,000.

Rosas, the tyrant of the Argentine Republic, is the owner of seventy-four squares of land, and about 300,000 head of cattle.

A project is in agitation in Portland to establish a steamboat communication between Halifax and Portland, with intermediate touchings at the principal ports on the coast of Nova Scotia with those of Halifax.

On the night of the 21st ult. a daring robbery was committed in La Grange, Ga., by a slave. He succeedee in stealing from the mail stage the carpet-bag of Mr. Snider, a merchant of this city, containing nearly $8,000 in bank bills and specie. The negro was arrested two days subsequently, seven miles from La Grange, and confessed his guilt. Of the money lost most of the gold has been recovered—about $2,000.

The New Haven Register gives an account of the latest Yankee notion, in the shape of a patent spring hook. By a very delicate but ingenious machine, as soon as a fish attempts to nibble the bait on the hook, a second hook comes down and catches him on the back of the head, and he is a "gone sucker."

If a tallow candle be placed in a gun and shot at a door one inch in thickness, it will go through without melting or sustaining the slightest injury. If a musket ball be fired into the water, it will not only rebound, but be flattened the same as if fired against a solid substance. A musket ball may be fired through a pane of glass, making a hole the size of the ball, without cracking the glass, and if the glass be suspended by a thread it will make no difference, and the thread will not even vibrate.

The Richmond Whig of March 20, says:—We learn that Mr. Thos. Ritchie, Jr., arrived in this city, by the cars, on Monday last and proceeded at once to Chesterfield Court-House, to give himself into the custody of the proper officers of that county. We are informed that Mr. Ritchie refused bail, and that his trial will take place on the 25th inst.

Upward of 7,000 tons of white gravel have been shipped from this city to London, since the 15th of September last. It is taken from the beach at Long Island and used to beautify the parks and gardens of London,

A negro named Hussey, has been arrested at Auburn, supposed to be an accomplice of Freeman in the murder of Mr. Van Nest's family at Auburn. Another, whose name is not known, is suspected, and officers are in pursuit of him.

The Russian generals have received orders not to interfere with the traffic of slaves between the Turks and the Circassians.

The Baptist Board of Foreign Missions has elected the Emperor of China, an honory member of the Board.

There is quite an excitement in Cincinnati, in consequence of a company of speculators having purchased a grave yard to cut up into building lots.

MURDER OF A MISSIONARY AT THE CAPE OF GOOD HOPE.—The South African Commercial Advertiser, of December 13th, gives an account of the murder of the Rev. Mr. Scholtz, of the Berlin Society mission. Mr. Scholtz and two other German missionaries were on their way to join their brethren in Kaffirland. They had encamped on the Fish River heights, about seven miles from Fort Peddie, where they were attacked, Nov. 29th, by a party of Kaffirs, and Mr. Scholtz and one of his attendants killed.

On the second of December, the Lieut. Governor visited the mission station, in company with a Kaffir chief and immediately summoned two others, who were told unless the murderer, whose tribe had already been ascertained, were given up, condign punishment would be visited upon the whole tribe. It was thought he would be produced.

[The Mercury.

LETTERS.

Charles Bilderback, James A. Begg, Wm. B. Maxson, Samuel Davison, David Dunn, Charles Ward, Charles Potter, F. A. Utter, Wm. G. Quibell, George G. Sill, Frederick Chase (mislaid and lost.)

RECEIPTS.

Adams—George Armsbury, Nathan Saunders, Job Spencer, Nelson Babcock, $2 each; Thomas H. Green $3 20.
Brunswick, Ill.—Isaac P. Taylor $2.
Mukwanego, W. T.—Charles Ward $1.
Westfield—John Redner $1.
New York—Isabella Pickens $2.

TRACT AND MISSIONARY NOTICE.

The Traveling Agent of the Seventh-day Baptist Missionary Association and of the American Sabbath Tract Society for the State of New York, would respectfully inform the churches of the WESTERN ASSOCIATION, that by divine permission he will be with them in the months of March and April, to present the claims of the above-named societies to their support. And, as I have given orders to the Church at *Verona*, even so do ye, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

V. HULL, Agent.

TRACT NOTICE.

The Edition of Tracts Nos. 1 and 2 of our series being exhausted, the General Agent would give notice to such as have ordered, or are about to order tracts, that they cannot be furnished at present. Such as have ordered tracts to be forwarded *by mail*, are informed, that by the new postage law each tract of 4 pages is subject to 2½ cents postage, equally as if it weighed one ounce. In future editions such an arrangement will be adopted as will enable us to send by mail at reasonable postage when full sets of the publications are wanted.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. NELSON STELLE, Grand-st., N. Y., or on the premises of

JONATHAN S. DUNHAM.

DE RUYTER INSTITUTE

Will be opened for the reception of Students, Wednesday, April 29.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.
GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.
J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.
——— Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

TEACHERS' CLASSES, for the special benefit of those designing to teach, will be formed at the commencement of the Fall Term, and continue seven weeks, with daily Lectures, and Model Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, $2 00. Academic, from $3 00 to $5 00. No Extra Charges for Drawing, Painting, Lectures, or Incidentals, except Instrumental Music. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from $1 00 to $1 50.

IRA SPENCER, M. D., } Agents.
Rev. LUCIUS CRANDALL, }
DeRuyter, March 6, 1846.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. C. KENYON, Principal, and Professor of Languages.
IRA SAYLES, Associate Principal, and Professor of Mathemat
GURDON EVANS, Professor of Natural Sciences.
J. R. HARTSHORN, Professor of Anatomy and Physiology.
O. STILLMAN, Professor of Vocal and Instrumental Music.
Miss C. B. MAXSON, Preceptress, Instructress in French, Italian, Drawing and Painting.
Mrs. M. B. KENYON, Assistant in the Female Department.

From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

SAMUEL RUSSELL,
President of the Board of Trustees

STATE CONVENTION.—STATE OF NEW YORK, SS. We, the Secretary of State, the Comptroller and the Treasurer of the said State, having formed a Board of State Canvassers, and having, in conformity to the provisions of the act entitled "An Act recommending a Convention of the people of this State," passed May 13th, 1845, canvassed and estimated the whole number of votes or ballots given for and against the said proposed 'Convention,' at a Central Election held in the said State, on the fourth day of November, in the year 1845, according to the certified statements of said votes or ballots received by the Secretary of State, in the manner directed by the said act, do hereby determine, declare, and certify, that the whole number of votes or ballots given under virtue of the said act, was two hundred and forty-seven thousand, one hundred and seventeen; that of the said number, two hundred and thirteen thousand, two hundred and fifty-seven votes or ballots were given for the said Convention:—That of the said first mentioned number, thirty-three thousand, eight hundred and sixty votes or ballots were given against the said Convention:—And it appearing by the said Canvass that a majority of the votes or ballots given as aforesaid are for a Convention, the said canvassers do farther certify, and declare that a Convention of the people of said State will be called accordingly: and that an election for Delegates to the said Convention will be held on the last Tuesday of April in the year 1846, to meet in Convention at the Capitol, in the City of Albany, on the first Monday in June, 1846, pursuant to the provisions of the aforesaid act of the Legislature.

Given under our hand at the Secretary of State's Office in the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty-five.

N. S. BENTON, Secretary of State.
A. C. FLAGG, Comptroller.
BENJAMIN ENOS, Treasurer.

STATE OF NEW YORK, SECRETARY'S OFFICE.—I certify the preceding to be a true copy of an original certificate of the Baord of State Canvassers, on file in this office.

Given under my hand and seal of office, at the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty-five.

N. S. BENTON, Secretary of State.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, Jan. 28th, 1846.

To the Sheriff of the County of New York—Sir: Notice is hereby given that, pursuant to the provisions of the act entitled "An Act recommending a Convention of the people of this State," passed May 13th, 1845, an election will be held on the last Tuesday of April next, in the several cities and counties of this State, to choose Delegates to the Convention to be held pursuant to the provisions of the aforesaid act and certificate above recited.

The number of Delegates to be chosen in the county of New York will be the same as the Members of Assembly from the said county. Respectfully yours.

N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE, New York, Feb. 7, 1846.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided for.

WM. JONES,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Statutes, vol. 1, chap. vi., title 3d, article 3d, part 1st, page 140. 12m lawtap28

Miscellaneous.

THE SOVEREIGNS OF ENGLAND.

The following from an exchange paper, will be found convenient for those who wish to fix in their minds the succession of sovereigns on the British throne:

First, William the Norman:
Then William, his son
Henry, Stephen, and Henry;
Then Richard and John.
Next, Henry the third;
Edwards, one, two and three;
And again, after Richard,
Three Henries we see.
Two Edwards, third Richard
If rightly I guess;
Two Henries, sixth Edward,
Queen Mary, Queen Bess;
Then Jamie, the Scottsman,
Then Charles whom they slew,
Yet received after Cromwell,
Another Charles too;
Next James the second
Ascended the throne;
Then good William and Mary
Together came on,
Till Anne, Georges four,
And fourth William all past,
God sent us Victoria,—
May she long be the last!

THE TEN LOST TRIBES.

The following paragraph, which lately appeared in a German paper, uuder the head of Leipsic, is calculated to lead to some interesting inquiries:—

"After having seen, for some years past, merchants from Tiflis, Persia, and Armenia, among the visitors at our fair, we have had for the first time, *two traders from Bucharia with shawls, which are there manufactured of the finest wool of Thibet and Cashmere*, BY THE JEWISH FAMILIES, *who form a third part of the population.* In Bucharia (formerly the capital of Sogdiana) the Jews have been very numerous ever since the Babylonian captivity, and are there as remarkable for their industry and manufactures as they are in England for their money transactions. It was not till last year, that the Russian government succeeded in extending its diplomatic missions far into Bucharia. The above traders exchanged their shawls for coarse and fine woolen clothes, of such colors as are most esteemed in the East."

Much interest has been excited by the information which this paragraph conveys, and which is equally novel and important. In none of the geographical works which we have consulted, do we find the least hint as to the existence, in Bucharia, of such a body of Jews as that here mentioned, amounting to one-third of the whole population; but as the fact can no longer be doubted, the next point of inquiry which presents itself, is, Whence have they proceeded, and how have they come to establish themselves in a region so remote from their original country? This question, we think, can only be answered by supposing, that these persons are the descendants of the long lost Ten Tribes, concerning the fate of which theologians, historians, and antiquaries, have been alike puzzled; and, however wild this hypothesis may at first appear, there are not wanting circumstances to render it far from being improbable. In the 17th chapter of the second book of Kings, it is said, "In the ninth year of Hosea, the king of Assyria took Samaria and carried Israel away unto Assyria and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes;" and in the subsequent verses, as well as in the writings of the prophets, it is said, that the Lord then "put away Israel out of his sight, and carried them away into the land of Assyria, unto this day." In the Apocrypha, 2nd Esdras, xiii. it is said, that the Ten Tribes were carried beyond the river (Euphrates,) and so they were brought into another land, when they took counsel together, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt; that they entered in at the narrow passage of the river Euphrates, when the springs of the flood were stayed, and "went through the country a great journey, even of a year and a half;" and it is added that "there they will remain until the latter time, when they will come forth again." The country beyond Bucharia was unknown to the ancients; and it is, we believe, generally admitted that the river Gozan, mentioned in the Book of Kings, is the same as the Ganges, which has its rise in those very countries in which the Jews reside, of whom the Leipsic account speaks. The distance which these two merchants must have traveled cannot, therefore, be less than three thousand miles; and there can be little doubt that the Jews, whom they represent as a third part of the population of the country, are descendants of the Ten Tribes of Israel, settled by the river Gozan.

The great plain of central Asia, forming four principal sides, viz: Little Bucharia, Thibet, Mongols, and Mancheous, contains a surface of 150,000 square miles, and a population of 20,000 000. This vast country is still very little known. The great traits of its gigantic formation, compose, for the most part, all that we are certain of. It is an immense plain of an excessive elevation, intersected with barren rocks, and vast deserts, of a black and almost moving sand. It is supported on all sides by mountains of granite, whose elevated summits determine the different climates of the great continent of Asia, and form the division of its waters. From its exterior flow all the great rivers of that part of the world. In the interior are a quantity of rivers, having little declivity, or no issue, which are lost in the sands, or perhaps feed stagnant waters. In the southern chains are countries, populous, rich, and civilized; Little Bucharia, Great and Little Thibet. The people of the north are shepherds and wanderers. Their habitations are tents, and town camps, which are transported according to the want of pasturage. The Bucharians enjoy the right of trading to all parts of Asia, and the Thibetians cultivate the earth to advantage. The ancients had only a confused idea of central Asia. "The inhabitants of this country," as we learn from a great authority, "are in a high state of civilization; possessing all the useful manufactures, and lofty houses built with stone. The Chinese reckon (but this is evidently an exaggeration) that Thibet alone contains thirty-three millions of persons. The merchants of Cashmere, on their way to Yarkand, in Little Bucharia, pass through Little Thibet. This country is scarcely known to European geographers." The immense plain of Central Asia is hemmed in, and almost inaccessible by mountain ranges of the greatest elevation, which surround it on all sides, except towards China; and when the watchful jealousy of the government of the Celestial Empire is considered, it will scarcely be wondered at that the vast region in question is so little known.

Such is the country which these newly-discovered Jews are said to inhabit in such numbers. The following facts may, perhaps, serve to throw some additional light on this interesting subject.

In the year 1822, a Mr. Sargon, who if we mistake not, was one of the agents to the London Society, communicated to England some interesting accounts of a number of persons resident at Bombay, Cannanore, and their vicinity, who were evidently the descendants of Jews, calling themselves Beni-Israel, and bearing, almost uniformly, Jewish names, but with Persian terminations. This gentleman, feeling very desirous to obtain all possible knowledge of their condition, undertook a mission for this purpose to Cannanore; and the result of his inquires was, a conviction that they were not Jews of the one tribe and a half, being of a different race to the white and black Jews at Cochin, and, consequently, that they were a remnant of the long-lost Ten Tribes. This gentleman also concluded, from the information he obtained respecting the Beni-Israel, that they existed in great numbers in the countries between Cochin and Bombay, the *north* of *Persia*, among the hordes of *Tartary* and in *Cashmere*—the very countries in which, according to the paragraph in the German paper, they exist in such numbers. So far, then, these accounts confirm each other, and there is every probability that the Beni-Israel, resident on the west of the Indian Peninsula, had originally proceeded from Bucharia. It will, therefore, be interesting to know something of their moral and religious character. The following particulars are collected from Mr. Sargon's accounts: 1. In dress and manners they resemble the natives, so as not to be distinguished from them, except by attentive observation and inquiry. 2. They have Hebrew names of the same kind; and with the same local terminations, as the Sepoys in the ninth regiment Bombay Native infantry. 3. Some of them read Hebrew, and they have a faint tradition of the cause of their original Exodus from Egypt. 4. Their common language is the Hindoo. 5. They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew. 6. They circumcise their own children. 7. They observe the Kippoor, or great expiation-day of the Hebrews, but not the Sabbath, or any feast or fast days. 8. They call themselves *Gorah Jehudi*, or White Jews; and they term the Black Jews, *Collah Jehudi*. 9. They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such, because they are of a fairer complexion than themselves. 10. They use on all occasions, and under the most trivial circumstances, the usual Jewish prayer, "Hear, O Israel, the Lord our God is one Lord." 11. They have no cohen (priest,) levite, or casi among them, under those terms; but they have a kasi (reader,) who performs prayers and conducts their religious ceremonies; and they appear to have elders and a chief in each community, who determine in their religious concerns. 12.—They expect the Messiah, and that they will one day return to Jerusalem. They think that the time of his appearance will soon arrive, at which they much rejoice, believing that at Jerusalem they will see their God, worship him only, and be despised no more.

This is all the information that can be collected from the accounts of Mr. Sargon. The celebrated Oriental Geographer, Ibn Haukal, however, describes with great minuteness, under the appellation of *Mower-al-nahr*, the region in which these Jews are said to have been discovered. He speaks of it generally as one of the most flourishing and productive provinces within the dominion of Islam, and describes the people as distinguished for probity and virtue, as averse from evil, and fond of peace. "Such is their liberality," says he, "that no one turns aside from the rites of hospitality; so that a person contemplating them in the night, would imagine that all the families in the land were but one house. When a traveler arrives there, every person endevours to attract him to himself, that he may have opportunities of performing kind offices for the stranger; and the best proof of their hospitable and generous disposition is, that every peasant, though possessing but a bare sufficiency, allows a portion of his cottage for the reception of his guest. Thus, in acts of hospitality, they expend their incomes. Never have I heard of such things in any other country. The rich and great lords of most other places expend their treasures on particular favorites, in the indulgence of gross appetites, and sensual gratifications. The people of Mawer-el-nahr employ themselves in a useful and rational manner; they lay out their money in erecting caravanseries, or inns, &c. You cannot see any town, or stage, or even desert, without a convenient inn or stage-house, for the accommodation of travelers, with every thing necessary. I have heard that there are above two thousand nehats or inns, where, as many persons as may arrive, shall find sufficient forage for their beasts, and meat for themselves."

These particulars, we should presume, can scarcely fail to prove interesting, both in a moral and a religious, as well as in a geographical point of view. The number of the scattered members of the tribe of Judah and the half-tribe of Benjamin, rather exceed than fall short of five millions. Now, if to this number be added the many other millions to be found in the different countries of the East, what an immense power would be brought into action were the spirit of their nationality once roused, or any extraordinary event to occur, which should induce them to unite in claiming possession of that land, which was given to thom for an "heritage forever," and to which, in every other clime of the earth, their fondest hopes and their dearest aspirations never cease to turn!

THE EXAMPLE OF CHRIST.

The nearer our Saviour drew to his glory, the more humility he expressed. His followers were first his servants, and he their master; then his disciples, and he their teacher; soon after, they were his friends, and he theirs; straightways after his resurrection and entrance into his immortal condition, they were his brethren: "Go to my brethren, and say unto them, I ascend to my Father and your Father;" lastly, they are incorporated into him, and made partakers of his glory, "That they also may be one with us," saith he; "I in them, and thou in me, that they may be made perfect in one; and the glory which thou gavest me, I have given them." O Saviour, was this done for the depression of thyself, or for the exaltation of us, or rather for both? How couldst thou more depress thyself, than thus to match thyself with us poor wretched creatures? How couldst thou more exalt us, than to raise us unto this entireness with thee, the all-glorious and eternal Son of God? How should we learn of thee to improve our highest advancement to our deepest humility; and so to regard each other, that when we are greatest we should be least!—*Bishop Hall.*

CHRIST'S VOLUNTARY POVERTY.

Who can think other than with scorn of that base and unworthy conceit which hath been entertained by some, that our Saviour lived here on earth upon alms? He that vouchsafed to take upon him the shape of a servant, would have hated to take upon him the trade of a beggar: service is a lawful calling, beggary not so. He that gave life to all creatures, could take a maintenance from them without asking. He that did command the fish to bring the tribute money for himself and his disciples, and could multiply a few loaves and fishes for the relief of thousands, could rather arise a sustenance to himself and his than beg it. But here was neither need nor cause; even ordinary means failed not; many wealthy followers, who had received cures and miraculous deliverances, besides heavenly doctrine from him, ministered to him of their substance. Neither was this out of charity, but out of duty: in the charge which he gave to his disciples, when he sent them by pairs to preach abroad, he tells them the laborer is worthy of his wages; and can we think this rule doth not much more hold concerning himself? Had not himself and his family been furnished with a meet stock raised from hence, what purse was it which Judas bore? and how could he be a thief in his office, if his bags were empty? He, therefore that could say, "It is a more blessed thing to give than to receive," certainly would not choose, when it was in his power, rather to receive than give. "The earth is the Lord's, and the fulness thereof;" and he distributes it as he pleaseth amongst the children of men. For me, I hope I shall have the grace to be content with whatsoever share shall fall to my lot; but my prayer shall be, that I may beg of none but God.

For the Sabbath Recorder.

POSITION OF THE LIBERTY PARTY.

MR. EDITOR:

Will you permit us, who have long been engaged in the Anti-slavery cause, to present to your readers, very briefly, a few considerations on the *present condition* and *future prospects* of the Liberty party? The positions we shall advance will be of material importance, and are therefore deserving of a careful and candid examination. We trust, then, that no one of your readers will hastily commit himself against them, but follow the apostolic injunction—"Prove all things, and hold fast that which is good."

Lest we make this communication too long, we will present what we have to say in the shape of simple propositions.

I. Slavery will be abolished before the present moral and political movement against it shall cease.

II. It will be abolished by *some* national political party, that shall have the *power* and *inclination* to do it.

III. The Democratic party will not abolish it: it has the *power*, but not the inclination. On the contrary, it has labored, and will continue to labor FOR its aggrandizement and supremacy.

IV. The Whig party, as now organized, will not abolish Slavery: for it has not the power nor the will to do it. It never has taken any ground, as a party, against Slavery: prominent Slaveholders are its leaders: it musters three or four hundred thousand voters in the Slave States, of whom a hundred thousand, probably, are personally Slaveholders. While these are members of the party, it cannot become an *anti-slavery* party; and should these be withdrawn from its ranks, the result would be a radical disruption of the party, and its final extinction, or its re-organization on another basis.

V. The Liberty party have the *will* to abolish Slavery, but they have not the power. Can they attain the requisite power to abolish it by their own legislation? We answer, that THEY CANNOT, *while they refuse to take ground on any subject except the abolition of Slavery.*—The reasons for believing this are these:

1. If there be three national parties, the Liberty party must have a million of votes: if there be but two, it must have a million and a half of votes to abolish Slavery. This great number cannot be obtained by appealing to the anti-slavery principle only. No political party ever attained such numbers by advocating one principle, and refusing all expression of opinion on other subjects.

2. Those who act with the Liberty party must forsake all connection with the determination of all other political questions until Slavery shall be abolished, even if that be not accomplished in six, twelve, or twenty years. This will *not* be done by one-third or one-half the voters of the United States.

3. The appeals to the anti-slavery principle thus far have not secured the votes of the *masses* in any part of the country. In 500 counties in the Free States, the Liberty party, in six years, have not carried a single one, but their votes have been almost entirely from the class of Philanthropists and of Religious men.

4. The past success of the party does not warrant the expectation that it can become a permanent, national, triumphant party, on its present basis. The vote last year, after six years existence, was about 70,000. To abolish Slavery, *fifteen or twenty times that number are indispensable.*

VI. The Liberty party CAN attain the requisite power to abolish Slavery, by taking such ground as will bring to its standard sufficient numbers. This can be done by taking right ground on *all* political questions; by making it a party of progress; of national reform; of justice, economy and peace; in a word, just such a party as our country needs—such an one as every Patriot and Christian can sustain, and ask the God of Heaven to bless. To make it such, it should take such ground on every subject as *will best promote the good of the whole country.*—This should be done without any reference whatever to old party distinctions. Without presuming on any superior wisdom, we will state what we conceive that ground should be, on some of the most important topics that now present themselves:

1. THE ABOLITION OF SLAVERY,—by constitutional means, should continue to be the paramount object of the party.

2. EQUAL POLITICAL AND CIVIL RIGHTS, should be secured to every citizen without reference to nativity, color or descent. This principle would do away with all monopolies and special privileges, granted to corporations or individuals, and also with all unequal taxation.

3. A THOROUGH REFORM OF THE JUDICIARY SYSTEM—both State and National, so that the Laws shall be made more intelligible, decisions more conformed to justice, judgment more speedily rendered, the number of technicalities diminished, and the cost of administering justice greatly reduced.

4. THE ELECTION OF ALL NATIONAL AND STATE OFFICERS,—so far as the nature of the circumstances will permit. Especially should this reform be applied to the office of Post-masters, who should be elected by the citizens of the town or city in which they are located.

5. THE REDUCTION OF SALARIES—of all persons in public employ to as low a rate as will secure incumbents of the requisite qualifications and abilities.

6. THE GRADUAL REDUCTION OF THE ARMY AND NAVY—with a view to their ultimate abolition as soon as the circumstances of the country, and of other nations, shall render it advisable. Every President recommends an *increase* of the preparations for War, and they now swallow up two-thirds of the National Revenue. During, the fifty-six years that our Government has been in operation, there has been War with civilized nations only *three* years. Yet according to a recent report of the Secretary of the Treasury, Congress has appropriated during that period—

For Military Service,	$286,998,357
For Naval do	178,933,124
Making a total of	$465,931,481

The Pensions and Interest on the Public Debt, consequent on these preparations, amount to about One Hundred Millions more. A similar expenditure for the next half century, proportionate with our increaie as a nation, as recommended by Presidents Polk and Tyler, would require more than One Thousand Millions to be expended in preparations for Wars, of which there is now not any probability. Such enormous and grievous taxation for War, in the present age of the world, after thirty years of profound peace, is neither necessary or wise, and should be opposed by the Liberty party.

7. A TARIFF FOR REVENUE—so long as the expenses of the National Government are as great as they now are. But should they be reduced—as they might be by the measures before enumerated—to one-third or one-half the present amount the cumbrous machinery of the Custom Houses would be no longer necessary, but the public Treasury could then be supplied better and more cheaply by a small direct tax upon the many and increasing millions of industrious citizens. In this case, the Tariff should be abolished, but so gradually, as to save every interest vested under its provisions.

8. THE REDUCTION OF THE POST OFFICE TAX.—In this Republican country, the people ought to be served as cheap as the subjects of ancient monarchies; and the Franking Privilege should be entirely abolished.

Thus, while Slavery will be abolished by the legislation of a national party having the power and the will to do it, we affirm that the LIBERTY party *may* become that party by using the means we have stated: but,

VII. If they REFUSE to do this, they will be a *mere* TEMPORARY *party*, shortlived in existence, few in numbers and accomplishing no other good than to prepare the way for the coming of another that shall succeed it, that will not only be anti-slavery, but will take ground on all the subjects in which American citizens are interested. It will take the place of the Liberty party, do its work, and the early anti-slavery pioneers will ultimately become enlisted in its ranks.

Now, Mr. Editor, we submit these considerations to your readers, and will make no argument respecting them, further than to ask, whether it would not be better for the great cause in which we are engaged, for the Liberty party to improve the opportunity which now presents itself for obtaining the power directly to abolish Slavery, (and which opportunity is fast passing away,) than to commit our noble enterprise into the hands of another set of men to come after us, whose devotion to the One Idea of Abolition will be more recent in its date, less unmixed in its character, less predominant over other interests, and more liable to the opposition of old party prejudices, and the seductions of selfish interests.

GUY BECKLEY,
THEODORE FOSTER.

Ann Arbor, Mich. Feb. 24, 1846.

"REV. BAPTIST MINISTER, CÆSAR."

A good colored man has fallen in Israel. Departed this life, on the 24th of Nov. last, in the city of Montgomery, Ala., after lingering a few months, apparently with old age, the Rev. Baptist Minister, Cæsar, in the 76th year of his age. Cæsar was a native of Virginia, a servant, and emigrated to Alabama with his master, Mr. John Blackwell, in the early settling of the country. Cæsar being a good servant, and a zealous and good preacher of the gospel of Christ, his master gave him considerable liberty, and time to go and discharge his duty as a minister, until his master died.

Then, on the 15th day of December, 1828, the Alabama Baptist Association purchased Cæsar, and gave him liberty to visit all the churches in its bounds, and preach the everlasting gospel for the benefit of the colored population of the country. The writer can truly say that his labors have been much blest.

His moral and religious character was above suspicion and reproach. On true and fervent piety he had built its whole structure, and exemplified in his life all its ennobling principles. In his early days, he prepared for himself a building of God, eternal in the heavens, and enlisted under the banner of King Emanuel, the captain of our salvation. It was this consoling reflection that caused him triumphantly to enter the dark valley of the shadow of death, with a composure peculiar to the saint of God, who feels that his covenant friend is near.

In the Alabama Association, the loss of the deceased will be greatly felt, especially by the colored population in the vicinity of Elim, Antioch, and Montgomery churches, where the most of his last labors were spent, and large numbers of colored members baptized by his hands. But the days of his usefulness are past, and he has been gathered to the family tomb. No more will he be seen in tears, earnestly exhorting the old, the middle-aged and the young to deeds of holiness. He has finished his mortal career, performed his pilgrimage on earth, and nothing of him now remains but the memory of his virtues.

[Christian Index.

DR. SCUDDER IN CINCINNATI.

The Watchman of the Valley, Jan. 29th, reports a meeting held at Lane Seminary Chapel, at which Rev. Dr. Scudder, more than twenty years a missionary among the heathen of Asia, made some important statements on the condition of India. Especially we notice his remarks on *caste*, and the mistake which the missionaries had committed in allowing it to come into the church. Dr. S. said, as reported in the Watchman:—

"Caste is one of the most formidable obstacles which the missionary has to encounter. Dr. Scudder is convinced that they erred at first, in granting any toleration to this absurdity. They ought to have required every candidate for the church to renounce it. It is now much more difficult, too, to establish right principles on the subject, than if they had begun right. One of the missionaries—Mr. Winslow we think—had lately taken the true stand, and excluded it altogether from his church. All the missionaries required their communicants to renounce it so far as to sit together at the same communion table."

We see not why Dr. Scudder's principle does not apply in its full force to slavery, which as the Watchman remarks, creates "a caste far more inexorable than that of India." *Beginning right* may be attended with serious difficulties, but they will always be less than the difficulty of *getting* right after having begun wrong.—*Boston Rec.*

AN EXTRACT FROM A SPEECH OF REV. JOSHUA LEAVITT, AT HALLOWELL.

The gospel which has been preached among the Choctaws and Cherokees has enslaved them. The missionaries of the Board went there in 1817. They found the people of course, ignorant, and degraded, and slavery was there, though in a very mild form. They established printing presses, and opened schools, to which slaves as well as masters were admitted and taught to read the Bible. And we are told that their labors were singularly blessed of God, by the pouring out of his Spirit; and that among these tribes, a larger proportion of the whole population have been brought under the influence of the gospel, than in any other part of the missionary field, except in the Sandwich Islands. They have now been laboring there almost thirty years. A whole generation has grown up under the influence of the gospel, *as they have administered it.* And yet we are informed that after the missions in these tribes had been in operation twenty-four years, in 1841, laws were passed prohibiting emancipation, and forbidding the slaves to be taught to read. I say then, that the gospel cannot have been faithfully administered there. In a community where so large a proportion have been gathered into the church, if the same gospel had been preached which Jesus Christ preached, such laws could not have been passed. And if our most successful missions are to do no more for heathen tribes, than these have done in twenty-four years labor, we may well doubt whether the world would be much improved by being brought under their influence.

CHILDREN AT THE SANDWICH ISLANDS.

Including the four families now resident here, who have become disconnected with the American Mission, there have been born of those parents at this time in the service of the mission, or who have recently died, one hundred and eighty-two children. Of these twenty-two have died, or about 8 per cent; twenty-four were born previous to 1830. Of the whole number living, eighty-eight are boys, seventy-two girls. Total, one hundred and sixty; whole number of parents, eighty-five; of families forty-one; so that in about two-thirds of a generation the increase has been one hundred and seventy-five per cent. At the same ratio of increase the descendants of these Missionaries in one hundred years would amount to 59,535.

The native population meantime has greatly decreased, and the number of the native children in proportion to the adults is very far from being so great. And yet the climate of course favors the natives rather than the American population. A most remarkable illustration this, of the comparative influence of virtue and vice on population. The fact that the missionaries consisted chiefly of young married persons of course must be considered, but that alone by no means accounts for the result.

[Vermont Chronicle.

SLAVERY IN SIAM.

"Slavery, in a modified form, exists to a very great extent, embracing probably a vast majority of the native born population. Indeed it is impossible for a people, so enslaved to vice as are the Siamese, to exist in the form of a civil and political community, and yet be free. There is little or no ground to hope that this population can, as to the mass of them, become free in fact, until they shall have come under the enlightening and sanctifying influence of the gospel. An enlightened Christian people cannot long remain in name, much less in fact, the victims of civil bondage."

THE RIGHT OF SLAVES TO THE BIBLE.—We find an article of this title in the *New York Observer.* The following extract will give the reader an idea of its character.—The publication of such an article in that paper, is to our mind an interesting evidence of the progress of free principles; for the Observer has not been distinguished for going *before* public opinion on moral questions.

"The withholding of the Bible from the slave cannot be justified by the plea of necessity, or that oral instruction is the best that can be given to the slave under the circumstances. It is better to endure the penalty of human laws, than to incur the displeasure of God. Human legislation cannot change the principles of right or wrong, or justify contempt of Divine authority. To establish paganism by law would not sanction idolatry, nor would the sin of blasphemy be washed away by the legislative promulgation of atheism. If God has made it sinful to withhold the Bible from the slave, governors and legislators cannot repeal His law, nor justify His subjects in disobeying it; if He has made the Bible necessary to the salvation of the slave, they have no right to extend the effect of their legislation into eternity. Where such unhallowed assumption of power is attempted, we must obey God rather than man, and He will take care of the consequences.

The Bible treats man as an intellectual and moral being; it confers the right and imposes the duty of cultivating his intellectual and moral powers. God has committed to writing the revelation of his will, and, by making it the privilege and the duty of all men to peruse and study this written revelation, to exercise their judgment upon it. He has not only provided for their religious instruction, but for their intellectual culture. In the Divine economy, as well as by the constitution of human nature, religious and mental progress are inseparable. But slavery, wherever it has existed among men, has invariably produced, as a general result, the moral and intellectual degradation of its victims. Upon them heathenism still rests, though surrounded by the institutions of the gospel."

THE GUILT OF AMERICAN SLAVEHOLDERS.

In a recent sermon, Prof. C. G. Finney comments upon the declaration of Christ, contained in Luke 11: 41—51, that the blood of all the martyrs from Abel to Zacharias, would be required of that generation. The inference in relation to the accumulated guilt of American slaveholders is evidently irresistible. With this solemn truth before him, well might a slaveholder say, "I tremble when I remember that God is just, and that his justice *cannot* sleep forever."

"But why and how did the Jews deserve this fearful and augmented visitation of the wrath of God for past centuries of persecution?

"The answer is two-fold: *they sinned against accumulated light: and they virtually endorsed all the persecuting deeds of their fathers,* and concurred most heartily in their guilt.

On the same principle the accumulated guilt of all the blood and miseries of Slavery since the world began rests on this nation now. The guilt involved in every pang, every tear, every blood-drop forced out by the knotted scourge—all lies at the door of this generation. Why? Because the history of all the past is before the pro-slavery men of this generation, and they endorse the whole by persisting in the practice of the same system and of the same wrongs. No generation before us ever had the light on the evils and the wrongs of Slavery that we have; hence our guilt exceeds that of any former generation of slaveholders; and, moreover, knowing all the cruel wrongs and miseries of the system from the history of the past, every persisting slaveholder endorses all the crimes and assumes all the guilt involved in the system and evolved out of it since the world began. [Oberlin Evang.

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For the Sabbath Recorder.

SUNDAY LEGISLATION ANTI-CHRISTIAN—NO. 10.

We are well aware, that it is making a grave charge to call any act or proceeding anti-christian, which is approved and sanctioned by so large a portion of the Christian world as as have given their sanction to Sunday laws. We make the charge, however, deliberately and understandingly, setting down nothing in malice, nothing capriciously. We intend no personal disrespect to any man or body of men. There are many whom we love, and in many respects venerate, some of whose sentiments and observances we nevertheless regard as anti-christian in their origin and tendencies. We believe it to be a common thing for pious men to hold anti-christian doctrines; in no other way can we do justice to the characters and sentiments of such men as Fenelon, Thomas a'Kempis, and Blaise Paschal, among the papists —Luther, Calvin, and Zuinglius, among the reformers—and Richmond, Whateley, and Noel, among Protestant hierarchists. The spirit of Antichrist does not belong to the Roman hierarchists alone. On one occasion our Lord said to Peter, "Get thee behind me, Satan; thou art an offence unto me, for thou savorest not the things that be of God, but those that be of men." "Try the spirits whether they be of God; for many false prophets are gone out into the world," is the language of John. All legislative interference with the kingdom of Christ, we regard as dictated by a false spirit; all attempts at enforcing by civil law the precepts, doctrines, or institutions of religion, savor not of the things that be of God, but those that be of men. On no point are the instructions of the New Testament clearer than on the separation of Christianity from human judicatories. This is very apparent in the blessed Saviour's conduct and manner of life.

1st. He clearly distinguished between the civil and the sacred law, both of the Jews and of the Romans. His adversaries, the Scribes and Pharisees, sought to embroil him with both, that if possible they might find some legal pretence for putting him to death; but he ever baffled all their endeavors by maintaining the duty of men to both the one and the other, in the double capacity of servants of God and citizens of the State.

2d. This distinction is further apparent from his ever declining to decide judicial questions by even Jewish laws. On one occasion a man applied to him to speak to his brother to divide the paternal inheritance with him. "Man," said he, "who made ME a judge or a divider over you?" He could instruct them on the danger of covetousness, and enjoin upon them principles which, if followed from the heart, would lead to a voluntary exercise of equity and justice; but to do or say any thing which could be construed as the exercise of judicial authority, he steadfastly refused. The church is not the place for the exercise of judicial law. Moral or persuasive power is the only power for her to exercise. There are numerous instances which show plainly enough, that our Lord never intended that Christianity should interfere with the judicial laws. It follows, then, as a matter of course, if Christianity could not interfere with the civil law, that the civil law could never of right interfere with it; otherwise, it might have been utterly impossible, while rendering unto Cæsar what Cæsar claimed, to have rendered unto God the things that were God's.

3d. Our Lord declared the entire distinction of his kingdom from the civil government, before the Roman court. "My kingdom is not of this world," said he. He had been adjudged in the highest Jewish court to be worthy of death as a blasphemer; but as they had not authority to put him to death under Roman rule, and as the Roman laws did not take cognizance of such religious questions, they led him to Pilate, and accused him of treasonable designs against the Roman government. But having heard their witnesses, and having examined him himself, Pilate acquitted him entirely of all their political charges. When he was led away to be crucified, it was not under the judicial sentence of the Roman court; but Pilate just gave him up as a victim to popular phrenzy to appease their clamors "Pilate gave sentence that it should be as THEY required."

In every feature in which we can contemplate it, the kingdom of Christ is presented as independent of and separate from the civil power. It appears to have been so arranged by God himself, that the kingdom of heaven should commence when the civil power that ruled the whole world should declare that religion was not the object of civil legislation; and that the kingdom of heaven should be so taught that it should not interfere with any civil law which did not interfere with the rights of conscience; and then it was to interfere only by persuasion, and where that failed, his disciples were rather to seek safety in flight, than in opposing carnal weapons to civil power. There are no exceptions to this feature of our Lord's conduct and manner of life. His procession through the streets of Jerusalem to the temple, and his driving out the buyers and sellers, appear designed on his part to awaken the attention of the slumbering population of the city, to his claims as a religious teacher; in the multitude, it was a religious enthusiasm awakened by the popular effect of Christ's character upon them; but as soon as they attempted to turn it to a worldly purpose, and make him their leader, he withdrew himself from them.

The *doctrine* of Jesus Christ is directly opposed to coercion in matters of religion. "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." John 4: 23. He had a covenant with Israel which respected the externals of his worship; but it has passed away, and his covenant now is with such only as have his laws written on the heart. This, secular laws can neither produce nor distinguish. They can take cognizance only of the public or visible acts—the bare act, without consideration of motives—while in true religion a consideration of motive is indispensable. What, then, does mere abstinence from labor on a Sabbath enforced by human laws, avail for the promotion of true religion? So far as it is regarded as a conformity to God's law—so far as it is received as true religion—it is an injury to the soul; it is covering up a divine standard with a human device.

It is essential to true religion that it be *voluntary*. "If I do this thing willingly, I have a reward," was the language of the Apostle, and he did not expect a reward without it. The first Christians are represented as doing what they did, "willingly, of themselves," and they were assured, that "if there be first a willing mind, it is accepted," though the service be ever so small. On the other hand, "eye service, as men pleasers," is always represented as odious in the sight of God. Accordingly all the means employed by Christ or his apostles to bring men to obedience, was teaching and preaching. It is a fact of history, both sacred and profane, that in its early struggles with ancient superstitions, deep-rooted prejudices, and the long-established intellectual habits of mankind, Christianity never won a single convert by coercion. Its entire success was achieved in harmony with the reason and free-will of man. That, then, is anti-christian which seeks for a single religious observance an unwilling and coerced homage.

Again, Jesus Christ has strictly forbidden a coercive dominanoy over the religious faith of men. "Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise eominion upon them, but it shall not be so among you." Are these words of the Lord Jesus Christ of no account? What do the advocates of religious coercion mean by passing them by as though they did not exist? How dare they smite their fellow servants, as they who say, My Lord delayeth his coming.

The whole tendency of coercive measures is opposed to the example and exhortations of the apostles of Christ. "We persuade men;" "We were gentle among you, even as a nurse cherisheth her children;" "For the weapons of our warfare are not carnal;" said Paul. Can that body of men say so who have helped to make a civil law to fine or imprison their fellow men for not religiously observing Sunday? Let those ministers who advocate these laws, compare their course with the exhortation of the Apostle to a primitive minister of the gospel of Jesus Christ, and then say if they have not missed the spirit of their sacred calling, and partaken somewhat of the spirit of Antichrist, when they have advocated coercive measures to compel people to keep Sunday. "The servant of MEN, apt to teach, patient, in meekness instructing the Lord must not strive, but be gentle unto ALL those that oppose themselves, if peradventure God will give them repentance to the acknowledging of the truth." How much gentleness is there in summoning a man to a Justice's office for trading or working on Sunday, and then fining him three dollars; or, as in Pennsylvania, four dollars; and if he be unable or unwilling to pay it, selling his goods; or, if he have no goods, locking him up in the county prison among felons? Is this the gentleness of Christ? Say, ye reverend divines who hold conventions to urge legislatures to enforce these Sunday penalties, is this the gentleness or patience of an apostle of Christ? Are fines and prisons consistent with the meekness with which ye instruct us who oppose ourselves to your dogmas? Apt to teach, are ye indeed; and docile creatures we must be, to learn from such arguments. Before ye go farther, inquire what the effect of these strong arguments has been upon Plymon Seaver of Vermont, or upon the Sabbath-keepers at Snowhill in Pennsylvania; and then, if ye think best, pursue your meek instructions!

But hold, says one, it is the magistracy that does this; we ministers have nothing to do with courts of justice; our business is in the pulpits of Christian churches, and in *Christian Sabbath* Conventions. Very likely; so said the holy Roman inquisitors when they delivered the poor heretic over to the civil power to be dealt with according to the *civil* laws which they had urged the civil power to make. If the laws of papal states are "lions," are not the inquisitors and Jesuits jackals or lion providers? If Christ has commanded his servants to promote his kingdom by the gentle persuasives of meekness and truth, is it not anti-christian to labor to promote it by fines and imprisonments? S. D

☞ The following article, in a printed form, was furnished to the members of the Pennsylvania Legislature, for the purpose of enabling them to judge intelligently whether the Sabbath-keepers at Snowhill have a claim upon their protection. It shows beyond a question, that if ever "lewd fellows of the baser sort" perpetrated "mischief by law," they did it in this instance. And yet, strange as it may seem, when these unoffending citizens, after having been thus cruelly peeled and persecuted by wicked men, asked the Legislature to relieve them from fines and imprisonments for working on Sunday, there were found Christian ministers and professers ready to remonstrate against granting their request! O shame! where is thy blush? If such men had been born at the right age of the world, and in the right countries, they would have made fit tools for the darkest deeds which disgrace the history of the bloody Inquisition.

A PLAIN STATEMENT

Of the causes which induced the Seventh-day Baptisis of Franklin county to petition the Legislature for relief.

This religious sect, in this county, is small, numbering about one hundred members—a part of them being single persons of both sexes—reside at a place in the southern part of the county, called Snowhill. Snowhill is not a town or village, but the name of the Estate, which is held in common by those members who are incorporated. The other members of the Snowhill society, mostly reside in its immediate vicinity. The church, in which they all worship, is on the Snowhill estate, and has attached to it a kitchen. The reason for having this kitchen is, that at their annual meeting, generally in May or June, they prepare a supper in the afternoon, of which all who are present are invited to partake, whether they are members or not. In the evening, after dark, the Lord's Supper is administered. Their meetings for public worship are on Saturday, which they observe as the Sabbath. The Snowhill establishment has existed about seventy years, during all which time, the members of the Society and Congregation have worked on Sunday, until last summer, when prosecutions were first instituted against them, under the first section of the Act of 1774, and fines collected from some of the members.

Having given this brief history, or statement, I proceed to give the facts which have led to the application to the Legislature for relief.

For a number of years past, at the annual meetings, these people have been much disturbed and annoyed—and particularly at the former—by wicked and mischievous persons. Being entirely averse to litigation or contention of any kind, they patiently bore with all. This only seemed to encourage increased disturbance, until the 17th of May last, when, at an annual meeting, it became so outrageous, that an individual, who was not a member of the congregation, instituted a prosecution against several persons for a riot. At the August Sessions of the county of Franklin, twenty individuals, young men and youths, were indicted for a riot and for disturbing their religious worship, and sixteen of them convicted;—twelve of them were sentenced to thirty days imprisonment in the county jail, and to pay a fine of ten dollars each—four to pay a fine of five dollars each, and the whole to pay the costs of prosecutions. To show the nature and character of the riot, the following extracts from the notes of the evidence, taken by one of the counsel for the Commonwealth, on the trial, are submitted. The names of the defendants are suppressed, to avoid unnecessary exposure. As they are unknown to the Legislature, it was deemed useless to give them.

Benjamin Fahnestock says: "When the word was given that the supper was ready, they (some of the rioters) rushed on to the table. They commenced eating as soon as they sat down. They did not wait till grace was asked." Speaking of the meeting at night, he says: "There was a great deal of noise, both inside and outside of the meeting house—talking, laughing, cursing, swearing. It was during the meeting. Meeting commenced at early candle-light, and dismissed between 11 and 12. Noise could be heard inside the church." The same witness says, he went out of the church after eight o'clock, and continues, "and at the door met Mr. R———, cursing and swearing very hard. I spoke to him that he should be quiet—told him we would not bear it any longer. He did'nt listen to me—would have the last word; it was a free country—could do as he pleased. I went to the back of the kitchen. H—— S—— was cursing and swearing—he was acting as if he was drunk. Saw V—— R——, cursing and swearing—walking about there—appeared to be drunk. I went then to the front of the meeting house. There I met J—— E——, cursing and swearing—drunk too."

Frederick Sites said: "Between nine and ten, was at Snowhill—saw Mr. ——— at the cellar window of kitchen—had his knife out, and made an attempt to cut at it—at one of the rungs. Then he put his foot against one of the rungs and tried to shove it in—ten or fifteen around." Again he said: "There was very loud talk—I remained at the window five or ten minutes—saw some cutting-up round the house; running through—other cutting-up; very much noise, swearing and the like—very loud. I heard noise inside the door; running out and in, and talking. I saw them throw some butter around in front of the house." On his cross-examination he said: "Swearing in front of the church and inside."

Adam Welch said, that he was at the kitchen window that night, and then proceeded: "The crowd was trying to take out bread and butter; twelve or fifteen near the window." Stated he heard them say, "Let Sam go, by God; if it is to be got out he can get it."—"You could have heard it at the big road. I saw the window was broke—noise big. It was about twenty-five feet from the preacher's stand; preacher was there."

John Heffner said: "Adam Welch and me went to the place where the butter was trying to be got out." Again, "Might have been twenty near to or about the window. There was a good deal of noise—saw one jumping against the rung with his feet, but did'nt know him. It appeared to me the wrung cracked—a great deal of noise."

John Light said: "About the time they were taking the Sacrament, the biggist noise. The commencement of taking the Sacrament, between nine and ten o'clock."

These extracts will suffice to show the character of the riot. None of the above witnesses are members of the Church. Some twelve or fifteen other witnesses were examined on the part of the prosecution, who testified to the same and similar facts. It was proved that a crock containing butter, and a plate with some other provisions, standing inside the kitchen window, were broken and their contents destroyed; that the butter was thrown about on the ground and on the walls of the kitchen; that one or two of the defendants were seen with bottles of liquor, treating others; that the noise continued during the whole time of the meeting; and that the members of the congregation who were not more than fifteen or twenty feet from the preacher, at times could not hear him on account of it.

Such are the facts and circumstances of a case which excited in the County as much interest as any that has been tried for several years, and which drew crowds of anxious spectators to the Court Hall during its progress. The result gave general satisfaction to the moral and religious community.

The number of persons around the meeting house was considerable, perhaps between one and two hundred; but the defendants were all that could be identified as being engaged in the riot and disturbance.

The defendants were sentenced on Saturday. Within ten days afterwards, prosecutions were commenced against several members of the congregation for working on Sunday, and fines collected from them. These prosecutions were instituted by persons who were in some way connected with the rioters, and continued until they ceased to work on Sunday. There cannot be a doubt that the persons who instituted them, were influenced by feelings of malice and revenge, and not from any regard they had for the Sabbath. Such is the universal opinion in the community where these occurrences happened. The writer cannot forbear adverting to the last prosecution of a member of the much-abused Society. S——, a Seventh-day Baptist, and M——, a first day man, left home on Sunday morning with their wagons —the one for Baltimore, the other for Georgetown. S—— had kept the preceding day as the Sabbath, and started early so that he might make his trip in six days, and return in time to keep his next Sabbath. They both traveled the same road, and must have been seen by the individual who gave the information. Yet S—— is selected and made to pay a fine, whilst M—— is permitted to pass without being prosecuted. The writer has lived in the County of Franklin for upwards of twenty-five years, and does not recollect of having heard of a solitary prosecution for a violaiion of Sunday, until these suits were commenced against the Baptists.

A copy of one of the convictions is annexed. There were several others, but it is deemed unnecessary to copy them:

Commonwealth vs. *Obed Snowberger.* } BREACH OF THE LORD'S DAY.

Information, on oath of William B. Raby, taken the 26th day of August, A. D. 1845, who charges Defendant with being engaged in worldly employment or business on Sunday the 24th day of August, A. D. 1845, contrary to the law, at the Township of Quincy, County of Franklin, and State of Pennsylvania. Warrant issued to Hugh M. Sibbet, Constable of Quincy township, August 26, 1845. Warrant returned, not served. Defendant appears, and pleads guilty to the charge of laboring on the day stated above. Therefore, be it remembered, that on the 29th day of August, A. D. 1845, Obed Snowberger, of Quincy township, in Franklin county, convicted before me, one of the Justices of the Peace in and for said County, of being engaged in worldly employment on Sunday the 24th day of August, instant, being the Lord's Day, commonly called Sunday, and I do adjudge him to forfeit for the same the sum of Four Dollars, to be distributed according to the Act of Assembly in such cases made and provided. Given under my hand and seal, the day and year above written.

SAMUEL SIBBET. [L. S.]

Defendant paid fine and costs same day.

Franklin County, S. S. } I do hereby certify, that the above is a true transcript of a Judgment entered by me at the suit of the Commonwealth of Pennsylvania, on complaint of William B. Raby, Plaintiff, against Obed Snowberger, Defendant. Witness my hand seal, at Funkstown, the 10th day of September, 1845.

SAMUEL SIBBET. [L. S.]

WE, the undersigned, members and Commitee of the Congregation of Seventh-day Baptists of Snowhill, Franklin county, certify, that the facts set forth in the foregoing statement, in relation to the establishment at Snowhill, and to the riot, and prosecution of members under the Act of 1794, are correct.

JOHN MONN, Jr.,
ABRAHAM BURGER,
SAMUEL SNOWBERGER

Snowhill, February 15, 1846.

DEATH OF A MISSIONARY'S WIFE.—The Christian Watchman publishes a letter from Burmah, stating that on the 9th of Nov., 1845, the wife of Rev. Mr. Ingalls, missionary at Maulmain, "met the Christian's glorious death, without a pain, a sigh, a groan, or even the stir of a muscle."

THE CHRISTIAN'S HOME.

"This world is poor from shore to shore,
And like a baseless vision,
Its lofty domes and brilliant ore,
And gems and crowns, are vain and poor,
There's nothing *rich* but *heaven*.

Fine gold will change, and diamonds fade,
Swift wings to wealth are given;
All-varying time our forms invade—
The seasons roll, light sinks in shade;
There's nothing *lasts* but *heaven*.

Empires decay, and nations die,
Our hopes to winds are given;
The vernal blooms in ruin lie,
Death rules o'er all beneath the sky—
There's nothing *lives* but *heaven*.

Creation's mighty fabric all
Shall be to atoms riven;
The skies consume, the planets fall,
Convulsions rack this earthly ball—
There's nothing *firm* but *heaven*.

A stranger lonely here I roam,
From place to place I'm driven,
My friends are gone, and I'm in gloom,
This earth is all a lonely tomb—
I have no *home* but *heaven*.

The clouds disperse, the light appears,
My sins are all forgiven;
Triumphant grace has quelled my fears,
Roll on, thou sun, fly swift my years,
I'm on the road to heaven!"

A PLEASANT SURPRISE.

A young man of eighteen or twenty, a student in a university, took a walk one day with a professor, who was commonly called the student's friend, such was his kindness to the young men whose office it was to instruct.

While they were now walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in the path, which they supposed to belong to a poor man who was at work in a field close by, and who had nearly finished his day's work.

The young student turned to the professor, saying: "Let us play the man a trick: we will hide his shoes, and conceal ourselves behind those bushes, and watch to see his perplexity when he cannot find them.

"My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar into each shoe, and then we will hide ourselves."

The student did so, and then placed himself with the professor behind the bushes close by, through which they could easily watch the laborer, and see whatever wonder or joy he might express.

The poor man had soon finished his work, and came across the field to the path where he had left his coat and shoes. While he put on the coat he slipped one foot into one of the shoes; but feeling something hard he stooped down and found the dollar. Astonishment and wonder were seen upon his countenance; he gazed upon the dollar, turned it around, and looked again and again; then he looked around him on all sides but could see no one. Now he put the money in his pocket and proceeded to put on the other shoe; but how great was his astonishment when he found the other dollar! His feelings overcame him; he fell upon his knees, looked up to heaven and uttered aloud a fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children without bread, whom this timely bounty from some unknown hand would save from perishing.

The young man stood there deeply affected, and tears filled his eyes.

"Now," said the professor, "are you not much better pleased than if you had played your intended trick?"

"O, dearest Sir," answered the youth, "you have taught me a lesson now that I will never forget. I feel now the truth of the words which I never before understood—it is better to give than to receive."

We should never approach the poor but with the wish to do them good.

A MELANCHOLY SCENE.

By the politeness of the Chaplain of the Auburn Prison, we were present at the Clerk's room the other morning, when twelve new convicts were committed. They had arrived the night before, from different parts of the State. Washed thoroughly from head to foot, arrayed in their ring-striped uniform, clean, but in some cases worn and patched, with cow-hide stogies —their heads still wet from the scouring bath, they were marched into the presence of the chief keeper. Here they were measured with exactness. Their age, place of birth, time of being sentenced, and period for which they are sentenced, are asked and recorded, after which they are distributed to their several workshops.

In the group received on this occasion, we were struck to see such a proportion of young persons. Out of the twelve convicts, two were but fourteen years old, one sixteen, two seventeen, two were twenty-one, one twenty-three, and only three that were over forty. Here were eight out of twelve persons who had gone to such length in sin as to become inmates of the State Prison before they had exceeded their 23d year, and five of them who were not eighteen! And what was the most heart-sickening fact of all, one of the boys, but fourteen years old, is the third brother now in this Penitentiary, with their father. A father and three sons all here together! What a lesson is this to parents on the subject of training up children in the way they should go. Set your children the example of a pious life, and they will follow you to the house of God. Let them see in you an example of dishonesty and crime, and you will have them with you in the State's Prison.

The Sabbath Recorder.

New York, April 2, 1846.

CHINA MISSIONS.

All Christian philanthropists have their attention now turned to China. It is a world within itself—a world just discovering its interior to other worlds—just opening its highways to invite the inhabitants of other and distant lands to come, and learn, and teach—to come, and pity, and bless. But much as there may appear to be novel, unexpected, and remarkable, in the position of China at the present time, it has all been anticipated, labored for, and expected, by devoted Missionaries and Missionary Boards for a period of forty-two years. The success is marked by the finger of God; but the labor to effect it has been done by God's servants. Our Saviour said to his disciples, "Other men labored, and ye have entered into their labors." So may it be said of those who go to China now. China open, is not what China once was, when her ways were shut up and enclosed by her great wall of national prejudices. Then the world, and many in the church, looked askance, and said, China is impregnable to the Christian missionary. But even then much labor was expended for her good—labor such as the world thought little of, but which has been mighty through God to the pulling down of strong holds.

Before William Carey went to India, the rule on which he acted, and which he taught, was, "Attempt great things; expect great things." Carey's heart never quailed at the difficulties in the way of a good work. He never hesitated about undertaking a good work, on account of the paucity of denominational resources. He fixed his eye upon the promises and predictions of Jehovah, and labored quietly on, expecting the nations to submit to the word of the eternal God. Carey's doctrine and example infused the same spirit into others who followed him in the same work. They did not drink of *his* cup, but he showed them how to drink of the perennial fountain of divine promises. They were enabled to labor as seeing Him who is invisible.

The early missionaries had confidence and enterprise equal to any possible undertaking that presented a prospect of forwarding the conversion of the world. At a very early period in their history, in writing to the Board at home, after enumerating most of the considerable languages of India, among which was the Chinese, they say:—

"We have frequently reflected on, and discoursed about, the possibility of effecting a translation of the Bible, or some part of it at least, into some, if not all, of these languages; and after considering the matter in all its forms, we have reason to think it practical to us."

On the 18th of January, 1801, there was baptized, at the mission station at Serampore, Ignatius Fernandez, a gentleman of Portuguese extraction, but who was born on the Island of Macao, near Canton. He was wealthy, spoke several languages, and being much devoted to the cause of missions, he became of great assistance to the cause. This circumstance seems to have induced the Board at home, or at least some of its members, to address a letter of inquiry relative to a mission to China; to which Mr. W. Ward replied as follows:—

February 5, 1804.

. . . "With respect to the practicability of a Portestant mission to China, it appears that almost insurmountable difficulties are at present in the way. So it appears to brother Fernandez. He is certain that no one can go into China but *as* a Chinese; for this he must have the language and appearance of a Chinese. With respect to the language, brother F. learned of the natives, without pains, so much as to be understood by them in common things. He does not think it can be learned without a native teacher, nor that a missionary could introduce himself, if he were in other respects qualified, without a native guide. Both the Chinese and Catholics would be his inveterate enemies. If there be any place in the neighborhood of China where Chinese live, or whither they resort, where a missionary might qualify himself, this appears to be the most likely means."

Vast and almost insurmountable as the obstacles to China's reception of Christianity then appeared to some, Carey and Marshman and others set their hearts upon its accomplishment. February 7th, 1806, Carey wrote to J. W. Morris at home:—

"Four or five persons in our family are laboring hard at the Chinese language. Among them is brother Marshman and his son, and my son Jabez. A young Armenian, a Mr. J. Lasson, born at Macao, and educated under native Chinese masters, are instructing them."

Marshman writes to Ryland, March 14:—

"I have begun the Chinese language, and nearly committed to memory four hundred sentences. Mr. Lassar is an excellent teacher, and a man of ability. I have begun writing the language. John Marshman and Jabez Carey are my companions. I can only say now, that I find it perfectly attainable."

On the 10th of February, 1808, a public examination was given in the presence of Dr. Buchannan and other officers of the East India Company; and again, September 26th, of the same year, at which prizes were distributed to the successful candidates. In 1809 Mr. Marshman and his son, with their teacher, Mr. Lassar, commenced translating into English the works of Confucius, the Chinese philosopher. In a memoir of the Serampore translation, published November, 1809, they say:—

"Relative to the Chinese, the encouragements given to the study of this language by three of our youths, have not only contributed to their proficiency, but with other circumstances have tended to accelerate the translations. Providence has furnished us with a Chinese foundery, if it may be so termed. More than eighteen months ago we began to employ, under Chinese superintendance, certain natives of Bengal, for many years accustomed to cut the patterns of flowers used in printing cottons; and have found them succeed beyond our expectations. . . . . Some months ago we began printing a newly-revised copy of the Gospel by Matthew, to the middle of which we are nearly advanced."

From this time onward, they steadily advanced with their work; and in a review of the Serampore mission, published December, 1817, they say of the Chinese translations:—

"We have been hitherto occupied in preparations for future operations. We have been enabled to bring through the press an edition of the New Testament, and the whole of the Pentateuch."

A second edition was then in the press; and they add:—

"The demand for the Scriptures we have already found so great from the Chinese found in the various isles, and in almost every port of India, that our edition of the New Testament, of two thousand copies, is almost exhausted. . . . . Our Chinese press will scarcely allow us to supply the demand, till we have brought the first edition of the Scriptures wholly through the press; in which work, as the translation of the Old Testament has been long completed, we are of course at present all engaged."

To be brief, the London Missionary Society had during this time sent out Robert Morrison and William Milne, to commence a Chinese mission, who, not being permitted to reside *in* China, resided, the first in Macao, the last in Malacca. These devoted men steadily pursued the same object, and a few years afterwards effected another full translation of the whole Bible, and subsequently a Chinese and English Dictionary.

All this time, China itself was imperviously shut up against all foreigners, by her own jealous restrictions; and all English commercial intercourse was under the narrow restrictions of the East India Company's chartered monopoly. But Jehovah's servants having nearly completed their preparatory work, we shall now see the King of kings taking the rod of iron with which he providentially ruleth the nations, and at once breaking down that restrictive policy by which the Chinese had shut themselves up from the free intercourse of enlightened nations for probably three thousand years.

The first in the series of events by which this mighty revolution was accomplished, was doubtless the increasing acquaintance which the mercantile population of China formed with the manners and literature of other nations, through the medium of the translations which we have noticed above, and which they received in their migrations to the adjacent iles and ports, and carried into the Empire in their visits to their native districts.

The next potent cause was the breaking down of the East India Company's charter, after two hundred years' monopoly of the whole India trade by this overgrown company. At the expiration of the last period of its existence, in 1834, the people of England arose, and with a mighty voice, which awed the Parliament of England, demanded that it should be no more renewed. The consequence was, that a vast number of traders flocked to the China markets; and hovering all along her northern coast, despite of her restrictive policy, drove a great contraband trade, the growing magnitude of which alarmed the imperial court. Accustomed to the most wily diplomacy, they soon found a plausible pretext for complaint, and for a more restrictive policy towards all foreign nations, in the progress of the iniquitous opium trade. In this policy they were placed upon a vast vantage ground, before their own nation and in the eyes of the whole world. It was a curious, yet monstrous phenomenon, which the world understood not, that a heathen nation, which had steadily rejected Christianity for eighteen hundred years, should now lift up a cry and a charge of immorality against one that had professed to be guided by the divine religion of the Son of God for the same length of time! But the Ruler of the nations knew the hollowness of the pretence, and so did the British Government, for all the maritime powers of India were engaged in the trade, which had been pursued and had been steadily increasing for nearly a century. The trade was awfully iniquitous; but the *time* chosen to complain of it was one of the master-strokes of Chinese policy to maintain their isolated character. Their complaint was really just, but their object was iniquitous, and it did not succeed. The Most High, who turneth the nations as he will, made them to tremble and bow before the progress of the British arms; which, whether justly or unjustly swayed, every where protect the missionary servants of Jehovah. The result is known. Their five principal ports are opened to the commerce of nations, the circulation of the Scriptures, and the preaching of the gospel. Almost every Missionary Society in Britain and America has its Chinese Mission, Christian churches, schools, and printing presses.

Who that contemplates these facts, which are now written on the page of history, but must see and admire the way of the Lord, and rejoice in the work of his servants? The beginning was very small, but the result is magnificent; the Bible translated is offered to three hundred millions of souls! Who can regret the forty-two years of labor? Who can doubt whether Jehovah is on his way to give to his Son the heathen for his inheritance and the uttermost parts of the earth for a possession? S. D.

MR. JUDSON TO BE MARRIED.—It is said in a Philadelphia letter to the Journal of Commerce, that Mr. Judson is to be married to Miss Chubbuck, (known to the literary world as "Fanny Forrester,") who will accompany him on his missionary labors in India. She will carry with her, it is added, the high devotion which a former one of the name exhibited, who followed the missionary fortunes of her husband in the East.

DEACON TODD.

THE BOY WITH THE SHORT MEMORY.

Returning from meeting one Sabbath afternoon, the deacon was accosted by a man.

"Sir, did you see a boy on the road driving a cart with a bag of cotton in it?"

"I think I did," said the deacon, musingly. "A boy with a short memory, was'nt he?"

The man looked confused, and said, "Why do you think he had a short memory, sir?"

The deacon seemed to enjoy his confusion, and even determined to increase it.

"I think so; and think, moreover, that he must belong to a family that have short memories."

"What in the world makes you say that?" said the man more than ever confused.

"Why simply this," said the old gentleman, assuming all of a sudden, a very grave and solemn manner, "Because God Almighty has proclaimed from Mount Sinai, in a most solemn manner, among other things, 'Remember the Sabbath day to keep it holy;' and the boy has forgotten all about it. His memory must be *very short indeed*, VERY."

We rode off as the deacon pronounced the last word; and left the man to his own thoughts. He had evidently not been to church that day, but surely he had heard a sermon.—*Christian Index.*

☞ The above article is going the rounds of the papers, and seems to be a general favorite. We could not help thinking, however, when we read it, that Deacon Todd's memory was even shorter than that of the boy at whose expense he made himself merry. It is very true, as the Deacon says, that God Almighty has proclaimed from Mount Sinai, in a most solemn manner, 'Remember the Sabbath day to keep it holy.' But it is also true, that God Almighty has proclaimed with equal solemnity, 'The *seventh day* is the Sabbath of the Lord thy God; in it thou shalt not do any work.' Now as Deacon Todd had undoubtedly worked all of the *seventh* day, in opposition to one part of the divine commandment, and then quoted another part of the same commandment to reprove working on the *first* day, it strikes us that the boy might with much better grace have said of the Deacon, 'His memory must be *very short indeed*, VERY.'

THE BILL OF EQUAL RIGHTS IN NEW JERSEY.

We have received a letter from Mr. Bilderback, a member of the New Jersey Legislature, in which he expresses his opinion of the moral character of the Seventh-day Baptists, and states his reasons for not favoring their petitions. The following extracts contain the substance of the letter:—

"In addition to what I then said [in the Assembly,] I must say, as one Christian should for another, that I have followed steamboating between Salem and Philadelphia for nine years past, and have taken these people called Seventh-day Baptists, with their produce, to market. But I never saw one of them on board of a steamboat on their Sabbath day. I believe them to be as honest as any people in the world, and I do not believe they, as a society, would ever disturb any person on any day, but would have respect for their fellows in all cases. As to honesty, I believe those in Cumberland and Salem counties are above the average of professing Christians of other denominations. They have given some of the best signatures to their petitions which this State can produce."

So much for the moral character of the Seventh-day Baptists. Now for the reason why their petitions should not be granted:—

"The Constitution of the United States gives you all the privilege to worship on any day you please. And the Constitution of this State, in addition, gives you the privilege of working in your own shops, and on your farms, and in your woods, whether owner or tenant. Now if the Bill had asked us to grant the Seventh-day Baptists the privilege of carting wood, brick, stone, or any such thing, or of pulling down or building up houses on the Christian Sabbath, or first day of the week, we should have fully understood the bill. This, I believe, was what was meant by equal privileges. This we could not consent to grant. Our children would ask why we brought them up to keep this day holy, and let some people work on it. This, sir, would make many sceptics."

Here, then, we have the gist of the objection to granting the petitions of Sabbath-keepers—it would open the way for them to act out their principles, and thus lead men to question the sacredness of Sunday. No doubt this objection exists in many minds, and leads them to wish that Sabbath-keepers were banished from their midst. Indeed, there are probably not a few persons who would cheerfully contribute something towards paying the expense of colonizing them upon some lonely island or far-off continent. For our part, however, we are not disposed to accommodate such persons, either by leaving the country, or by submitting to legal enactments which require us to do all of our Sunday work in our "own shops," or in our "woods." We claim, and expect sooner or later to enjoy, the same privileges and immunities on the *first* day of the week as our neighbors enjoy on the *seventh* day. We ask for nothing more—we can accept nothing less. To accept less, would be to acknowledge a principle which, if carried out to its legitimate results, would give a death-blow to religious freedom. It would require that in a community of which the majority were Presbyterians, Baptists should do their baptizing in their own houses out of sight; while in a community of which Baptists should happen to be the majority, Presbyterians might be subjected to a similar necessity. Such a principle we never can acknowledge—never will acknowledge while we have strength to oppose it.

OLD TIMES IN NEW ENGLAND.—A correspondent of the Christian Reflector is giving some curious illustrations of the customs of the people thirty or forty years ago. He thus speaks of the custom, which was then common, of furnishing the ministers with all kinds of liquors when they were called together to examine a candidate for ordination:—

"The last that I ever knew of intoxicating drinks being set on the table for the use of the ministers at an ordination or installation, was in my native town. Dr. Beecher was one of the council, and he moved that all the decanters be taken away before they proceeded to business, which was accordingly done. Some curious items of expenses attending ordinations are found in the ancient records of those towns which supported their ministers by a town tax. I have read many of them, and remember that a large part of the sums charged was for 'Rhum and Cyder,' as they used to spell the words."

SABBATH PETITION TO THE BRITISH PARLIAMENT.

Our readers will be glad to learn, from the following Petition, that in Great Britain as well as in the United States, the "powers that be" are receiving occasional intimations of their duty towards those who keep the Sabbath of the Lord. If such petitions could be sent up to the legislative halls of every government under which Sabbath-keepers are now living, the time would not be far distant when their religious views would be better understood, and their civil rights regarded.

Unto the Right Honorable, the Lords Spiritual and Temporal, of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

The Humble Petition of James Aiton Begg, Bookseller and Stationer, in the City of Glasgow—Showeth:

That your Petitioner is a Christian who receives as equally inspired the Scriptures of the Old and New Testaments, who reverences their authority, and desires to regulate his faith and practice by the maxims they inculcate and the examples they approvingly exhibit;—

That he believes the purpose of God at creation, in sanctifying and blessing the seventh day as the Sabbath, (a memorial of His having finished all things in six days,) was a purpose of love to all men; and as he finds no authority, direct or indirect, in the New Testament Scriptures, for the change which has been made, in substituting the first day of the week, (commonly called Sunday,) for the seventh day, (commonly called Saturday,) he has felt constrained, by conscientious convictions, for upwards of thirteen years, to return to the observance of the original Sabbath;—

That, in so conducting his business, abstaining from all secular employment on the seventh day, he encounters difficulties, and is liable to obstructions, arising out of the existing state of the law, which he considers it to be the duty of a wise and paternal government to remove;—

That the difficulties and obstructions referred to, are created by statutes passed in former ages, whereby every conscientious observer of the Sabbath of God's appointment is thereupon liable to interruptions, while he is also weekly prevented from giving obedience to the divine commandment of working on the other six days, being debarred from following his honest calling on the first day, which he regards as wholly destitute of divine sanction as a day to be set apart for sacred purposes;—

That, under the authority of those laws, Sabbath-keepers may be required to appear in Courts of Law, and may have civil process served upon them, on the Sabbath;—

That your petitioner, having recently been called to serve as a Juror in the Circuit Court of Justiciary, was indebted solely to the indulgence of the Court for the opportunity afforded him of retiring as the Sabbath drew on; a privilege which might have been refused, and in consequence, he might have been subjected to penalties, for refusing to violate what he firmly believes to be the will of his God and Saviour;—

That, although, for upwards of two hundred years past, there have always remained in our land, Christians observing the seventh day as the true Christian Sabbath, yet, under the operation and enforcement of our laws enjoining Sunday sanctification, others, holding this faith and practice, felt themselves necessitated to seek refuge in America, where now there are many Sabbath-keepers, scattered throughout the different States of the Union, (there being five thousand in that of New York alone,) recognized there as virtuous, industrious, and peaceable citizens; and, by a late arrival from that country, there are accounts of the introduction into the Legislature of the State of New York, of a Bill for the amendment of a former law, enacted specially in their favor;—

That your Petitioner has no desire to leave his native land; and having ascertained that a Bill has been introduced by the Right Honorable the Lord Chancellor, and is now upon your Lordships' table, having for its object, the relieving certain of Her Majesty's subjects from penalties incurred on account of their religious opinions, he prays your Lordships that Sabbath-keepers may be allowed to share in the privileges of its provisions.

May it, therefore, please your Lordships, to take your petitioner's case into favorable consideration, and to grant relief and protection to all who may observe the seventh day of the week as the Sabbath, by framing such enactments as shall prevent them from being required, against their conscience, on the seventh day, (reckoning it, as in sacred Scripture, from evening to evening, commencing with the preceding evening at sunset,) to appear as witnesses, or to serve as jurors, in any Court of law; that they may be protected from having civil process served upon them, and be exempted from the necessity of appearing in civil Courts in relation to any such process, on that day; and, that they be not, in any other way, required, against their conscience, to engage in affairs of a secular nature on the day which they regard as the Sabbath of the Lord; but that there may be extend to them, in regard to that day, the enjoyment of equal privileges, in their seeking to maintain its sacred character inviolate, as are enjoyed on the first day by those who ascribe sacredness to it;—And, farther, that your Lordships may grant protection to all Sabbath-keepers from molestation or restriction in following their usual lawful occupations on the first day of the week, when, by nature, these avocations do not interfere with the rights of others.

And your Petitioner will ever pray.

J. A. BEGG.

35 Argyll Arcade, Glasgow, February 26, 1846.

A GOOD EXAMPLE.—The First Alfred Sabbath Tract Society has contributed Fifty Dollars to the treasury of the American Sabbath Tract Society, to constitute Bro. James R. Irish a LIFE DIRECTOR. This is as it should be. Auxiliary Societies, by contibuting in this way, best promote the object of the General Society, as they not only add to the funds of the Society, but also add valuable members and managers to conduct its affairs. Will not others go and do likewise? According to the Constitution, twenty dollars contributed at once, or in two payments, constitute any person a Life *Member;* or fifty dollars, in the same way, a *Director* for Life. T. B. S.

DEDICATION.—The Church at Rockville, R. I., have recently completed a new house of worship, which was dedicated on first-day, March 22d, with interesting and appropriate religious services. The order of exercises was as follows:—

1. The congregation joined in singing the 261st Hymn.
2. The Scriptures were read by Eld. W. B. Gillett, of New Jersey.
3. The choir sung the 260th Hymn.
4. Prayer was offered by Eld. Clarke, of Hopkinton, followed by Eld. Gillett.
5. Singing—"The Lord is in His Holy Temple."
6. A Discourse was delivered by Eld. Gillett, from Collossians 1: 18—"*And he is the head of the body, the Church.*"
7. Singing—"The House of God."
8. Dedication Prayer by Eld. Coon, of Hopkinton.
9. Singing—"Salvation to our God."
10. Benediction by Eld. Coon. A. B. B.

MISSIONS IN WESTERN AFRICA—THE RECAPTURED SLAVES.—A full meeting was held in New York on Wednesday evening of last week, the object of which was to present to the friends of the Missionary Enterprise in Western Africa the immediate and pressing claims of the Liberia Mission upon their sympathies and generous contributions. After a prayer, documents were read relative to the case, condition, &c., of the Africans recently recaptured from the slaver Pons, most of whom are said to be young. An address was then made by the Rev. Mr. Roberts of Jersey City, who was followed by Mr. Scudder of this city. Mr. Roberts alluded to his own early interest in the cause of Missions, and made an able and effective appeal on behalf of the recaptured slaves. Mr. Scudder presented a vivid picture of the condition of the slaves while on board the Pons, and said he regarded their capture as the work of the Almighty, for it was by this means that they had been brought in contact with the missionaries, and placed in the way of obtaining that knowledge which was debarred them in their former state. The business of subscription was then taken up, and by ten o'clock the Recording Secretary reported the sum of eleven hundred and fifty dollars, exclusive of the miscellaneous collection.

THE RE CAPTURED SLAVES.—A meeting of the Colonization Society was held last week at the Tabernacle in New York, when about $700 was raised for the support of the slaves re-captured on board the bark Pons.

MISSIONARY INCOME.—The income of the English Wesleyan Missionary Society for the year 1845 exceeded that of any former year, being the truly noble sum of one hundred and twenty thousand eight hundred twenty-three prounds, or about five hundred and eighty thousand dollars.

EMBARKATION OF MISSIONARIES.—The Rev. George W. McMillan and his wife embarked from Boston for Madras, a few days ago. They are sent out by the American Board to join the Madura Mission, in Southern India. Religious services were held on board the ship, as she was about to leave the wharf.

BAPTISM OF A CONVERTED JEW.—We learn from the Christian Observer, that on Sunday, the 15th ult., Mr. Victor Herschell, a convert from Judaism to Christianity, was baptized [sprinkled] in the Seventh Presbyterian Church of Philadelphia. Mr. H. is a brother of the Rev. Ridley H. Herschell, of London, who recently visited this country, and who, since his conversion, has been actively engaged in missionary labors among his Jewish brethren.

INCONSISTENCY.—A writer in one of the Boston papers is showing up some of the inconsistencies of the advocates of Sunday legislation. In his last article he speaks as follows:—

"The first day was not the Sabbath, is not, and never can be the Sabbath, until a new creation takes place, and God rests from his labors on the first day; then, and not till then, will the first day be the Sabbath. Mark that! . . . Now if those who acknowledge the law of the Sabbath binding on them, would keep the seventh day as commanded, they would be entitled to credit for consistency. If they say, as I presume they will, that the day was changed to the first, it is for them to prove it, by showing when and by whom it was changed. Should they even succeed in doing this, it would not prove that those who do not make a profession of Christianity are bound to observe Sunday, but that they themselves are only bound to observe it in consequence of their profession to do so."

DEGREE.—A correspondent at De Ruyter says: "I see by the Circular of Castleton (Vt.) Medical College, that the honors of the Institution were conferred upon Dr. Ir. a Spencer, of De Ruyter, at the last annual session, by an honorary degree of Doctor of Medicine. This is a mark of respect to which Dr. S. is richly entitled. As a man and a physician he is much esteemed among us." [Chenango Telegraph.

General Intelligence.

DOINGS IN CONGRESS.

The SENATE is still engaged upon the Oregon question. Attempts have been made to fix a day when the vote shall be taken, but they have failed. A message was received from the President, in answer to an inquiry from the Senate, whether there are any circumstances connected with the foreign relations of this country, which require an increase of our naval or military force. His answer is decided in favor of an increase.

The HOUSE OF REPRESENTATIVES did but little business last week. The General Appropriation bill was the principal thing under discussion.

WRECK OF THE PACKET SHIP HENRY CLAY, WITH LOSS OF LIFE.—This magnificent ship, which sailed from Liverpool on the 22d of Feb., went ashore on Squam Beach, N. J., on the night of the 24th of March. The following particulars are given by the mate, who reached New York on the 25th :—

The Henry Clay was driven ashore on Tuesday night, about 12 o'clock, on Squam Beach, about one mile and a half north of the place where the John Minturn went ashore. The gale from the south-east was dreadful, and when the ship struck she broached-to broadside on, the sea making a breach over her. Captain Nye ordered the masts cut away in order to ease her, and although she thumped heavily during the night, she remained perfectly tight until about daylight, when the keel broke off and she commenced making water.

At this juncture the second mate, Mr. Cooley, volunteered to attempt carrying a line to the shore in the life-boat. Four of the sailors accompanied him, and they succeeded in reaching the beach, where already many persons were assembled, all eager to render assistance. Having established a communication by drawing a hawser on shore and making it fast, the second mate gallantly returned to the ship, but owing to the drift of the spars around her, he was unable to approach within several yards. He therefore laid off under the hawser, while along it six persons made their way and dropped into the boat. Thus freighted with 11 souls, he was drawn again toward the shore by a line there made fast; but before the boat could reach it, an overtopping wave broached her to, stove in the side, and six of the passengers, of whom two were seamen and the other four second cabin passengers, were drowned. Mr. Cooley and the other five clinging to the wreck of the boat, it was drawn ashore and taken from the surf, Mr. Cooley then senseless, having been dragged down by one of the crew, who had seized and held on to his leg.

As soon as he had recovered, this gallant fellow was for again attempting the rescue of those on board, amounting in number to more than 300 persons, of whom were four cabin passengers, two gentlemen and two ladies, the other steerage passengers and seamen. The men on the beach, however, who by this time numbered some 80 or 90 persons, dissuaded him from any farther attempt, as the tide was falling, and undertow very strong. Meantime they promised to busy themselves in establishing other lines from the shore to the ship, and as Captain Nye, who remained in the ship, had hailed Mr. Cooley while in the boat, and, as well as he could understand, had said something about sending up word to New York, Mr. C. at once started from the beach, and by dint of hard riding reached New Brunswick just as the Philadelphia night train was coming through, and so came on to this city.

The Henry Clay had no pilot on board, and on account of the thick weather experienced within the three days previous to going ashore, the Captain had not been able to get an observation. The first intimation of being near land was when she struck the beach. She belonged to Grinnell, Minturn & Co.'s line of Liverpool packets, was built by Messrs. Brown & Bell in the early part of last year, and made her first voyage from this port to Liverpool in May. She was one of the largest and most magnificent packets belonging to this port.

EASTERN TRAVEL—CHEAP FARE.—The New-York Farmer and Mechanic says: "The coming season promises to open in favor of cheap traveling for the public. A lease of the Stonington railroad is said to have been obtained by the owners of the mail line of steamers, the Oregon and Knickerbocker, will commence their trips about the first of April, at which time they take possession of the route. The Worcester and Cleopatra, owned by the Long Island Railroad Company, and the new steamer California, owned by the Norwich and Worcester Road, will form the regular Worcester line; while the New-Jersey Steam Navigation Company will put in requisition the Massachusetts, Rhode Island, Narragansett and Mohegan, to run outside; also, that old favorite, the Neptune, of the opposition, will call for her share of public patronage."

The Express says: "Warm weather, which will start the travelers, will put the fare down, so far as the boats are concerned, to a point below what has ever been known, and the profits of the boats will be small. A combination or a compromise may be made, but it is hardly to be expected."

OLD TIMES.—In 1627, there were but thirty-seven ploughs in Massachusetts, and the use of these agriculture implements was not familiar to all the planters. From the annals of Salem, it appears in that year it was agreed by the town to grant Richardson Hutchinson twenty acres of land in addition to his share, on condition "he got up ploughing."

1643. The court order, that at the election of assistant, four Indian beans should be used instead of paper,—the white to be affirmative, and the black negative.

1646. The court order, that if any young man attempt to address a young woman without the consent of her parents, or in the case of their absence, of the County Court, he shall be fined £5 for the first offence, £10 for the second, and be imprisoned for the third.

1649. Matthew Stanly, was tried for drawing in the affections of John Tarbox's daughter, without the consent of her parents; convicted and fined £5—fees, 2s. 6d. Three women was fined 5s. each for *scolding*.

1653. Jonas Fairbanks was tried for wearing *great boots*, but was acquitted.

THE ALPACA.—An Association has been formed for the purpose of introducing this beautiful animal into the United States. It seems that in England the experiment has been successfully tried; that in that climate the female became matured two years earlier than in its native mountains, and produced finer wool than was imported from South America, having more "yolk" imparted to it by the superior pasturage, that the fleece was increased seventy per cent, the length of the staple being also much improved; and that they were hardy, docile animals, affected neither by intense cold, rain or heat.

"The clip in Peru weighs nine pounds, while that in England is said to weigh seventeen and a half. The flesh is fine, savory, easily digested, and recommended in Peru by physicians to invalids in preference to fowls. The fleece of one alpaca is equal to six merino sheep. In 1834 England imported 6000 lbs. of wool; up to 1845, she had imported 12000 lbs.

REV. CHAS. T. TORREY.—We learn from Philadelphia that Mr. Torry is expected to live but a few days longer, and that Messrs. A. A. Phelps and C. D. Cleaveland, who have been active in the efforts to procure his release, meeting with insuperable difficulties, have withdrawn their offers to compensate the owners of the slaves whom Mr. Torrey aided to escape from Baltimore, making a powerful appeal to Gov. Pratt for his unconditional pardon. The probability is that this appeal will not be heeded, and that Mr. Torrey will die in prison.

GREAT EFFECTS FROM SMALL CAUSES.—The New-Hampshire Statesman says that Mr Mark Gillis, of Nashville, an ardent Loco-Foco, lost a favorite horse during the election labor. He had been some distance from the place of meeting, to procure two or three delinquent voters, and was upon full drive toward the ballot-box, when his horse had a leg instantly broken by stepping into a hole in the bridge over which they were passing. The delay caused thereby resulted in the election of Messrs. Gay and Beard, two staunch Whigs. The voters in charge of Mr. Gillis would have turned the scale the other way. The Whigs instantly started a paper, and raised and paid Mr Gillis the value of his horse.

MOCK AUCTIONS.

In this city are many men who hire a store, and open an auction for the sole purpose of robbing strangers. Every thing around is in the style of a regular auction, with an auctioneer and several interested bidders in the robbing conspiracy. All manner of deception, under the cover of trade, is practiced to rob those who may fall into the clutches of these mid-day highwaymen.

To put strangers on their guard, the Mayor has employed a man, bearing in front of these robber auction-rooms this significant banner in blazing capitals, "STRANGERS, BEWARE OF MOCK AUCTIONS!"

For so generous and noble a stand in behalf of strangers who visit the city, the Mayor is deserving of the best feelings of the entire community. As our chief city magistrate has made so favorable a beginning, may we not hope that he will strike a still heavier blow by exposing the various other evils that abound in this community.

TURNING THE TABLES.—The Mock Auctioneers in Chatham-street, have hit upon a method of escaping the effects of Mayor Havemeyer's locomotive placards, 'Beware of Mock Auctions,' which does much credit to their ingenuity, if not to their honesty. They have flaming handbills stuck up inside their own establishments, containing the portentous caution, in the biggest kind of letters—'Beware of Mock Auctions!' If a countryman calls they immediately direct his attention to the Mayor's men with the placards, and observe that there are some very suspicious establishments 'just above,' and that they have to hire this man with his placard to go up and down the street and prevent strangers from being taken in! This is the cunningest piece of work yet.

AN ELOPEMENT.—In consequence of fair promises of marriage, a young lady of Cabotville, Mass. (a manufacturing town on the line of the Boston and Albany Railroad.) was induced to elope with a young man at that place. They took 'French leave,' and went straight on to Buffalo as fast as the steam horse could whirl them there. On their arrival at that city, they took rooms at one of the first hotels, and the young man told the all unsuspecting girl that he had sent out for a minister, who would sood tie their destinies together in the 'hard knot' of matrimony. But then, poor creature, came a bitter disappointment—a destruction of the airy castle hope had built. Under this comforting assurance, and taking advantage of her confidence in the near approach of the consummation of all her fondest anticipations and brightest dreams, the faithless villain attempted to accomplish the ruin of the fair girl whose affections he had won, and who had given convincing proofs of her attachment to him, and reliance on his promises. But the fellow was baulked in his infamous design. The vigorous resistance of the poor girl, and her cries for help, brought assistance ere her strength failed her. The landlord burst into the room, and soon received a frank and honest statement of all the circumstances from the poor girl. His measures were quickly taken. At his request the weeping girl left the room. Then locking the door, he said to the faithless, heartless fellow—"Now, you contemptible scoundrel, bring to me all your baggage and open it." The command was obeyed. "Now," he added, "strip yourself of all your outer garments, and hand them to me." This order was also obeyed. He then searched his trunk and pockets, and taking therefrom all the money that he could find, amounting to about $60, he returned the fellow his clothes and baggage, and when he was dressed, gave him a hint to leave the house that he was not slow to take. He then gave the girl all the money, and putting her in the safe charge of a friend, sent her home to Cabotville. He has since received a letter from her, thanking him heartily, in the name of herself and her parents, for his timely aid in rescuing her so effectually from an unmitigated villain.

The landlord has his reward. We trust the false hearted seducer will receive the full punishment his villainy merits. [Albany Citizen.

DINAH DEPUY.—This aged and eminent disciple of Christ, widely and familiarly known in this city and elsewhere as "Aunt Dinah," on Friday the 20th inst., listened to the welcome summons, "child, your Father calls, come HOME!" Few among the living have exhibited in so high a degree of the power of faith, and few of the Lord's poor have done more to honor his holy name. God had given her a dark skin—man had in consequence made her his slave for near 50 years—grace received made her the Lord's free woman in the highest sense. She was emancipated from human bondage at an advanced age, learned to read, and has been a burning and shining light in the Church for many years. "Having nothing and yet possessing all things," receiving "day by day her daily bread" in answer to prayer, she literally felt that she was a *King's daughter*, and possessed a happiness that Queens might envy. None who knew her could have witnessed her end without exclaiming. "Let me die the death of the righteous and let my last end be like hers."

"Servant of God, well done,
Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last,
Of all thy heart's desire,
Triumphantly possess'd,
Lodged by the ministerial choir,
In thy Redeemer's breast."

SUMMARY.

The Salem Church, Ross county, Ohio, has recently sent $200 to the American Board, accompanied with an urgent remonstrance against the pro-slavery position of the Board, in which they say, 'We sustain no relation to the Board, implying approbation of the principles we have been reviewing!'

A lady consulted Dr. Abernethy respecting a nervous disorder, the minutia of which appeared to be so fantastical, that the doctor interrupted their frivolous detail, by holding out his hand for the fee. A one-pound note and a shilling were placed upon it, upon which he returned the latter to his fair patient with the angry exclamation, "There, ma'am! go and buy a skipping rope; that is all you want."

Ezekiel says that he heard of a rumseller who once experienced a *generous emotion*, which was something so entirely new and strange that he did not know what ailed him, and accordingly sent for a doctor.

A Pittsburgh paper says, that smoke is yet emitted from a portion of the ruins of the great fire in that city. Passing the site of the late Waverly House on Monday, we saw smoke rising from the ruins on the lot south of it—relic of the great fire of July last.

On Sunday week an old barn was burned at Syracuse, and a few days after a boy, whilst grouping about the ruins, discovered under a plank a hole in which was deposited dies and other materials for coining, and quite a large quantity of spurious halves and quarters of dollars.

The rioters at the recent municipal election, at Montreal, were not altogether devoid of gumption. A correspondent of the Kingston Whig says, on remonstrating with one of the gang who had possession of the hustings, for unusual violence towards a particular voter, the fellow made answer—"Sure we let that fellow off twice before without bating him, and he sneaks straight back again; what's the use of bothering so much to keep him off, when a trifling dimonstration will settle him for all day."

We learn from the Columbia (Ga.) Enquirer, that in conformity with a recommendation of the Grand Jury of Liberty county, a large and respectable meeting of the citizens, irrespective of party, was held at Hindesville on the 2d ult, to take into consideration the evils resulting from electioneering, and to devise some plan to arrest its progress in future.

In the debate in the Massachusetts Legislature on Friday, Mr. Giles, of Boston, said he was endeavoring to find some of the descendants of Miles Standish, as they had at the present time locked up in the British Court of Chancery, no less than six manors, yielding an annual income of £60,000.

Mr. Loring Larkins, formerly captain of the schooner Merchant, was tried at Charleston last week, on a charge of being about to engage in the slave trade, and convicted. The punishment is a fine of not more than $7,000, and imprisonment of not more than five years. It is time that some example should be made of such unprincipled Americans as are engaged in this infamous traffic. There are two other prisoners whose trials are now progressing.

In the neighborhood of Baltimore there is made annually from sixteen to seventeen millions of assorted cotton goods, besides five or six hundred thousand yards of duck, consuming more than twenty thousand bales of cotton per year.

Mr. John Barker, of Newburgh, has discovered a mode of mixing fine Wool and Fur in the manufacture of hat bodies, so as to avoid the weight and clumsiness of those composed wholly of the former, and the liability to crack of those composed of fur only. In the new hat, the elasticity given by the fur is combined with the strength of a wool body, avoiding the defect of either.

Isaac Edwards, of Sag Harbor, after having shot a mischievous dog, went into his barn, where his son found him expiring. It is supposed that the concussion in firing the gun caused a rupture of a blood vessel in the head.

In Charlestown, Mass., the election of town officers was contested chiefly on the Temperance ground. The Temperance ticket was elected.

A foot race between Wm. Jackson, otherwise called the *American Deer*, and John Gildersleeve, of the State of New-York, both celebrated for their pedestrian feats, came off on the Washington Course, near Charleston, S. C. Jackson ran the 10 1-2 miles in 59 min. 35 sec., winning the purse of $300.

The Marion (Ga.) Pioneer states that it has a subscriber, a lad of eleven years of age, who pays his subscription in eggs, and having but one hen, he 'expects her to do her duty.' This is certainly a hen worth having.

Gov. Slade, of Vermont, has appointed Friday, the 10th of April, as a day of fasting and prayer in that State.

Mr. Dallmer, who was store-keeper of the Union Company, about three miles above Northumberland, Penn., his son, and a clerk named Grundy, were swept away by the freshet, in their efforts to save their stock of goods.

Hon. John M'Lean has declined accepting the Presidency of the American Bible Society, on account of his inability, arising from his judicial duties, to attend to the duties of that office.

At the late term of the Columbia County Oyer and Terminer, the Attorney-General moved to discontinue proceedings on all the untried Anti-Rent indictments, mainly on the ground that violations of the law had ceased, and that sufficient examples had been made in the punishment of the parties convicted. The motion was granted by the Court.

At Marshall, Mich., on the 15th inst., the whole wooden block known as the Merchants' Exchange, was consumed by fire. The loss is estimated at $20,000.

The cotton and tobacco-growing States raise about four-fifths of our exports, and are consequently more dependent on foreign than on domestic demands.

A Mrs. King, of Hartford, has seen fit to abandon that city and her husband, in company with two Mormon Elders, for California, or other "parts unknown."

Conversation augments pleasure and diminishes pain, by our having sharers in either; for silent woes are greatest, as silent satisfaction least; since sometimes our pleasures would be none but for telling of it, and our grief insupportable but for participation.

It is in contemplation to hold at the city of Washington, some time in the month of May next, a National Fair for the exhibition of specimens of American art and industry, in all the branches of domestic labor.

Young man, how do you spend your evenings? Answer this question, and we can tell you almost to a certainty what will be your future character.

The first week in March, cucumbers, green peas, and asparagus, were quite plenty in New-Orleans.

There was a tremendous thunder storm at Baltimore, Washington, and through that section of country a few days ago.

Good sense, without education, is better than education without good sense.

In North Carolina there are 21 crimes punishable by death.

Among writers of all ages some deserve fame and have it; others neither have nor deserve it; some have it not deserving; others, though deserving, yet totally miss it, or have it not equal to their deserts.

Somebody says, the best fertilizer of any soil is a spirit of industry, enterprise and intelligence—without this, bones, guano, or other manure will be of little use.

The way to cure our prejudices is this, that every man should let alone those that he complains of in others and axamine his own.

One of the most singular branches of industry in Belgium, says a traveler, is the *frog fishery*. The hind limbs are the only parts used. They are sold by the quart, like oysters, at a high price, and make a most delicious dish.

A colored man once passing General Washington with his retinue, politely bowed to him; the General immediately returned the compliment. An officer, on seeing this, said, "General, do you condescend to bow to a black man?" "What," returned the General, "shall I be outdone in politeness by a slave?"

The Board of General Education in Switzerland have forbidden the whole of the students in the several faculties to smoke, upon the principle that the habit is not only useless and in bad taste, but expensive, injurious to health, and at the same time dangerous to the public. Is not the example worthy of imitation?

When Dr. Franklin was a member of one of the most important conventions of the Revolution, he moved that it be opened by prayer to the almighty Father. Franklin was never accused of being too pious.

Maj. Gen. Scott has issued an order to discontinue firing morning and evening guns at the several military posts in our country.

Mr. White, a member of Congress from New York, has been prosecuted for a violation of the post office law.

The Harrisburg Telegraph is informed by the State Treasurer that, from the best information obtained, the damage to the State Canals by the late disastrous flood, will require an expenditure of about one hundred thousand dollars to repair—and not to exceed one hundred and eighteen thousand.

The Galena Jeffersonian says, that in March, just before the opening of the navigation of the Mississippi, the amount of lead corded up on the wharves at Galena, was as large as eight millions of pounds. The lead product the coming season will be enormous, and will somewhat evince the capacity of the Great West.

Two persons in Cleveland, Ohio, have been tried for flogging a schoolmaster who had inflicted severe punishment upon a boy. They were fined $50 and costs. Down East the suits are generally against the teacher for severity to the boys.

The trial of Albert J. Tirrell is progressing at Boston. His counsel has urged in extenuation of the prisoner's guilt, if he really be guilty, that he has been addicted from his childhood to a disease called Somnambulism, and that if he ever allowed himself to be drawn into the commission of the crime imputed to him, he must have been in this state, and was therefore (argues the counsel) unaccountable for the transaction.

One of the editors of the Christian Herald, says there are three theatres in Boston, two hundred gambling establishments, not less than [illegible] hundred houses of ill-fame, and two thousand places where intoxicating drinks are sold.

The Albany Citizen says that the State Canals will be ready for navigation by the 20th of April, or near that day.

The Hudson River Railroad, the Troy & Schenectady to Utica, and the New York & Connecticut Railroad bills have been ordered to a third reading in the Assembly.

The trial of Albert J. Tirrell, at Boston, for the murder of Maria Bickford, was concluded on Saturday. The Jury, after being out two hours, returned with a verdict of NOT GUILTY. After the reading of the verdict he was again arrested on the other indictment of Arson, and remanded to prison to await trial.

A proposition has been submitted to the Michigan Legislature to amend the Constitution of that State, so as to extend the right of suffrage to the colored man.

DIED,

At Westerly, R. I., on the 19th of March, CATHARINE, wife of Charles Bradford, aged 38 years. Few, during life, retain a larger space in the affections of a widely-extended circle of connections and friends, than Mrs. Bradford. But it was only in the domestic scenes of home, as an affectionate wife, and the kindest of mothers, that her virtues could be fully known and justly appreciated. To her afflicted surviving partner and children, in this trying dispensation of Divine Providence, the gratifying consolation remains and is cherished, that her pilgrimage here was passed in the faithful discharge of every moral duty, and that she died with the Christian's hope of a blessed immortality.

In Hopkinton, R. I., March 11th, LYDIA ANN, daughter of Gardner Burdick, aged 24 years. The deceased was a member of the 3d Seventh-day Baptist Church in Hopkinton, and an ornament to the cause of Christ. In her sickness, she showed much of the beauty of holiness, and in her death she gave evidence of the sustaining power of religion in the hour of dissolution. A. B. B.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. NELSON STELLE, Grand-st., N. Y., or on the premises of

JONATHAN S. DUNHAM.

DE RUYTER INSTITUTE

Will be opened for the reception of Students, Wednesday, April 29.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.
GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.
J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.
———, Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

TEACHERS' CLASSES, for the special benefit of those designig to teach, will be formed at the commencement of the Fall Term, and continue aeven weeks, with daily Lectures, and odel Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, $2 00 Academic, from $3 00 to $5 00. No Extra Charges for Drawing, Painting, Lectures, or Incidentals,—except Instrumental Music. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from $1 00 to $1 50.

IRA SPENCER, M. D, } Agents.
Rev. LECIUS CRANDALL, }

DeRuyter, March 6, 1846.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. C. KENYON, Principal, and Professor of Languages.
IRA SAYLES, Associate Principal, and Professor of Mathemat
GURDON EVANS, Professor of Natural Sciences.
J. R. HARTSHORN, Professor of Anatomy and Physiology.
O. STILLMAN, Professor of Vocal and Instrumental Music.
Miss C. B. MAXSON, Preceptress, Instructress in French, Italian, Drawing and Painting.
Mrs. M. B. KENYON, Assistant in the Female Department.

From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each Term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL,
President of the Board of Trustees

STATE CONVENTION.—STATE OF NEW YORK, SS. We, the Secretary of State, the Comptroller and the Treasurer of the said State, having formed a Board of State Canvassers, and having, in conformity to the provisions of the act entitled "An Act recommending a Convention of the people of the State," passed May 13th, 1845, canvassed and estimated the whole number of votes of ballots given for and against the said proposed 'Convention,' at a Central Election held in the said State, on the fourth day of November, in the year 1845, according to the certified statements of said votes or ballots received by the Secretary of State, in the manner directed by the said act, do hereby determine, declare, and certify, that the whole number of votes or ballots given under virtue of the said act, was two hundred and forty-seven thousand, one hundred and seventeen; that of the said number, two hundred and thirteen thousand, two hundred and fifty-seven votes or ballots were given for the said Convention:—That of the said first mentioned number, thirty-three thousand, eight hundred and sixty votes or ballots were given against the said Convention:—And it appearing by the said Canvass that a majority of the votes or ballots given as aforesaid are for a Convention, the said canvassers do farther certify and declare that a Convention of the people of said State will be called accordingly: and that an election for Delegates to the said Convention will be held on the last Tuesday of April in the year 1846, to meet in Convention at the Capitol, in the City of Albany, on the first Monday in June, 1846, pursuant to the provisions of the aforesaid act of the Legislature.

Given under our hand at the Secretary of State's Office in the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty five.

N. S. BENTON, Secretary of State.
A. C. FLAGG, Comptroller.
BENJAMIN ENOS, Treasurer.

STATE OF NEW YORK, SECRETARY'S OFFICE.—I certify the preceding to be a true copy of an original certificate of the Baord of State Canvassers, on file in this office.

Given under my hand and seal of office, at the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty-five.

N. S. BENTON, Secretary of State.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, Jan. 28th, 1846.

To the Sheriff of the County of New York—Sir: Notice is hereby given that, pursuant to the provisions of the act entitled "An Act recommending a Convention of the people of this State," passed May 13th, 1845, an election will be held on the last Tuesday of April next, in the several cities and counties of this State, to choose Delegates to the Convention to be held pursuant to the provisions of the aforesaid act and certificate above recited.

The number of Delegates to be chosen in the county of New York will be the same as the Members of Assembly from the said county. Respectfully yours,

N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE, New York, Feb. 7, 1846.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided for. WM. JONES,
Sheriff of the City and County of New York.

See Revised Statutes, vol. 1, chap. vi., title 3d, article 3d, part 1st, page 140. 12m 1awtap28

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Miscellaneous.

LIKE A LITTLE CHILD.

FROM THE GERMAN OF TERSTEEGER.

A trustful little child that loves
And leaves all to his Father's care,
That all his Father's deeds approves.
Nor once to grieve or murmur dare,
Such, Saviour, let me ever be—
Such, my relation unto thee.

Make me a gentle little child,
Who knows but one on earth to love,
And who amid the deserts wild,
Dare not without his Father move,
But clasping close the outstretched hand,
Treads firmly on the shifting sand.

Oh! tend me as a wearied child,
And let me lie upon Thy breast,
And with Thy voice of love beguil'd,
Forget the foes that would molest.
With gentlest voice, O lull each fear!
With kindest hand, O dry each tear!

Thus, Jesus, Saviour, let me be
Not only child-like in my will,
But Thine own child—a child of Thee,
Whose love alone my breast can fill.
And if Thy child—Thine heir at last,
When earth, and grief, and care are past.

INTELLECTUAL TRAINING OF GIRLS.

I said I would have the intellect of girls as highly and richly cultivated as boys. I do not mean that some women have not now a better education than some men—but that take any given family, where the boys and girls are of equal capacity, and the boys will have the best education, for these reasons, they are not subject to so many interruptions, and they continue longer at their studies. Girls are kept from school if it is cold or hot; if it rains, snows, or is muddy; if there is company, they must stay to see them; if extra business, to help; and teachers can tell you how slow is their progress with such interruptions. At the age of twelve or fourteen they are taken from school permanently, because their labor is needed at home; boys of this age being of no use at home, are sent to school, if for no other reason but to keep them out of the way, whereas if they were trained to usefulness, they could all go to school, and all together do as much at home as is now done by the girls alone.

Girls having finished their education just when the foundation is laid, and the superstructure should have been reared, are then dressed like women, and begin to have company. A few years are spent in learning the arts of fashion, in dress and manners, and then commence the duties of life, without any preparation, except what little they have learned in cooking and other work, and this has been limited to a few things; for although the mother has prevented the daughter from going to school, the object was to forward the work, and not to educate the girl in house-keeping; so she has been employed in those things that required little thought or judgment; while the mother, or some other competent one, has done the difficult parts; and thus the poor girl is enfeebled every way, in body and mind.

How can girls be otherwise than delicate, when they are not allowed to do any thing that can possibly strengthen their physical powers—how can they be learned when they have not the time, and how can they have judgment and decision when others always think for them?

The rich do not take their daughters from school quite so young, as they do not need their labor; they usually send their girls where, to the rudiments of a common education, are added a smattering of what is called the higher branches, and they are soon perfected in these, at least in their own estimation; as a young girl of fourteen told me very complacently that she had "finished astronomy;" but the most of their time is spent in drawing, at the piano, worsted work, and French. They must paint, if they have no taste for it, play the piano if they cannot distinguish tunes, and speak French if they are never to use it.

Boys are not served so, compelled to learn what they never can use. With all these drawbacks, the daughters of the wealthy complete their education much younger than their sons. Does the objector ask, do you discard fashionable acquirements? No. I only ask that they keep their place. I would have every boy and girl learn to sing, and believe this knowledge, so far from taking from their other studies, would but expedite them, provided it was introduced by a good teacher, and at such times as the mind needed a change. I would have every boy and girl learn the principles of proportion and perspective, so that they could sketch correctly a landscape, an animal, a building, or machine; and if they had a taste for music or painting, I would improve it, but not at the expense of more important studies. The years from sixteen to twenty are usually worse than wasted with girls; they are generally spent in frivolous work, frivolous dressing, frivolous reading, frivolous talking and visiting, while with boys this is the time that they study the most if they are ever educated. The mind during this important period being neglected, has not been enlarged with philosophical, chemical, or other scientific truths. It has not been disciplined in mathematics and kindred studies; it has not been made precise in its judgment by the ethics of the Bible. I ask not that a woman be trained in a theological Seminary, and fitted for a minister, but I do ask for her a critical knowledge of the word of God, obtained if possible, by reading it in the languages in which it was originally written, "that she may be able to give a reason for the hope that is in her, with meekness and wisdom," and that "her conversation be with grace, seasoned with salt." I care not to have her versed in the 'whereas and aforesaids' of the law school, but I would have her understand national and personal rights, so that she can teach her boys to bear, or select others to bear, the magisterial sword of God, for the defence of the right and punishment of the wrong doer; before the political demagogue can teach him to abandon every moral principle for the sake of party.

A woman needs as thorough an education as a man, for these reasons. She has to bear a part in the conversation of the family; she should therefore be intelligent. She is called to act in trying emergencies as often as a man, and therefore needs a disciplined mind. The comfort and happiness of life depends as much on the right discharge of the duties of her peculiar province as on his; she should have knowledge, then, to fill it well. The training of children in the way they should go, devolves equally upon her, and for this greatest of human employments she must have wisdom.

The knowledge of books is but a part of the training of which I am speaking, but a very necessary part—the whole consists in the mental atmosphere which the mind inhales during the twenty-four hours, whether from books, conversation, or meditation, the whole carried out in action. I know a man of fifty years of age, who since leaving college has read every thing he could get; he has a peculiarly retentive memory, but has never used his knowledge either to benefit himself or others. This man is not educated—as well might you call the books he has read educated. He is of no more use than they are when laid upon the shelves, for he has not brought their practical truths into use.

The results of this miserable deficiency in the intellectual training of our girls, is felt in our laws. Laws are made for the protection of persons and property. Women have so long been called "angels," that men seem to have come to the conclusion that they have no persons to protect; and as for property, they say women do not know enough to take care of it, and therefore the laws and customs of society virtually say they shall have none to protect. If a man dies, and leaves a snug little property, which judiciously managed would support the family and educate the children, the law kindly steps in and appoints guardians for the children—as if their mother had suddenly become a monster—and a surrogate to settle the estate—as if she were an idiot; when all these expenses are paid, the wife finds herself with but little left, save landed estate, the rents perhaps not amounting to the taxes, and none of it can be sold until the youngest child is of age. The law, in its kind care for women, gives this wife and mother, one-third of the interest of this estate, or in other words, takes every cent from her.

This is not exactly burning a woman on the funeral pile of her husband, but is rather a refinement on Asiatic cruelty. It starves her and her children together over the grave of her husband. The property might have been originally the husband's, or it might have been the wife's—or, which is most generally the case, made by the united efforts and economy of both. But no matter, it belongs equally to both while they live, and exclusively to the survivor. Reverse the scene. Let the property be taken from the husband at the death of the wife, and he left to support the children without means, and then it would not be an equal wrong; for he could enter any of the various occupations by which money is made, and so support his children, but from which the wife is excluded by the arbitrary customs of society. "Power is inalienable right" Women have moral power because they have been morally trained, and just hear how the land resounds with calls to use it, and how that call is promptly responded to, in Abolition, Temperance, Moral Reform—yea, the more self-sacrificing the cause, the louder the shout—"Go a-head, the work belongs to you." Give women intellectual power, and think you they would be crushed with such laws and customs as now prevail?

The estate of a friend of mine, whose husband left 1800 acres of land in the country, besides some city property, being so situated that she and her children were reduced to want, she petitioned the Chancellor for a right to sell what was her own; and after much delay obtained leave to sell the least valuable lot, worth $500, the law expenses for which permission amounted to $150! How long would men bear such impositions? Until they had intellectual power to assert their rights, and no longer. I am not one of those who wish woman to vote, or be eligible to office; I only ask that she know enough to secure her rights.

How long must a woman strum the piano, do worsted work, or hem-stitch handkerchiefs, to convince law-makers that she is capable of taking care of her property for the benefit of herself and children, or to convince the merchant that she can keep his books as neatly and correctly as did her departed husband? Make every woman independent, qualify her to do something whereby she can get her own living. No matter if her father is rich; the rich child is frequently a poor woman; the monied wealth of the nation is constantly changing hands.—No man in this country, who is healthy, moral, and industrious, can fail to get a competency to support a family; no woman can do this, except she be so fortunate as to teach a Seminary, or keep a millinery; and yet, women do more hours' hard work than men; why should this be so? Political economists say it arises from the great number of laborers for the amount of labor to be done—there being but few things save house-work that women are permitted to do. Let women be educated so that they can compete with men in those branches of business where they can do just as well as men; they then open to themselves a road to competency. They can tend dry goods stores as well as men—they please most customers better as saleswomen. They can tend ladies' shoe stores, bakeries, music and book stores. They can set types, and shall I say edit, as well as men? They can keep the books of any firm, and no young lady should be considered educated until she could keep handsomely and correctly a set of books by double entry.

Would you not have a girl learn house-keeping? it may be inquired. I answer, Yes—every girl, rich or poor, should be made a good housekeeper, but there are more women than there is house-work to be done. But, says the objector, you will take from our young men their bread. Well, if some must do without bread, I am willing to have as many men as women starve. But I fear no such result. On the contrary, I expect there will be much fewer hungry persons than there are now, whenever the desired reform shall have been effected. There is all the prairie-land to be tilled, and the ocean to be peopled, the management of steam, every branch of architecture and the various mechanic arts, and wholesale business, which will be left to men altogether; the pulpit and the bar, the public offices, and foreign diplomacy, and many more avenues to industry and wealth, too numerous to mention. An industrious man will find enough to do. Let us place the woman on the same platform with men in a chance for a living.

Does the delicate mother fear that I would make her daughters masculine? What does she mean by masculine? Gross, brawling, reckless, uncouth, inelegant, thoughtless, immodest, presuming, impudent, ungraceful, without restraint, irreligious, without natural affection, despisers of fathers and mothers—any or all of these?—For the world I would not do it, and should be just as unwilling to have your sons such. Does she mean by masculine—thoughtful, judicious, wise, learned, independent, self-respecting—I plead guilty. I would polish every diamond, however small, to its full capacity. Remember, mother, when you teach your daughter fashionable accomplishments, they will perish with the using. But when you plant a *truth* in her mind, you have put there a germ that will swell and expand to interminable ages. Truth never dies, is never out of place, never comes in violent contact with other truth, but always has a niche which it beautifully fills, and forms a part of a grand unit. Do not be afraid, then, of letting it come in contact with your daughter's mind; it will not make her any thing that God will not approve and bless. [Adv. Moral Reform.

MISS BEECHER ON DANCING.

As this recreation is actually conducted, it does not tend to produce health of body or mind, but directly the reverse. If old and young went out to dance together in the open air, as the French peasants do, it would be a very different sort of amusement from that which is witnessed in a room furnished with many lights, and filled with guests, both expending the healthful part of the atmosphere, where the young collect in their tightest dresses, to protract for several hours a kind of physical exertion which is not habitual to them. During this process, the blood is made to circulate more swiftly than ordinarily, in circumstances where it is less perfectly oxygenized than healh requires; the pores of the skin are excited by heat and exercise; the stomach is loaded with indigestible articles, and the quiet needful to digestion withheld; the diversion is protracted beyond the usual hour of repose; and then, when the skin is made the most susceptible to damps and miasmas, the company pass from a warm room to the cold night air. It is probable that no single amusement can be pointed out, combining so many injurious particulars as this, which is so often defended as a healthful one. Even if parents who train their children to dance, can keep them from public balls, (which is seldom the case,) dancing in private parlors is subject to nearly all the same mischievous influences.

The writer was once inclined to the common opinion, that dancing was harmless, and might be properly regulated, and she allowed a fair trial to be made under her auspices by its advocates. The result was a full conviction that it secured no effect which could not be better gained another way; that it involved the most pernicious evils to health, character and happiness, and that those parents were wise who brought up their children with the full understanding that they were neither to learn nor practise the art. In the fifteen years during which she has had the care of young ladies, she has never known of any case where learning this art and following the amusement did not have a bad effect either on the habits, the intellect, the feelings, or the health.

Those young ladies who are brought up with less exciting recreations, are uniformly likely to be the most contented, and most useful, while those who enter the path to which this diversion leads, acquire a relish and desire for high excitement, which makes the more steady and quiet pursuits and enjoyments of home comparatively tasteless.

In reference to these exciting amusements, so liable to danger and excess, parents are bound to regard the principle which is involved in the petition, "Lead us not into temptation." Would it not be inconsistent to teach this prayer to the lisping tongue of childhood, and then send it to the dancing master to acquire a love for a diversion which leads to constant temptations that so few can resist? It is encouraging to those who take this view of the subject, to find how fast the most serious and intelligent portion of the community is coming to a similar result. Twenty-five years ago, dancing was universally practised by the young as a matter of course in every part of the nation. Now, in those parts of the country where religion and intelligence are most extensively diffused, it is almost impossible to get up a ball among the more refined classes of the community. The amusement is fast leaving this rank in society, to remain as a resource for those whose grade of intelligence and refinement does not relish more elevated recreations.

FACTS FOR NOVEL READERS.

The inveterate novel reader is sometimes driven to the admission, that the influence of this species of literature is generally evil, but excuses his own conduct, on the ground that his moral principle is firmly established, and that consequently there is no danger in his case. A few weeks since I met a young lady who justified the indulgence of her own taste for novels by this plea: "Oh," said she, "I would by no means recommend or countenance the indiscriminate reading of such romances as this, (alluding to one, in my view, of a very exceptionable character, which she had just laid down;) I know they must do mischief in a great many instances; but my principles are formed; the book cannot do me any harm."

When I hear such language as this, I fear there is need of the Apostle's admonition, "Let him that thinketh be standeth, take heed lest he fall." There is no doubt that a Christian can be so entirely under the influence of the Spirit, that the necessary temptation into which he may be thrown, will have little or no power over him. But let it never be forgotten, that in order to secure this triumph, he *must keep within the boundaries* which the Spirit has marked out for him. He must be able, consistently, to repeat the petition, "Lead us not into temptation, but deliver us from evil." Can he do this, and rush into the very midst of temptation? The Christian, forsooth, has so much moral principle that novel reading can do him no harm! God has promised to defend him from all the "fiery darts of the wicked!" But who told that Christian he would escape unscathed from the lightning heat that has destroyed and is destroying its victims all around him? In what part of the Bible has he found the promise that the Spirit of the living God would smile upon him while he indulged a morbid appetite for exciting literary stimulants, and preserve his moral constitution unharmed, though he should choose to drink poison? In what stage of his career, as a disciple of Christ, has he seen the finger of the Lord pointing to such a course? We have some wonderful instances on record, of the interposition of God for his saints, when they were in danger; but none, that ever I have read of, where those saints needlessly and presumptuously went out of their way and courted danger. This indeed is little less than trifling with the Providence of God.

Our Lord and Master was tempted, sorely tempted, no doubt. The same deceiver who is now "as a roaring lion going about seeking whom he may devour," tried his best to defeat the glorious plan of salvation in this way. Among the ingenious schemes which he resorted to, was this, perhaps more ingenious than all. He persuaded and obtained our Saviour's consent to go with him to the top of one of the high towers on the temple. "Now," said the tempter, "throw thyself down—there will be a miracle wrought for thy salvation—there is no danger—thou knowest it is written in the Scriptures, 'He shall give his angels charge concerning thee.' Throw thyself down from hence." But the Lord did no such thing. Why? He gives his own reason. "It is written, thou shalt not tempt the Lord thy God." That is, thou shalt not try him—thou shalt not, by throwing thyself voluntarily into danger, without any divine command or permission, trifle with the promises made to those who are *by the providence* of God brought into danger.

We read of a man of strong faith who had to take up his lodgings with several hungry lions; and of some other godly men, who were thrown into a furnance heated till the malice of wicked men could make it no hotter. These men suffered no harm. They could not avoid the danger They were condemned, because they feared God rather than man—and God sustained them, and showed the rulers of the earth that "it is better to trust in the Lord than to put confidence in princes."

Had these men rushed into this danger, in the absence of any such circumstances, they might have professed ever so much reliance on the promises of God, and it would have availed them nothing.

It is just so with the novel reader. He is satisfied that the *legitimate influence* of the novel is evil. Be his principles ever so firmly established then, he has no guaranty of his safety. Sending angels to deliver a Daniel from the power of the lions, and sending angels to help a novel reader from hurting himself while he is indulging a depraved taste, and tampering with his passions, are two very distinct acts of Providence; and the presumption that angels will come in the latter case because they came in the former, is, to say the least, not warranted by Scripture or reason.

Many a victim has been ruined by this false confidence. It was but a few brief months ago, and we all read with the utmost surprise that an ambasador of Christ, whose praise was in all the churches, had fallen from the high eminence to which his genius and his supposed piety had raised him. His name is now a by-word among the enemies of the cross of Christ. That man, according to his own confession, owes his fall to an appetite early formed, for elegant but exciting works of taste. He flattered himself that he had "moral principle" enough and to spare; and so he revelled in the fascinating scenes of Byron and Bulwer. Alas for moral principle, when a literature from the bottomless pit, with all the trappings of elegance and classic beauty are needlessly and presumptuously brought to bear upon it! Alas for virtue, when unprotected by the Holy Ghost! This man fell, and oh, into what a fearful gulf did he fall!!

Reader, in vain is all your reliance on moral principle, if you place yourself beyond the bounds where God has promised to protect you. If you are reading the fashionable exciting novels of the day, there is no safety for you, be your principle what it may. There is no safety for you, because you are on the enemy's ground. The fact of your being in your present position, is evidence in itself that you have virtually *tempted the Lord your God.* He has never promised to protect you where you are. You are on dangerous ground. You have no assurance that you are safe until you escape. [Adv. Moral Reform.

THE WAY TO BE HAPPY.—Happiness is always to be found if we only condescend to pick it up seed by seed. As none of its ingredients should be thought too minute to be gathered and added to our store, so none should be deemed too insignificant for distribution to others. Occasions for conferring great benefits do not often occur, and when they do it may not be in our power to bestow them; but the little services and gratifications which every current day places within the reach of the humblest member of society will constitute, if we all throw our share into the common stock, no inconsiderable aggregate of human enjoyments and mutual good will.

From the N. Y. Observer.

THE CURSE OF SODOM.

"For we will destroy this place, because the cry of them is waxen great before the face of the Lord, and the Lord hath sent us to destroy it." Gen. xix. 13.

There's a wail in the blast that is sweeping the plain,
And the sky is o'erspread with a mantle of gloom,
For vengeance broods over iniquity's reign,
And the angels of warning now herald its doom!

Mourn—mourn o'er the city that lifteth its pride,
The wreath that is kindling shall humble it low,
And consuming destruction encompass it wide,
For the just are not found who may ruin forego!

Flee away to the mountain ye righteous for life!
Linger not! heed the warning that mercy hath given;
Abroad on his mission, through darkness and strife
Death shall ride in his might at the bidding of Heaven!

Aye, wail now ye wicked! none heedeth your cry,
The arm of Omnipotence wieldeth its ire,
And the vengeance that long hath slept silent on high
Cometh down on your homes in a tempest of fire!

A cloud goeth up from the land to proclaim
That in ashes the fair city smouldering sleeps:
All left of its glory a wreck and a name;
While eve deepens o'er it her shadows and weeps!

DELTA.

ONE HUNDRED YEARS AGO.

A friend has laid upon our table a bound volume of the "New-York Gazette and the American Weekly Mercury," published in New-York and Philadelphia, over a hundred years since. The following notice from the Mercury is dated January 8, 1740.

"The Rev. Mr. Whitfield having taken up 5000 Acres of land on the Forks of the Delaware in this province, in Order to erect a Negro School and settle an English town, All persons who are disposed to contribute to said school, may pay their contributions to Mr. *Benezet* Merchant in Second st., The Rev. Mr. Gilbert Tenant at *New Brunswick* in New Jersey, Mr. *Henckman*, Bookseller in Boston, or to the printer of this paper."

We copy the above precisely as it was printed, as a specimen of many others contained in the publication. Our readers would regard this antique volume—could we pass it round—as a curious literary medley. The paper on which it is printed would now be deemed scarce fit for wrapping paper; the types used, the language, orthography, forms of expression, arrangement of articles inserted, and the subject matter mark the work as a reminiscence from a generation that have long since passed away. We have looked upon it in its homely guise, with a feeling akin to reverence—not unlike that produced by beholding locks of hair, preserved from the grave of buried friends. This old book is a truthful mirror of what was passing one hundred years ago. When the population of the city was something less than 10,000—a sixth part were slaves, and the city and province were under the English government. The first stage route had not then been started between New-York and Philadelphia—the "Bouwery" was spoken of, as a farm quite out of town—vessels were two months in crossing the Atlantic, and several days in going to Albany, several tribes of Indians resided in the interior of the State, and their wild game, free as the mountain roe, coursed over hill and plain.—The scenes of the Revolution, were then hid by the veil of futurity—National blessings, civil and religious, then in store for our common country, were scarce conceived; the power of steam was unknown, and the idea of "*chaining the lightning*," would have been regarded a vagary, as wild as any that ever crossed a disordered brain.

One may open this volume, and take his stand with the actors who penned its columns, with his mind's eye on the then passing events, also on what has since transpired, and a book of God's Providence will open before him full of instruction. If he fails to see in it the traces of a Divine hand, dull, dark, and blind must be his mental perceptions. Where is the slavery that a hundred years ago stained the honor of our goodly state, and held its galling yoke upon so large a portion of our citizens? Thanks be to God that here He has numbered it with the things that were. Who can count the blessings and privileges that the unfolding scroll of time, has scattered in the pathway of the present age? Suppose our fathers had seen them in the distance, as clearly as Moses beheld the land of Canaan, would they not have exclaimed to their children, "there's a good time coming, wait a little longer." Suppose they could have seen only the cup of good that has been extended to man, divested of the evil that man's sins have mingled with it, how unbounded would have been the joy of anticipation. This view would have required a wider scope of vision than the present time. But is it not yet to be? Has not the Christian's Magna Charta depicted it in shades of living light? (See Isa. 60: 21, and 61: 11, and Zech. 14: 20, 21.) Is not the Car of human progress being moved steadily in that direction by an unseen and irresistible agency? Search and look, for he that runs may read. Not only "get off the track" but put thy shoulder to the wheel of that Car, with all the moral strength that God has given and that faith may give.

The above extract was selected instead of others, because it mentions two names dear to the church of Christ.—A hundred years ago, WHITFIELD and TENANT, those men of God, stood where we stand—here they lived and toiled, endured and suffered, till their earthly mission was accomplished, and they were called to go up higher. Their names have outlived their age, will outlive ours and many yet to come—for their deeds of love have left "Footprints on the sands of time" that time's flowing waters will fail to wash away. But how few that now venerate the name of WHITFIELD remember that in his day and while doing his Master's work with singleness of purpose, he was assailed by calumny, his aims misrepresented and his good, evil spoken of. His Biographer informs us that the specific object of benevolence that first introduced him so extensively to the churches, was reported as having been started by him for sinister ends.—Obstacles were laid in his path, by those from whom he had reason to expect sympathy, and like many that have lived before and since, he shared the lot of the Christian in being chastened, and tried, and purified in the furnace of affliction. The long silence of the grave has buried in oblivion the accusations of his foes, while his virtues and the blessed truths he taught, are still had in lasting remembrance. A hundred years to come will also pass as a tale that is told, and ere they have gone it would not be matter of surprise, should the name of the founder of this association, (maligned and reviled as it has been,) find the place it deserves with the list of the benefactors of past ages. But whether it shall be so or otherwise with them or those who may walk in his steps the evanescent nature of all things earthly when rightly appreciated, makes the displeasure of the few or the approbation of the many, seem of small account. The balances of Eternity will soon reverse all wrong decisions, and then the redeemed soul will realize most perfectly, that

One God-approving smile "whole years outweighs"
Of human censure or of human praise.

[Adv. Moral Reform.

POWER OF TRUTH.

Once on a time an ancient king,
Required to know what was the *strongest thing;*
One said it was a *king*, another—*wine*,
A third, that it was *woman*, all divine;
But women, wine or kings, the fourth declared,
With simple TRUTH was not to be compared.

FOR THE CHILDREN.

From the London Child's Companion.

THE CHILD IN THE DARK VALLEY.

"My Father! through the valley's shade
Will you not go with me,"
The dying boy with faintness said,
"And my protector be?"

"My son! my son! I must abide
The time which God hath set;
Life's toils my path must still betide,—
Mine hour is not come yet."

"O, mother, you have always blessed
Your little boy—will you
Go with me in the shades of death,
And help my passage through?"

"My child! I would, but cannot go;
God hath not called for me:—
But Jesus waits for thee, I know,
And he will go with thee."

"Yes!—father!—mother!—yes, I see—
The valley now is light;—
My Saviour walks along with me,
And Heaven appears in sight!

"How sweet the music that I hear!
Bright angels bid me come!
A little while, and I'll be there:—
I'm almost—I am—home!"

THE FIFTH COMMANDMENT.

Exodus xx: 12. *Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.*

This the apostle calls "the first commandment with promise." Eph. 6: 2. By this he means that there is no promise connected with the preceding commandments. Thus he understands it as a promise, as though it read, "If you will honor your father and mother, your days shall be long upon the land." This also suppose that if they did not honor their father and mother, their days would not be long upon the land.

There is something here a little peculiar to the Jews. "The land which the Lord thy God giveth thee," means the land of Canaan, which was given to the seed of Abraham. It intimates the manner in which God would punish them if they did not obey the law. As their days were to be long on the land, if they obeyed, so the reverse was true if they disobeyed. This implied threatening could be fulfilled in one of two ways; by destroying them, or by driving them out of the land. God did punish them in both these ways, some were slain in the land, and some were carried away captives out of the land, so that their days were not long upon the land which the Lord their God gave them. The particular duty inculcated in this commandment is that of honoring our parents, and from the fact that God wrote it on a table of stone as a statute, we may infer that to dishonor our parents is a great sin. Though what was peculiar to the Jews may have changed, the obligation to honor our parents has not changed, and never can; it grows out of the relation we sustain to each other as parents and children, and lies deep in our social nature and mode of existence.

I. The nature of the duty here enjoined. To honor is to esteem or respect our parents. But where this respect is felt, it will show itself in our conduct.

1. We should always be modest and respectful in our behaviour in their presence.

2. We should always address them with deference and kind language.

3. We should always respect their authority and obey their commands so far as we can.

4. We should gratify their wishes in every thing that is not wrong, to the extent of our abilities.

5. We should provide for them as they may need, and as we may be able, when they become old and need assistance.

II. The reasons upon which this duty rests.

1. God has commanded us to do it.

2. It is but a reasonable return for what parents have first to do for their children. Children at first are helpless, and their parents have to nurse them, protect them, feed and clothe them, instruct and in every way provide for them until they can take care of themselves.

3. It is only on the ground that we honor our parents, that we can expect to be honored as parents by our children, and we all do or shall desire that. Let children, when they are inclined to disobey and dishonor their parents, think how they will feel when they shall be parents, and their children shall treat them in the same way. They can expect no better treatment. We will tell you a little story to illustrate this principle.

A son had got to be a man, and had a little boy of his own, and he thought he was a pretty little boy and loved him much. But his father was old, he had got all the property of his father into his own hands, and then was so cruel as not to be willing to take care of his old father. One day he gave his little son a blanket, and told him to go and give it to his grandfather, and tell him he must clear out, that they could not keep him there any longer The little boy replied in all his innocence, "Papa, Grandfather must not have all the blanket." "Why," inquired the doting father. "Because," said the child, "I shall want half of it for you, when you get to be old." This touched the heart of the cruel son and showed him his wrong, and he repented. Let us say then, children, "honor thy father and mother," for it is right, and of it you will never repent when you shall be old. [Juvenile Wes.

THE BEGGAR AND THE DIVINE.

Once on a time a divine who thought himself, and was thought by others, good; while taking a morning walk, happened to meet with a poor beggar, when the following dialogue took place.

Divine. God give thee a good morning.

Beggar. I never had an evil morning.

D. God bless thee and make thee prosperous and happy.

B. Nor am I unprosperous or unhappy.

D. Whence camest thou, and whither art thou going?

B. I came from God, and I am returning to him.

D. Who art thou?

B. I am a King.

D. But where is thy kingdom?

B. The kingdom of heaven is within me, so that my will and all my desires are subdued to the will of God, insomuch that what he wills I will also; hence, I never had an evil morning, and am not unprosperous or unhappy.

The divine concluded his walk full of thought, having learned a lesson on the subject of reconciliation and submission to God, which made him wiser than he was before.

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THE EPHRATA MONUMENT.

Many of our readers are aware, that our German Seventh-day Brethren of Pennsylvania, though opposed to conflict with arms, were warm Whigs during the Revolutionary War; and that after the battle of Brandywine, they opened their extensive establishment for the reception of the wounded American soldiers, nursed them, and closed the eyes of some hundred and fifty. Within a twelve month some of the neighbors have formed an association to erect a memorial over their earthly remains. The corner stone of the monument was laid last autumn, in all due form; and we give below some extracts from the Oration of JOSEPH R. CHANDLER, Esq., delivered on that occasion; which bears honorable testimony to the patriotism, benevolence and piety of those unobtrusive followers of the Lord Jesus.

Col. J. Warren Scott, of New Brunswick, N. J., and his sister, (both now in very advanced age, but who were at Ephrata in 1777 with their father, Dr. Scott, who was one of the surgeons, charged with the care of the sick and wounded,) were present at the laying of the corner stone. The good old Colonel presided. Gov. Shunk officiated in laying the stone; delivered an address, and repeated it in German. Several other addresses were made to a great multitude of people who congregated to witness the ceremonies; which are spoken of as being deeply impressive.

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We stand on holy ground. The soil beneath us is steeped in the blood of patriots—the very dust of the earth around us is companioned with the ashes of our nation's defenders; the solemn breeze of mid-day pauses as it sweeps along as if to take up again the notes of prayer and praise, which in other times it bore onward and upward, the odors that it had stolen from the wild flowers around, blending with the increase of piety which was breathed from this sacred hill.

We stand on holy ground. The patriotism that led to death the multitude of tenants of the earth below, has found response in the men of our day, who, not called to repeat the sacrifice, are yet able to appreciate the spirit in which it was made, and to acknowledge the obligation which it imposed.

We stand on holy ground. The sanctified piety which expresses itself in acts of goodness to others, is remembered here this day in gratitude, and the legitimate heirs of those who gave their home to the wounded patriot, and a grave to the dead, have come up hither to put their seal upon the deed by which this land in its new dedication becomes the nation's, and to show themselves heirs not more to the extended wealth than to the lowly and truthful virtues of their pure minded ancestors.

We stand on holy ground. A sense of the place and the duty, has hushed the martial notes that but now pealed upon the air. The lofty plume that was waving in the breeze is vailed in deference to the time; and freemen who were walking their sentry round upon the ramparts of liberty, to school themselves in its defence, have paused amid the solemnity of the hour and stand silent in the awful influences of the place and duties of the occasion.

What, Mr. President, what, Ladies and Gentlemen, has given sanctity to this place, and what gives consequence to the ceremonies of this day?

More than a hundred years ago a society of religionists, that had been lured to this country from Germany, by the representations of entire freedom of religious worship, gathered under a favored and a learned leader, and selected a portion of land including that on which we stand, and formed themselves into a religious community, adopting certain conventional rules consistent with their views of Scripture, and regulating their lives by the law of God; having a discipline whose peculiarity, which if a cross, was only a cross to themselves, while their intercourse with the world was distinguished by that practical benevolence which illustrates the command to love our neighbor as ourself.

Beneath their unfailing industry, the soil yielded a rare abundance. Their lofty independence, which was exhibited in the form of Christian humility, led them to avoid accessions by gift, that involved the risk of pride of possessions; and their patient labor gave activity to the richness of the soil, and made the wilderness blossom like the rose. But the piety which led them to impose restraints upon themselves, dictated enlarged regard for others. Their stored garner yielded its harvest up to the wants of the less provided, and their door was open to the afflicted and destitute. To them earth owed her teeming field and her flowery meadow; to them society was indebted for the fervor of sincere piety and the beautiful example of the most attractive morals. The austerity of monastic life never shaded the smile of benevolence upon their face; and the quaint garment with which they disguised their manly shape, never intercepted an appeal which misery aimed at their hearts, nor concealed from the wearers the truth, that they were men, and men were their brethren.

Society ought to have bestowed some imposing designation upon those, who thus by patient labor and constant piety,

"Gave blossom to nature, and morals to men;"

but historians, while they concur in their account of all the good qualities which distinguished this people, do not agree as to their name; and I shall not here discuss the propriety of the various appellations by which they have been known. The great charter of our faith seems not copious in terms of religious distinctions from which to select; but it appears to me, that until there shall be found another more appropriate, these humble religionists, who were content with the labors and vir- of the primitive followers of our faith, these residents of Mount Zion must be content also, like the primitive preachers at Antioch, with the simple designation of CHRISTIANS.

What were the peculiarities of the creed, and the customs of this people, it is not a part of my design to explain. They held, in common with some other Christians, however, the inconsistency of warfare with the doctrines of Christ. Whether they were right or wrong, it is for the theologian to decide—it is enough for us to know, that they were sincere in their creed, and if averse to strife themselves, were careful never to provoke it in others.

Their enlarged Christian benevolence led them naturally to correct views of the political rights of man; and few that drew the sword in the field, were at heart more of patriots, or in creed more of whigs, than were these peaceful tenants of Ephrata. And so true were they to the cause of the country, that in the hour of bitterest contests they seem on the eminence here, overlooking the affray in which they might not mingle, like the Hebrew prophet at Horeb, stretching forth the unarmed hand, a token and a means of success. And who shall say, that the fervent prayers which piety offered from this eminence, did not strengthen the hand of the patriot in the stricken field? Their prayers, ardent and pure, were for the men that stood for human rights, they looked upwards to God for a blessing on the means employed, and for the attainment of the glorious end—the means WERE blessed, and the end was attained.

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How often, Mr. President, how often, Ladies and Gentlemen, when we conclude the perusal of some bulletin, or history of a battle, when we have sighed for the defeated, or shared the pride of the conqueror, do we dismiss the record as if the story was told; we leave the defeated on the retreat, and the victorious on their march of triumph, and suppose that, like some dramatic pageant, the interest has ceased, and the actors will resume their place and play their parts in another scene. But, alas! there is a dread reality in such a contest as that whose occurrence we this day commemorate.—There was more to excite our sympathy than the mortification of a defeat, which the leaders experienced. The beaten army retreated, but it left upon the field hundreds whom sickness and wounds detained; the excitement of the combat had passed off, and as the thunders of the cannon and the roar of the musketry ceased, the groans of the sufferers could be heard. Where could they be placed? What reception were the suffering and the dying to have among those whose fears or whose losses made them flee away from their own possessions?

The long train of various conveyances that came slowly up the distant valley where the field had been contested, the train that bore those whose shattered limbs seemed to defy the efforts of surgery, or whose contagious disease was like "the pestilence that wasteth at noonday," was received by the men of Ephrata as if it bore forward the ingathered harvest of the season; and they garnered up the wounded, the sick, and the dying, here in their edifices devoted to public worship, with a welcome and a care that only religion dictates, that only true patriotism could at that time have evinced. The dead, from that terrible congregation, were buried with all the decencies of friendship, and for a long time, with all the ceremonies of military propriety, in the choicest earth. "The frail memorials" that denoted the special resting place of some individuals, have long since perished, and the earth rises over the ashes of all who sleep below, in indiscriminate honor.

That strong sense of public duty towards the memory of the good, which is the characteristic of our State, and which should distinguish all republics, some time since suggested the erection of a token of the recognition of the debt we owe to the memory of these martyrs for liberty; and private donations and public liberality have secured a portion of the means; a column is to arise over the grave of these dead, a column which, while it tells of their resting place and their death, will stand as a testimony forever, not only of their sacrifice, but of our sense of the benefits that have resulted therefrom. Aye, let it rise, a landmark on the great manor of Freedom; a guide for those who inquire of the past the way; a record of the mighty cost of our National Independence, a proof that it was purchased with blood

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Here we erect the landmark which shall tell to other times of the self-sacrificing virtue of our fathers, and proclaim our own ability to appreciate them. Every hill and valley that has been hallowed by patriot blood, should bear a memorial of its consecration. Bunker Hill lifts its column above the dust of those who fell upon its heights. Saratoga and Paoli are marked with the tokens of gratitude for those who fought or died upon their fields; and now peaceful Zion is to bear a testimonial to denote the resting place of those who sought refuge and found comfort in its religious halls. The pillar that speaks of these things shall be for a sign to other generations; and when they shall stand where we have stood, and know that the foe did not press this soil, but the sufferer for his country came hither and was warmed back again to life and labor, or was soothed downward to the grave, they shall bless the memory of those that lived and those that died on this hallowed place.

TRADITION.—We do injuriously, says Milton, in thinking to taste better the pure evangelical manna, by seasoning our mouths with the tainted scraps and fragments of an unknown table, and searching among the verminous and polluted rags, dropped over words from the toiling shoulders of time, with these deformedly to guild and interlace the entire, the spotless, the undecaying robe of truth, the daughter, not of time, but of heaven, only bred up here below in Christian hearts, between two holy nurses, the doctrine and discipline of the Gospel.

THE VILLAGE OF MILTON, WISCONSIN TERRITORY.

Somebody has sent us a western paper containing a full description of this young and thriving village, from which we make the following extracts:

Milton is delectably situated on Prairie Du Lac, in the township of Milton, Rock County, W. T., Section 27, Town 4 North, Range 13 East.

This pretty hamlet was laid out some two years ago by its present worthy and enterprising proprietor, Joseph Goodrich, Esq., a native of the 'Old Bay State.' Mr. Goodrich made a location at this point in the summer of 1838, but did not remove his family hither until the month of March, 1839, when he erected the first frame building on the Prairie. This building (a small red frame) is yet standing in the rear of his present residence.

On Mr. Goodrich's first visit to Prairie Du Lac, the population consisted of twenty-six bachelors, two married men and two females in what now comprises two townships. Decator Butts, a native of Pennsylvania, is said to have been the first who made a claim on the Prairie.

The village of Milton, although yet in the infancy of its existence, contains a well conducted Temperance tavern; an excellent Academy; a skillful physician; three dry goods stores; a drug store; a post office; a plough factory; a grain cradle factory; two blacksmith's shops; a joiner's shop; two boot and shoe makers' shops; one tailor's shop, and one cooper's shop; and is the residence of the Commissioner of Ohio for the Territory of Wisconsin.

There are four congregations in and around the village, viz: Seventh-day Baptists, Free-will Baptists, Methodists and Congregationalists. The Rev. Mr. Coon is minister of the Seventh-day Baptist congregation, and the Rev. Mr. Foote formerly of Racine, officiates as minister of the Congregationalists. The inhabitants are principally from New-York and New-England, with a few from old England, from the Emerald Isle, and from the land of Cakes.

The first store was opened by Mr. Goodrich in the red frame building above alluded to, in 1839.

The tavern, the academy, the dwelling of the Physician, and one of the blacksmiths' shops, are built of gravel and lime—a preparation for the discovery of which the public is indebted to the inventive genius of the intelligent proprietor of Milton.

The tavern is truly an object of curiosity. It is hexagonal in shape, and each wall measures twenty feet, giving an area of one hundred and twenty feet on each floor. The building contains a basement and two stories. The basement is constructed of hammered limestone, the first story and the basement are divided into three spacious rooms each, of diamond form. The roof is supported in the center by a stone pillar, which rises from the basement, and around which winds a circular stair case, leading to a rotunda in the second story, from which there is a communication with six convenient bed chambers. The roof of this novel edifice is concave on the surface having a declivity towards the center, where a pipe has been introduced for the purpose of conveying the rain water into a cistern in the rear of the basement story. The center of the pillar which supports the roof contains a vacuum of sufficient dimensions to admit all the stove pipes used in the different rooms. Each wall of the building is carried seven feet above the roof and terminates in the shape of a gable with an imitation chimney on the peak. The whole of this gravel structure, which cost about $1000, bears analogy to an ancient castle, the six gables serving as a balustrade. The walls are eighteen inches thick on the basement, fifteen on the first story, and twelve inches on the second story.

Mr. Goodrich informs me that a house can be built of gravel cheaper than of any other material, and so well satisfied is he with the permanency of gravel walls, that he intends to enclose all the fields on his extensive and highly cultivated farm with gravel fences. He uses only one bushel of lime to every seven or eight bushels of gravel.

The Milton Academy is located on the west side of the public square, and measures thirty-two feet in length, thirty feet in width, and twelve feet is height. It is surmounted by a handsome belfry, ornamented with gothic spires, and having a well toned bell of 65 lbs. weight. This useful and pretty edifice is also constructed of gravel. It was built by Mr. Goodrich in 1844, and is used not only for academical purposes, but serves also as a place of public worship for the Seventh-day Baptists, who hold divine service in it every Saturday.

The township of Milton is six miles square, including a small portion of Lake Koskonong with its pellucid outlet. And its inhabitants are deservedly esteemed for their strictly moral and temperate character. They are in truth *'a church-going people,'* and to their credit be it spoken, that a glass of ardent spirits has *never* been sold within the boundaries of their township.

As a proof of the intelligence of the people of Milton, I would here state that one hundred and forty-eight newspapers and periodicals are taken at this place, and the average number of letters sent by each mail may be estimated at fifty.

"I MARK ONLY THE HOURS THAT SHINE."—The above, if we rightly remember, is the inscription upon a sun dial in Italy. It inculcates a beautiful lesson which too many are prone to disregard. It would teach us to remember the bright days of life, and not to forget the blessings God is giving us. Life, it is true, is not all bright and beautiful. But still it has its lights as well as its shades, and it is neither wise nor grateful to dwell too much upon the darker portions of the picture. He who looks upon the bright side of life, and makes the best of every thing, will, we think, other things being equal, be a better and happier man than those who, as Franklin says, "are always looking at the ugly leg," and find occasion for complaint and censure in almost every thing they meet with.

EFFECTS OF PRAYER.

A woman came to Halle one day, and said to Augustus Herman Franke, that it was as possible for the steeples should fall prostrate, as that she shonld lay down her hatred to her mother-in-law, who had so abused and outraged her that she could never be reconciled. Franke replied, "I am not surprised at your words, as I am persuaded that you are not able to reconcile yourself to your mother-in-law. You can be able only if you implore God's grace to do it. And now from my heart I ask you to promise me, that you will pray to God for a forgiving temper." The woman could not refuse. Some days after, she returned and said, "Now I will go and be reconciled to my mother in-law." She did so. Her own pastor asked her why she had not done so before. She replied, "you admonished me to be reconciled, but did not tell me how to get a forgiving spirit *by praying to God.*"

PHILIP JAMES SPENCER had a son of eminent talent, but perverse and extremely vicious. All means of love and persuasion were without success. The father could only *pray*, which he continued to do, that the Lord might yet be pleased to save his son at any time and in any way. The son fell sick; and while lying on his bed in great distress of mind nearly past the power of speech or motion, he suddenly started up, clasped his hands and exclaimed, "*my father's prayers, like mountains surround me!*" Soon after his anxiety ceased—a sweet peace spread over his face—his malady came to a crisis, and the son was saved in body and soul. He became another man. Spencer lived to see his son a respectable man, in public office, and happily married. Such was the change of his life after his conversion. [N. E. Puritan.

THE PLACE OF THE BIBLE.—The Bible must be all or nothing. If it once be placed on a level with the tradition of man it is taken down from its high place and degraded, and will be soon forgotten. So it was in the dark ages. The sacred volume might be found in monasteries and palaces beautifully written and adorned with silver and gold. But it was a splendid curiosity, a costly ornament, to be exhibited and admired but not used. If here and there a wealthy nobleman owned a copy of the precious book, it by no means followed that he knew any thing of its contents. A large number of the priests themselves, were enwrapped in the same ignorance. All their knowledge of the Word of God was derived from the selections contained in the breviary and missal; and even these were imperfectly understood by many of them, their acquaintance with the Latin being frequently very slender. The mind of the common people was as dark as midnight.

SUBLIMITY OF THE BIBLE.—An obscure Scotch peasant, calling on business at a gentleman's house in Edinburg, saw a bust of Shakespeare, and these lines from the Tempest inscribed beneath it:—

"The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, should dissolve,
And like the baseless fabric of a vision,
Leave not a wreck behind."

The gentleman seeing the peasant's eyes attracted by these lines, asked him if he had ever seen any thing equal to them in sublimity. His reply was just and striking. "Yes, I have. The following passage from the Book of Revelations is much more sublime:

'And I saw a great white throne and him that sat upon it, from whose face the earth and the heaven fled away, and there was no place for them.'"

THE STRONG POINTS.—In the controversy with Romanism, it is well to keep in view the following strong points. 1. The sufficiency of the holy Scriptures. This Romanism denies, by setting up tradition as a joint and co-ordinate rule of faith. 2. The right and duty of every man to judge of and interpret the Scriptures for himself. This Romanism denies by setting up an *ecclesia docens*, or teaching church, to do the individual's thinking for him. 3. Justification by faith only in the atoning blood of Christ. This Romanism makes of non-effect by teaching that fasting, a partaking of the sacraments, confessing to the priest and the like, will avail to salvation. [Alliance and Visitor.

AGAINST PRESUMPTION.

What a madness it is in us to presume on our interest in God's favor for the securing of our sinfulness from judgment! The angels were deeper in it than we mortals can ever hope to be in these houses of clay, yet, long since, are ugly devils; and they who enjoyed the liberty of the glorious heavens, are now reserved in everlasting chains of darkness. And if we look down upon earth, what darling had God in the world but Israel? This was his firstborn, his lot, his inheritance; of whom he said, "Here I have a delight to dwell." And now, where is it? Oh, the woeful desolations of that select people. What is it to tell of the suffossion of her vineyards; vastation of her tents: the devouring of her land; demolition of walls; breaking down altars, burning of cities, spoiling of houses, dashing in pieces their children, ravishing their wives: killing of their priests; eating of their own children of but a span long; and a thousand such woeful symptoms of war? The Psalmist hath said a word for all, (in a just, but contrary sense,) "Destructions are come to a perpetual end;" what destructions can be more, when there is no Israel? How is that wretched nation vanished no man knows whither! So, as it was Jezebel's curse, that nothing was left whereof it could be said, "this was Jezebel;" so, there is not one piece of a man left in all the world of whom we can say, "This was one of the tribes of Israel." As for those famous churches which were, since that, honored with the preaching and pens of the blessed apostles, where are they now to be looked for, but amongst the rubbish of our cursed Mahometism? Oh, that we could not be high-minded, but fear!

HUMILITY.

BY MONTGOMERY.

The bird that soars on highest wing
Builds on the ground its lowly nest,
And she that doth most sweetly sing,
Sings in the shade when all things rest;
In lark and nightingale we see
What honor hath humility.

The saint that wears heaven's brightest crown,
In deepest admiration bends,
The weight of glory bows him down,
The most when most his soul ascends;
Nearest the throne itself must be
The footstool of humility.

MORAL CHARACTER OF THE OLD TESTAMENT IDENTICAL WITH THE NEW.

Those who would lead us to believe a system of morals to be taught in the NewTestament, indescribably higher and purer than can be found in the Old, are fond of appealing in proof, to the tempers and benevolent feelings with which we are required to regard our personal enemies.

Now we regard these holy precepts with a feeling approaching awe, and point to them as unanswerable proofs of the heavenly origin of the gospel, and the Divine character of its author; but we cannot admit the contrast which is alledged, by some, and granted by others, to exist between these sentiments, and those on the same subject in the Old Testament. I do not mean to deny that these sentiments are more prominent in the New Testament, that they are brought out with more clearness, but to deny contrast. As for instance: where Christ says Matt. 5, "I say love your enemies" &c., that it is implied, or can be proved, that the Old Testament taught us to *hate* our enemies.

When he says, "Ye have *heard* that it hath been said by them of old time," (in the land) thou shalt love thy neighbor, and *hate* thine enemy," he alludes to the false, rabinical teachings. He does not say, "it *hath* been said," &c, but "Ye have HEARD that hath been said," &c. i. e. your pretended teachers have so taught you, but have taught falsely, for the phrase, "and hate thine enemy," is nowhere written in the law, therefore in vindication of the law—"I say unto you love your enemies" &c. Here, it is clear, Christ intended to vindicate the law, and make it honorable, and only complains of its perversion and falsification. I think all who consider the subject with care, must perceive that he is not *making*, but *interpreting* law, and that what he says about loving enemies &c., he declares to be the real sentiments and teachings of the law.

The points are these. The Pharisees tell you the law says love your neighbor, and hate your enemy, but I say unto you, the law teaches you to love your enemies. That this is true of the law, I will now attempt to prove, by referring to specific passages in reference to the treatment of enemies.

Exodus 23: 4. 5. "If thou meet thine enemy's ox, or his ass going astray, thou shalt surely bring it back to him again." "If thou see the ass of him that hateth thee lying under his burden and wouldst forbore to help him; thou shalt surely help with him."

Here is practical love to an enemy. Here by Moses, God requires us, and required the Jews, to do good unto those that hated them, the identical teaching of Christ in Matthew 5th.

I cannot understand the Saviour to utter it as original with himself, but affirm, in opposition to the Pharisees, such to be the teachings of the law, and of course sanctioned by him, "for he came, not to *destroy*, but to *ratify*" the law.

Another passage to which frequent reference is made, is found in Romans 12: 20. 21. "Therefore if thine enemy hunger, feed him; and if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head"

This beautiful passage, so full of the meekness and gentleness of Christ, Paul quotes from Proverbs 25: 21. 22. "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink." "For thou shalt heap coa s of fire on his head, and the Lord shall reward thee."

Such is the beautiful harmony existing between these two volumes of inspiration, both equally from God, and in the purity of their moral precepts, vindicating themseives from the aspersions of ignorance and depravity. Precious oracles of truth! A tythe of the moral purity and benevolence required in the Old Testament, would add a lustre to the character of those who declare against it, as teaching a defective morality. [True Wes.

THE CHRISTIAN'S CONFIDENCE.

How apt are we to misconstrue the Spirit of God to our own disadvantage! While the blessed apostle bids us to "work out" our "salvation with fear and trembling," he doth not bid us to work it out with doubt and distrust. It is the Psalmist's charge, that we should "serve the Lord with fear, and rejoice in him with trembling:" so as there is a fear without diffidence, and a trembling that may consist with joy. Trembling is an effect of fear; but this fear which we must affect is reverential, not slavish, not distrustful. Indeed, when we look upon ourselves, and consider our own frailties and corruptions, and God's infinite justice, we have too just cause of doubt and dejection, yea, were it not for better helps, of utter despair; but when we cast up our eyes to the power of him that hath undertaken for us, and the faithfulness of him that hath promised, and the sure mercies of him that hath begun his good work in us, we can fear with confidence, and rejoice in our trembling. For what are our sins, to his mercies; our unworthiness, to his infinite merits: our weaknesses, to his omnipotence? I will therefore so distrust myself, that I will be steadfastly confident in the God of my salvation: I will so tremble before the glorious majesty of my God, that I may not abate of the joy of his never-failing mercy.

The Sabbath Recorder.

New York, April 9, 1846.

CHINESE MISSIONS.

In our last number we gave a succinct account of one branch of Protestant efforts for the enlightenment of China, and of the striking interposition of the Great Ruler of Nations for the forwarding of the work. From that account, it appears that the English Baptist Missionaries turned their attention to the Chinese version of the Scriptures in the year 1804, and steadily pursued their work to its completion. In 1814 two thousand copies of the New Testament in Chinese, together with Chinese tracts, were printed and circulated among Chinese teachers in the Islands of Java, Penang, Ambayna, and other parts of India; and several Chinamen were baptized within a few years subsequent. At present the American Baptists have six missionaries and their wives, and thirteen native preachers, laboring for the good cause. Since that effort commenced, there have been seventy-five Protestant missionaries sent out to occupy the accessible parts of the Chinese Empire; between forty and fifty are still engaged in the prosecution of this magnificent object—the subjugation of China to Christ. They occupy sixteen stations, and represent at least ten different denominations of Christians. The first of those who occupied a Chinese station, was Robert Morrison, at Macoa, whither he went in 1807, from the London Missionary Society. William Milne joined him in 1813; but not being permitted to reside at Macoa nor Canton, he occupied a station at Malacca. They however labored conjointly, and were pioneers in occupying Chinese territory. Faithfully they labored on, when there was nothing but the promise of God to his Son, to encourage them to expect the opening of the Chinese empire to their labors. They labored not in vain, though they did not live to see this object accomplished. Milne died in 1822, and Morrison in 1834. Ten years afterward all China was thrown open to efforts for her thorough evangelization. None on earth can tell the sorrows they endured, or the toils through which they passed, to perform their work. In 1814 Milne, while acquiring the Chinese language, which he mastered in a good degree, so as to enable him to think in it, and to translate several books of the Scriptures into it, says, "To acquire the Chinese is a work for men with *bodies* of brass, *lungs* of steel, *heads* of oak, *hands* of spring steel, *eyes* of eagles, *hearts* of apostles, *memories* of angels, and *lives* of Methuselah! Still I make a little progress. I hope, if not to be a master, yet to gain as much as will suit the purposes of a missionary. Every sentence I value at the rate of a *dollar;* so that should I gain 10,000, I shall not consider myself poor." Morrison was so eminently devoted to his work, that as soon as he was able he employed the Chinese language for his own secret devotions before God, while he besought Him to succeed the Chinese missions. These have gone to their rest, but the missions live, and enlarge; and the Bible in Chinese circulates to the interior and the extremes of the Empire.

All is not done, however, that needs to be done, to give the Scriptures to the hundreds of millions of Chinamen. The translations have to be revised, and the people have to be educated. Yes, the Chinese have to be taught to read. It is a popular opinion, that the Chinese are an educated people—that they are a reading people; but it appears that there is some popular delusion about this. Mechanical ingenuity, and a shrewdness in trafficking, may exist and be a national trait, where there is no literary cultivation. This was the case with a great part of the English mechanics, and manufacturing artisans, and farm laborers, sixty years ago, and is the case with many portions of European population at the present time. Nothing but the progress of the benignant and civilizing doctrines of a scriptural Christianity is likely effectually to give education to the masses.

Of the Chinese, Dr. Macgowan, of Ningpo, writes October, 29th, 1844:—

"So far as my observations have extended, (from Chukiang to the Yangtzs'-Kang,) I have found that the ability to read well is by no means common. Perhaps not more than five per cent of the adult male population are good readers. Out of eight hundred patients, I found but twenty who professed to read native authors indiscriminately. Among the laboring people, who form the mass of the population, the ability to read is extremely rare. The priesthood are nearly as ignorant as the agriculturalists and tradesmen. I spent a few days in a celebrated monastery at Puto, ('The worshiping island,' which is exclusively occupied by priests and their servants,) and found that the Abbot was the only reader on the Island, and he could read but '*seven tenths*,'—for so the Chinese express themselves—while some can read but '*one tenth*,' others, far better educated, can read '*nine tenths*.' As it regards the women of China, I have not yet been able to hear of one who could read; even literary men, and mandarines, have almost derided me for advocating the instruction of females.'

These facts may enable us to form some opinion of the eligibility of China for a missionary field. The magnitude of its population is unequaled by any other single country; the Scriptures are translated; facilities exist for the acquisition of the language; and the missionary can labor there with safety to his person and estate. With all the facilities, however, the language is confessedly one of the most difficult on earth to acquire. The literary men have all the pride of opinion and nationality that can be crowded into a human heart; and the common people have all the stolid ignorance of unlettered heathen. China presents a population of three hundred and sixty millions, accessible to the Christian missionary, but it has not one more inviting moral or intellectual feature, than British India, with a hundred and eighty millions of idolaters. All the odious and forbidding features of heathenism characterize China as they do other nations of Eastern Asia; and Chinamen require the same patient, persevering, and self-denying labors, to bring them to the knowledge of the truth, as all other heathen. S. D.

PUT THAT AND THAT TOGETHER.

"Similia similibus curantur."

It is a quaint saying, the origin thereof we do not pretend to trace, but the wisdom of which would oft-times prove profitable to us short-sighted creatures, when we take, as we are apt to do, a one-sided view of matters, and strain an explanation of some inscrutable calamities, which befal us poor mortals here below—were we just to "*put that and that together, and see now how it comes out*,"—and instead of looking on the dark side of the picture, to turn the mirror and glance at its brighter radiance, dimmed by our obtuseness and obscured by our own obliquity of vision; for we often find behind "a frowning Providence a smiling face." But it is not our design to write a theological essay, nor enter upon a philosophical dissertation, and enumerate the many advantages we may derive from comparing and contrasting the occurrences of every-day life. Your ears will ring and your eyes be strained with long homilies on the "calamitous disaster" which happened at Harrisburg, Pa., on *Sunday* last, as "*a special visitation of Providence*" to avenge the "*desecration of the Sabbath*." Yea, indeed, the "letter-writers" at the Capitol of the Keystone State, have already heralded the circumstance, in the public prints, to be reiterated from Maine to Texas, and as in duty bound ascribe it to "Sabbath desecration." Now my object is to put *that circumstance* and *another occurrence* which happened at the same place a fortnight before, "together, and see how it comes out."

Thirty years ago one of the finest structures in the country was erected across the Susquehanna at Harrisburg, without, so far as my memory serves, any accident during its construction—(which occupied the most part of four years, and cost nearly two hundred thousand dollars)—and scarcely any thing happening to the travel over it during all the thirty years since it has been finished, either on a week day or on a Sunday; certain are we, that if an accident happened during its construction, it was on a *working* day. So far Providence smiled upon the undertaking. Two weeks ago the eastern division, connecting the town with the island in the middle of the stream, consisting of six arches, each three hundred feet long, was carried away by the high freshet and flood of ice and timber. Since that disaster the channel has to be ferried in *flat-boats;* they not having been in use for nearly thirty years, and being difficult to manage, the men who undertook that work not being adepts at that species of navigation—(but which became necessary to be actively prosecuted, unremittingly, to transport the trade, which is unusually pressing at this season of the year,)—came in contact with one of the piers of the demolished railroad bridge, and capsized. There were seven men on board; three of whom succeeded in climbing up the pier, and four went down the stream; two, eventually, were saved, and two drowned.

This is all set down to "Sabbath [Sunday] desecration." Come let us analyze the matter—let us "put that and that together, and see how it comes out"—how it stands the test of impartial and unprejudiced scrutiny. If the "deplorable *accident*" was an interposition of Providence to punish "Sabbath-breaking," as is assumed in all such cases, and to which it is attributed in this instance, Why, we ask, was the bridge destroyed on a Sunday, a fortnight before?—Why did the Lord leave his weekly *rest*—(for if Sunday be the Sabbath, it must be the the appointed day of Jehovah's *rest*,)—to work a work of destruction on the holy day?—and not only of that bridge, but of many others on the same stream? Did these bridges sin above all other bridges in the land? We will venture to assert that they did not. We know that very little travel passes over them on Sundays—we do not think that we err in saying, not *one-fifth*, at most, of the general average of the other days of the week. The stock is held, principally, by the citizens of the town, who have no need to pass over the bridge on Sundays, and few of whom have any inclination so to do, as they are a church-going people. If then the owners of the stock are not in the habit of wantonly desecrating that day by using and abusing their privilege, and holding out inducements to the traveling public, by offering greater facilities and lower rates of toll to pass on that day—in the name of common sense, wherein has the poor old bridge, that venerable pile of stone and mortar, boards and plank, offended so glaringly, as to bring down the vengeance of Heaven upon it? Why did the Lord destroy it, and destroy it on a Sunday? Why did He open the windows of heaven and send the rain to break up the fields of ice so suddenly and execute his vengeance against the old bridge, which had done much good service for thirty long years? We ask, Why did the Lord do it?—for certainly the sending of the rain and the swelling of the stream, was more the act of the Lord, than the bungling management of the ferrymen was the Lord's act. Besides, it was assumed, by the *Solons* of that State, a few years since, when a claim was presented, by Andrew Boggs, for damages, on the loss of several hundred barrels of *salt*, destroyed by a flood in the Kiskiminetas, in consequence of the erection of a dam across that river, to supply the canal with water, which so obstructed the natural passage, that the first heavy rain so swelled the stream as to overflow the banks and inundate the salt-works belonging to Mr. Boggs, and destroy the salt in question—yet, in the face of these facts, the plea was set up in the Halls of the Legislature, that the "salt was destroyed by an act of the Lord, and the State was not responsible." Now, if that was a personal act of the Lord, much more was the demolition of the Harrisburg bridge a personal act of the Lord; because, in the former, man put up an obstruction—in the latter, there was no such impediment, but all was secured by the best foresight and skill of human ingenuity. According, then, to their own showing, the destruction of the bridge was an act of the Almighty, and done on Sunday! We ask again—Wherefore should the old bridge offend Heaven, and wherefore should the Almighty leave his rest to accomplish its destruction? Was it because he believed that it was employed, purposely, to desecrate the first day of the week? No; none will pretend that was the case. Was it, then, that there was *too little use* made of it on that day?

One more point in the matter we must notice before we can attempt a solution. When the strictest advocates for the sanctification of the first day of the week are pressed for the "law and the testimony," and the "*thus saith the Lord*," for their practice, they are driven to the plea of "*expediency*" of keeping *one day in seven* holy, and the same "expediency" prompts them to invoke the Legislature to legalize and enforce its observance by all persons! Expediency and human legislation, then, and not the decree of the Almighty, have ordained the sanctity of the first day of the week; and in addition to all this, they presumptuously *rob* the Lord of glory of his own hallowed day of rest, by calling the *first day* of the week "*the Sabbath*," while the great Jehovah declares, "*The seventh day is the Sabbath of the Lord thy God*," and thrust the Sabbath of their own making down our throats by penal enactments, than which a greater presumption, nor a grosser injustice, has ever been perpetrated since the days of the crucifixion. It is the foulest blasphemy and the most despicable tyranny ever legalized in any country.

Now, if any legitimate deduction may be drawn from the foregoing circumstances, we would infer, that the "Lord of the Sabbath" has become weary of the *idolatry* of the people in "forsaking his holy Sabbath," and making unto themselves an *idol* of their own—"the workmanship of their own hands"—substituting for His institution "*the commandments of men*." In a word, they have made an *idol* of the *first day*, and the Lord *may*—(for we are not fond of traveling out of the record and drawing far-fetched explanations, or in any respect calling in question the acts of the Almighty, but after the fashion of men, after the manner of the Christian professors of the present day, we would say, that in this act, if it have any Providential significance,)—the Lord *may* have designed to set his face against their *idol*, the first day, by showing them that He *works* on *that day;* and knowing full well, that under such circumstances, the business transactions of the world would make it "*expedient*" to employ that day in transporting the internal trade, and the whole day be occupied in carrying the produce and merchandize across the river—which might have been accomplished in a single hour had he permitted the bridge to remain—that "expediency" would, of necessity, convert it into a *working day*, and thus, at least for a time, cast their *idol* to the moles and the bats; that they might see their folly, and return unto the Lord, to "*receive the law at his mouth*."

This we would regard as a much better inference, than charging the Almighty with turning from his holy rest to punish the poor bungling ferrymen for not understanding their business, and attributing it to wrathful indignation for desecrating a day which He himself never set apart for sacred purposes, never hallowed nor sanctified, much less required others to do. "Put that and that together, and see how it comes out," before you charge the Lord with such folly. If men will be foolish, it is double folly, aggravated wickedness, to bring the Lord down to their own level, and ascribe to Him the petty perverseness and vindictive purposes which move their own lean, contracted souls, in opposing and persecuting their fellow man.

We do not delight in sarcasm, nor do we desire to be captious, but we are directed to "answer a fool according to his folly, lest he be wise in his own conceit," and have, in the foregoing remarks, applied to the sticklers for the sanctification of the first day of the week, in opposition to the Lord's express injunction, the homœopathic principle, *similia similibus curantur*—like cures like—and have given them a dose of their own medicine; which may prove a bitter pill, but still, we trust, in the end, may purge out the old leaven, and that they no longer hide their eyes from the Sabbath of the Lord their God, but that they incline their hearts to his testimonies and walk in his law. W. M. F.

Bordentown, April 3, 1846.

THE HOLY LAND.—The Edinburgh Witness says that the existing condition of the land is fraught with more vital interest than even the land's past history. The state of its present inhabitants, dying away without a stroke, and leaving an uninhabited desert around them—its wonderful fertility, and yet that fertility kept in a state of abeyance—legitimate possessors still wandering in foreign lands without home, and the signs of the times indicating the day of their final restoration as not distant, but separated from the present by many a strange and fearful event—these are the circumstances that invest with an atmosphere of solemnity and awe this singular land, still a land of promise, and at which the finger of prophecy still emphatically points.

RIGHT.—In the Assembly of the State of New York, on the 23d ult., the Bill to amend the Act in relation to the Seventh-day Baptists, was read the third time and passed. Our readers are already familiar with the provisions of the old Act; we will take the first opportunity to publish the amendment.

WORSHIP OF THE SUN ON SUNDAY.

JOHN GREGORY, in his "*Assyrian Monarchy*," says that "the days of the week were called of the Assyrians by the names of the same planets unto whom the days of the week were severally dedicated, and all nations did from them call the days of the week in like manner." The SUN, being the most ancient as well as the chief deity acknowledged among the heathen, and the DAY of the Sun taking like dignity above other days in their estimation, and thus continuing, the inference is very natural, that SUNDAY, being a popular day among the Romans also, would be most likely of all other days to be continued as a weekly festival among them after the adoption of the Christian name, and the repudiation of the seventh-day Sabbath, which it is well known that they detested, as was expressed by one of their writers whom Chafie quotes. "The Gentiles," said he, "liked the Jewish Saturday as the devil likes holy water." And there is now sufficient evidence that Papists inherit the same affection for the Bible Sabbath.

The revolution effected by Constantine, which resulted in the popular change of the religion of the Roman Empire, was a mere political conversion. There was no deep and anxious inquiry after truth. Ambitious men could succeed best in their plans of aggrandizement under the Christian name; but unconverted pagans were still attached to pagan customs and ceremonies, and men desirous of popular favor were anxious to please all parties by conforming as far as practicable to the popular features of both the pagan and Christian systems. Hence the unholy union of these schemes under the papacy. The *day* of the *Sun* became, without the warrant of Scripture, a substitute for the Sabbath of the fourth commandment, and the commandment itself was changed to suit the innovation. Idols were worshiped, and the commandment changed to suit the practice. Thus was corrupted the source of knowledge, and the triumphs of error and delusion were complete. What more could have been done to perpetuate the great and ancient festival of the Sun, than to give it a *Christian* name, and establish the analogy between the pagan and the Christian objects of its dedication? The pagan, when with his face to the east he *truly* worshiped the natural sun at his rising, could readily give a most Christian excuse to the magistrate, by saying that he worshiped *that* Sun of which Malachi speaks, who arose with healing in his wings, and honored this day by rising from the grave. Let those who approve of thus perpetuating the ancient and honorable "day of the sun," go to the heathen sun-worshipers of the present time, and teach them the same analogy; and, that they may see it more clearly, give them a *crucifix* to represent the object of their devotions, and thus the transition will be easy. For illustration, take the following description of *sun-worship* on SUNDAY, from the pen of the venerable William Carey, the father of Baptist Missions in India:—

"As *the worship of the* SUN was performed in my sight last LORD'S DAY, I shall begin with that, especially as I have not seen it noted by any writer on these subjects. I preached to them on the spot just in front of a long row of offerings in the evening.

"The Sun, called *Soorjyo*, or *Deebahar*, is supposed to be the governor of all bodily diseases, and is therefore worshiped in order to avert his anger, and to prevent diseases. Some valetudinarians worship him EVERY SUNDAY by fasting and offerings; but he is annually worshiped on the *first* SUNDAY in the month of Mag, which was last Lord's day, June 14th. The name of this worship is called Dhormma Bhau, or Soorjya Bhau. The manner, it seems, is in some respects different in different places; but in these parts the women appear to be the principal actors in the worship; though none are excluded, and even Mussulmen have so far Hindooized as to join in the idolatry. It was thus conducted: At the dawn of the morning, a great number of offerings were carried into the open field, and placed in a row. The offerings which I saw consisted of fruits, sweetmeats, pigeons, and kids; and I suppose other things, as deers, buffaloes, &c., might be offered. A small pot is placed by each person's offering, containing about a pint and a half of water. A device made of a water-plant, a species of phylanthus, made to represent the SUN, is placed on the edge of the pot, and a small twig of mango tree, with a few leaves on it, put into it as people in England do flowers. The pot, with all its appendages, represents the sun perhaps as the vivifier of nature. By each offering is also placed—what shall I call it?—an incense-altar or censer? It resembles a chaffing-dish, is made of copper, and stands upon a pedestal about a foot long. This is called *Dhoonachee*. It contains coals of fire, and has a kind of incense from time to time thrown into it, principally the pitch of the saul tree, called here *dhoona*. By each offering also stands a lamp, which is kept burning all day; and the women who offer take their station by the offerings. At sunrise they walk four times round the whole row of offerings, with the smoking *dhoonachee* placed on their heads, and then resume their stations again, where they continue in an erect posture, fasting the whole day, occasionally throwing in a little *dhoona* into the *dhoonachee*. Towards evening the Brammhan who attends the ceremony throws the pigeons up into the air; which, being young, cannot fly far, and are scrambled for and carried away by any one who gets them for the purpose of eating. The Brammhan also perforates the ears of the kids with a pack needle; after which the first who touches them obtains them. About sunset the offerers again take up the smoking *dhoonachees*, and make three more circuits round the row of offerings, making the whole number seven times in the day. I have not learned the reason of this number. After this, each one takes up his or her offering, and the lighted lamp, when the lamps are thrown into a pond or other place of water, and each one takes his offering home and eats it. When the lamps are extinguished, the worship is ended."

LUTHER.

NEW-JERSEY LEGISLATION.—From the following paragraph, which we find in the Philadelphia Ledger, it seems that the Legislature of N. J., has refused to amend the law on Vice and Immorality so as to excuse Sabbath-keepers from its penalties. Such a course is both impolitic and illiberal. The consequence will be, that the Legislature will continue to be importuned for what every candid mind acknowledges to be the right of Sabbath-keepers, and the subject will thus be kept before the people, to the no small annoyance of that class of religionists who would gladly get rid the difficulty by "wrapping it up." Here is the extract from the Ledger:

"The Bill to suppress Vice and Immorality was passed in the House of the New-Jersey Legislature on Wednesday, without amendment. Many ineffectual attempts have been made during its several readings to modify the section relating to the observance of the Sabbath, by allowing the Seventh-day Baptists to work whenever they choose on the first day, and another attempt was made to introduce a clause permitting them to vend their wares in settlements in which the 'mass of the people' were Seventh-day Baptists, and afterwards modified still further by substituting the word 'all' for 'mass,' but with no better success. It seems there are communities in the lower part of the State composed almost entirely of these people."

AN ACCIDENT ON THE SABBATH.—If the following accident had occurred on a Sunday, no doubt many persons would have seen in it, or professed to see, conclusive proof of divine displeasure for the desecration of that day. But it occurred on the *seventh* day instead of the *first* day, which entirely alters the case, and makes the casualty, in their estimation, a very common-place affair. Now we do not ourselves claim to see in this accident any more significance than in many others; but we do claim, that it is quite as good proof of the divine displeasure towards men for seeking their own amusement on the seventh day, the Sabbath, as are the common run of accidents chronicled as indicating divine displeasure towards those who amuse themselves on Sunday:—

"A strange and shocking accident occurred at a shooting-match on Smith's creek, in this county, *Saturday* afternoon. Abraham Carrier, son of Mr. John Carrier, a young man about 19 or 20 years of age, was killed by the discharge of a gun in the hands of Nathan Hannah, in the following singular manner. Mr. Carrier was standing some distance from the marksmen examining a target at which he had been firing, when the gun in the hands of Mr. Hannah, being only half cocked, was accidentally discharged. The ball striking a rock, glanced, struck a sapling, then a tree, and glancing again struck Mr. Carrier in the head, knocking out his brains! Although the ball passed almost through the head—going in at one temple and lodging near the other, he survived the accident about twelve hours, with the brains oozing out of the ball hole!"

THE GERMAN SEVENTH-DAY BAPTISTS.—The recent movements in Pennsylvania with reference to this people, have done much to bring them into public notice, and secure a just appreciation of their moral worth. The following candid notice of them we copy from a New-Jersey paper:—

"Perhaps but few of our readers are aware of the fact, that from an early period of the settlement of Pennsylvania, there existed a religious society of much note and distinction, in the interior of that State, yet from their retired and unobstrusive life have not attracted much attention beyond their immediate neighborhood. The Society is the German Seventh-day Baptists. They built and still own the singular village of Ephrata, in Lancaster County. They established a printing office, from which they issued a large number of original works; and they founded a seminary of learning, to which many young men from Philadelphia and Baltimore resorted for their education. Peter Miller, the President of the Society, was one of the best linguists of the country. He read eleven languages with facility, and at the request of our infant government, translated the Declaration of Independence into seven different languages for the Courts of Europe. They established the first Sabbath-school on record, it having been in successful operation thirty years before the same system was suggested by the philanthropist of Gloucester, the honored Raikes.

The peculiarities of this people are: 1. They observe the original Sabbath—the seventh-day. 2. Trine Immersion for Baptism. 3. Practice Feet-washing, as directed in the 13th chapter of John, in connection with the administration of the Lord's Supper. 4. They support houses of refuge for retirement and devotion. 5. They maintain the principles of non-resistance."

ALFRED ACADEMY AND TEACHER'S SEMINARY.—We have before us a Catalogue of this Institution for the year ending March 5, 1846. It contains the names of 153 ladies, and 174 gentlemen, making a total of 327 students in attendance during the year. From the character of the course of study marked out, as well as from the apparently prosperous condition of the school, we are encouraged to hope much good from this enterprise.

FRUIT OF MISSIONS.—The "Macedonian" says that over 200 native converts were present at the celebration of the Lord's Supper in Matah, among the Karens. Who will say that nothing has been done by Missionary effort?

☞ ELD. SAMUEL DAVISON, having removed his residence to Shiloh, Cumberland Co., N. J., wishes his correspondents to address him at that post office.

☞ ELD. NATHAN V. HULL requests his correspondents to address him at Alfred, Allegany Co., N. Y.

At the stated meeting of the board of managers of the American Bible Society, the Hon. Theodore Frelinghuysen was unanimously elected President of the society.

General Intelligence.

DOINGS IN CONGRESS.

The subject of giving the notice to Great Britain of the cessation of the joint occupancy of Oregon, engrosses the time and interest of the SENATE. Several long and able speeches were made during the last week, and the feeling upon the subject seems to increase as the time approaches for taking the final vote.

The principal thing done in the HOUSE OF REPRESENTATIVES last week was the passage of what is called the Sub-Treasury Bill—a modification of the old bill in regard to keeping the public money.

TWO DAYS LATER FROM FRANCE.

The packet ship Silvie de Grasse arrived at this port on Saturday from Havre, bringing dates from that city to the 5th and from Paris to the 4th ult. The news is unimportant. The packet ship Dutchess d'Orleans, hence, arrived at Havre in the 4th ult.

The Chamber of Deputies, continued on the 3d ult. the discussion on the internal navigation bill. The article granting 5,000,000 francs for the improvement of the Seine that runs through Paris, was adopted.

The packet ship St. Nicholas was to leave Havre on the 8th ult. for New-York.

The advices from Madrid state that there has been a rupture in the negotiation for the marriage of Count de Trapani to the Queen of Spain.

The Madrid Heraldo gives a letter from Manreas, of the 18th, stating that a political conspiracy had just been discovered and effectually suppressed.

The Spanish funds were a little higher. The three per cents are quoted at 32 for the account. There was no quotation of the five per cents.

An important reduction in the duty on salt destined for agricultural uses, has been made in the French Tariff.

Another terrible railroad accident has happened in France, on the line between St. Etienne and Lyons. A concussion took place between two locomotives, which met by a mistake in the departure. There were twelve wagons attached to one locomotive. Six were smashed to pieces in an instant, as well as both the locomotives. Eight persons were killed on the spot, among whom were two women and a child. Ten were wounded fatally and twenty badly.

Marshall Bugeaud is said, at last, to have lost favor at court, owing to the bad management and fatal results of the Algerian war. The rumor is revived of the Duc d'Aumale going out to Algiers with the title of Viceroy.

The fortifications of Paris is now completely finished.

A letter from Adrinople states that a part of the town of Phillipopolis was burned down on the 12th ult. The details are not given, but 2500 houses are said to be destroyed.

A letter from Lucerne states that the Governor of Milan has recently visited Lugano, in Tesino, for the purpose of complaining of the intrigues of the Italian refugees in that Canton. The government of the Canton professed ignorance of these intrigues, but promised to inquire into the matter.

The Cologne Gazette states that an epidemic has been for some time raging among the cattle in the southern provinces of Russia, and that not less than 500,000 head of horned cattle has been lost in that province alone.

The Augsburg Gazette states, from Vienna, the 25th ult. that General de Collin had been compelled to evacuate the town of Cracow, as the number of troops under his command was too small to resist the rebels, and as he was afraid that they would gain the passage of the Vistula, near Podgorize, and thus extend the revolution to the interior. He was able to reach and secure this point without an attack from the rebels. A Frankfort journal states, from Vienna, that several officers have been arrested in Gallicia, on suspicion of their being concerned with the revolutionary movement.

A letter from Dresden, of Feb. 24th says: In consequence of the revolutionary movements in Poland, all the Russian Poles resident abroad have received orders from their government to return, under pain of confiscation of their property. Many who were residing in Saxony have already left. M. de Schrœder *Charge de Affairs* of Russia, who had gone to Weimar, has been recalled, as his presence here, in the present state of affairs, is considered necessary.

From the Columbus (Ohio) State Journal, March 28th.

KIDNAPPING—DARING OUTRAGE!—Our city was thrown into the greatest excitement this morning by intelligence that a respectable and peaceable colored man, who has been residing here between twelve and thirteen years, was enticed across the bridge to the town of Franklinton, last evening, and there handcuffed, gagged and forcibly placed into a vehicle to be taken to Kentucky. He was induced, it is said, by two citizens of this place, (whose names we forbear to mention until we have conclusive evidence of their guilt,) who were in the plot, to carry a trunk over under the pretence that a couple were about to leave the place clandestinely, to be married.—A colored boy accompanied him, who states that his kidnapped companion was violently seized as soon as he entered the house to which he had been directed.—He says that a number of persons were present aiding in the work. After having bound him, they called up a Justice to read some portion of the act to him in reference to fugitives from labor, intending this as a sort of sham trial. As soon as they were through with this miserable mockery, they placed him in a vehicle and started off with him. The boy himself was confined for several hours afterwards, in order to allow time for the kidnappers to escape. As soon as he was released and made known the matter, some of our citizens took fleet horses and started in pursuit. The pursuit was commenced a little before 12 o'clock and the chance of overtaking them depends mainly, as we suppose, upon the ability to reach Xenia before the starting of the cars,—a desperate chance.

The colored man, who is known by the name of Jerry Phinney, has a wife and family of small children in this city, and bears the character of an industrious, honest man. We learn that he left Kentucky some sixteen or eighteen years since, and, with the consent of his mistress labored in Cincinnati some time. Finally, his employer having no farther use for him, he preferred making his home as a freeman in this State, to returning to Kentucky. His old mistress died some years since, and it is the heirs who have sought to reclaim him into bondage, and have defiled the very Capital of our State with their presence and their acts of slaveholding tyranny.

The outrage is a great one,—one that has embittered in a ten-fold degree the feelings of our citizens against Slavery. If the circumstances are as we have stated, the man who has been thus kidnapped is a free man.—And certain is it, at all events, that the form of a trial, under such circumstances, was a mere mockery, insulting and revolting to the feelings of community. It is by such outrages that the feelings of the people of the Free States have been aroused, and are increasing every day, against the enormities and cruelties of Slavery. Slave-drivers may, but Freemen cannot see men torn from their families and condemned to Slavery, without feeling their inmost souls revolt at the spectacle. Every such outrage raises up a new breastwork for him who flees from bondage, and enlists hundreds on the side of the oppressed. The man who has been thus entrapped, in the darkness of night, was not a fugitive from slavery, and was not liable to arrest. He was permitted to come on free soil, and from that time he became a freeman.

One of the persons who aided in enticing him into the hands of the Kentucky kidnappers, was imprisoned to day to await his trial.

Since the above was in type, the Justice and others engaged in the affair have been arrested, and are at this writing undergoing a hearing. The hack has returned in which the negro was conveyed to London, he having been placed on the stage at that point.

ANOTHER REVOLUTIONARY PATRIOT GONE.—At Scipio, Cayuga Co., N. Y., March 14th, 1846, Elias Manchester, aged 87 years and 7 months.

The deseased was a native of Dutchess county, and a soldier of the Revolution. He fought the battle for freedom, and his blood crimsoned the plains of Saratoga, having been wounded at the taking of Burgoyne. He encountered the perils—endured the hardships—suffered the privations, and shared the glory of "the times that tried men's souls." In consequence of the high integrity of his character, and the benevolence of his heart, it has been his happy privilege, during his long and somewhat eventful life, to have lived in the midst of ardent and sincere friends, and to have descended to his tomb "in a full age, like as a shock of corn cometh in, in his season," without an enemy.

He has left to his children and their numerous descendants, the inestimable legacy of having lived and died an honest man, "which is the noblest work of God."—[Auburn Journal.

THE MILITIA SYSTEM.—In the Assembly of the State of New York, a bill has been reported "to encourage the formation and maintenance of Uniformed Corps of Militia, and to lessen the burdens of the present Militia System of this State," which will pretty thoroughly do up compulsory training if passed. It provides that there shall be but one training per year, by companies in the forenoon and by regiments in the afternoon, and that citizens liable to Military duty may commute by paying 75 cents a year, but if a minor or unassessed head of a family the commutation shall be but 25 cents. This commutation must be paid before the 10th of August in each year; if unpaid at that time the person liable to Military duty must train or pay his fine as at present. The money raised by commutations and fines is to be fairly distributed among all who have done Military duty within the year. —There are other provisions, but these are the most essential.

A FATHER MURDERED BY HIS OWN SON.—We have just been informed, says the Huntingdon (Pa.) Globe, that an aged citizen named Irwin, who resided at the Pennsylvania Furnace, on the line dividing Huntingdon and Centre counties, was murdered by his own son on the 27th ult. It appears from what we could learn, that the son was very much addicted to intemperance, and while laboring under a fit of mania potu, seized and held his father with one hand, and with the other inflicted several deep and mortal wounds with an axe upon his face. The father lived but a few hours.

MOUNT PLEASANT.—"We are pleased to learn," says the Hampshire and Franklin Express, published at Amherst, Mass., "that the beautiful situation in this town, known as Mount Pleasant, is about to be improved for a select boarding school for boys, to be opened on the 6th of May next. The property has been purchased by Rev. John Adams Nash, an experienced and very successful teacher, formerly of Pittsford, Mass."

A SPECULATION ABOUT THE WEATHER.—The Piedmontese Gazette, which is in the habit of dealing in the wonderful, says:—"The mildness of the present temperature is attributed to a large cavity or crater, observed by Professor Granthuisen of Monaco on the eastern limb of the sun, corresponding with a spot which inclines towards the north. This great cavity appearing on the 17th January, increased, and on the 23d bore towards the middle of the luminary. Its greatest diameter has been measured at 13 seconds, equivalent to 2,104 geographical leagues, whence it results that the solar superfices had 22,626,000 square leagues in complete obscurity, while the remaining portion was resplendent with light. About 12 o'clock on that day the heat at Monaco was at 11° of Reaumur, 56° Fahrenheit.

SINGULAR MARRIAGE.—A widower at Camden who was not very young, became smitten with a young and beautiful girl, and married her. A short time after, the son of this man, by a former wife, became also in love, not with a younger person, but with the mother of his father's new wife; a widow lady still in the bloom of life. He offered himself, and soon the young man and the widow were united in the bands of matrimony, so that in consequence of these two connections, a father became the son-in-law of his own son, and the wife not only the daughter-in-law of her own son-in-law, but still more, the mother-in-law of her own mother; while the husband of the latter is the father-in-law of his own mother-in-law, and father-in-law to his own father. Singular confusion may arise if children should spring from these peculiar marriages.

SUMMARY.

The New York Organ says: At the close of the exercises of a large and enthnsiastic meeting of teetotalers at Brrnswick, last week, the pastor of the church where the meeting was held, dismissed the congregation with the following truly excellent benediction: "May the Lord inspire us all with a spirit of temperance, and to go to the ballot box and vote, No License—Amen!—and amen!"

A dyer of Vienne, who lives in Lyous, has discovered a means of producing an orange-colored yellow from the citron, and by one dipping only. By this means fustic, cochineal, cream of tartar, and a preparation of tin, now used, will be no longer required; and it is said that this discovery will save time and money, and produce a superior color.

A Belgian savant has just discovered that electric light, directed on the human body, makes it so diaphanous as to enable the arteries, veins, and nerves to be seen at work, and their action to be studied.

A Mr. Morgan, of Lima, Livingston county, in this State, has a cow which gave through the summer twenty-eight to thirty quarts of milk per day, and through the winter, averaged from eight to nine.

The white of an egg is said to be a specific for fish-bones sticking in the throat. It is to be swallowed raw, and will carry down a bone easily and certainly.

A pin, which had been in a lady's ear twenty-four years, was extracted the other day at the Eye and Ear Infirmay, Boston.

The Pennsylvanian estimates that the amount of damages in Pennsylvania by the late freshet, to public works will not exceed $35,000; to private corporations about $400,000; to counties about $50,000, and to individuals a sum which is not easily estimated, but probably half a million of dollars would not cover it.

Carpet weaving is carried on to a great extent in Auburn, N. Y. Not far from one-third of the whole quantity made in the United States is manufactured there. One establishment employs in the manufacture of Saxony and Brussels carpeting, 300 men. Another, manufactures 10,000 yards a month of 3 ply and ingrain carpets.—These carpets and hearth rugs are made in 300 different patterns, and range in value from the highest to the lowest prices.

A patent has been obtained by a gentleman of Northumberland, for a new kind of fence, which is said to be a great improvement. The posts are to be made of clay, burnt like brick. The patentee has already been offered $8,000 for his right.

A man named Austin, who died recently in Canada, was in the habit of drinking thirty glasses of ardent spirits each day.

Edward L. Hamilton has been arrested in Washington for killing his wife by stamping on her breast.

There were 3,000 marriages in Massachusetts during the last year. In 30 cases the bridegrooms were less than 20 years of age.

The Milwaukie Gazette states, that in the northern counties of the Territory, the general remark among the farmers is, that their wheat never looked better. In this vicinity the crop does not promise so well, a good deal of the wheat having been winter-killed.

We learn, says the Buffalo Commercial Advertiser, from a gentleman who has traveled considerably over the best wheat region in Western New York since the deep snow has left the wheat fields, that the crop generally looks very promising.

The story which has been going the rounds of the papers, about a runaway couple from Cabotville, attempt at seduction, etc., is pronounced by the papers in that region, to be without the least foundation. It is the silly invention of some silly person.

A railroad traveler was recently killed at Marshall, Michigan, while looking from a window in the car. His head came in contact with a post.

The Legislature of New Jersey, on the 2d inst., refused, by a vote of 29 to 15, to abolish capital punishment, and substitute imprisonment for life without the pardoning power.

A meeting has been held in Philadelphia to consider the state of our defences and the condition of our foreign relations. Patriotic resolutions were passed.

A man aged 60 years, named Hoffman, has been arrested at Irondequoit, N. Y., for various forgeries. He is a member of the church, and had held a respectable position in society.

A. Lewis writes to the Boston Mail, that a copper mine has been discovered in Lynfield two miles from the hotel, the shares in which are held at two hundred dollars. Copper has been discovered within a few hundred rods of the Lynn depot.

The receipts of the Post Office at East Longmeadow, Mass., for the first two quarters under the new postage law exceed those of the two previous ones, under the old law.

A late number of the Christian Watchman contains an account of a Kentucky giant by the name of James Porter, who measures 6 1-2 feet in height, and no humbug.

Michael Salter, aged about 92, departed this life at his residence in Lancaster, Ky., on the 7th ult. In the spring of 1777 he entered the army of the Revolution, and served during the whole period of that memorable struggle. He was in the battles at Germantown Stony Point, Trenton, and Yorktown, and with George Washington at Basken Ridge, New Jersiy, during the severe winter of 1780.

By a statement in the Brooklyn Advertiser it appears that five distilleries in that city consume 849,000 bushels of grain (corn and rye) annually, valued at $712,000, from which 3,115,200 gallons of whisky are manufactured, the value of which is estimated at about $799,500. Beside the whisky, upwards of $2,000 worth of slops are turned out, which, in urn, by an animal distillation, are converted into milk, and dealt out to our citizens.

The Hon. Caleb Cushing is spoken of as the Democratic candidate for the office of Governor of Massachusetts at the next election.

Hon. Charles W. Whipple and Hon. Warner Wing have been appointed Judges of the Supreme Court of Michigan for the constitutional term of seven years.

Rev. James Grimes of Middletown, Butler Co., Ohio, died on the 16th ult., aged 87. He was a soldier of the Revolution from an early period of the war, taken prisoner at the surrender of Charleston, S. C., but escaped from sleeping sentinels, traveled long through wilds, over mountains and through swamps to rejoin the American army. He was afterwards engaged in the battles of Monmouth and Cowpens. He was 57 years a member of the Methodist Episcopal Church, and forty years a citizen of Ohio.

The workmen employed in digging for the main gas-pipe in Broadway in front of Stuart's new building, about noon Monday, of last week, threw up the complete skeleton of a woman. It was lying directly under the side-walk, and not more than eighteen inches from the flag-stones.

The New York Colonization Society are preparing to send a vessel to Liberia, on July 1, 1846, with emigrants. They offer to send out colored people of good character, free from passage money; provide them with food six months at Liberia; and give them land in the colony.

Unfortunately for lovers of the marvelous, the huge skeleton, recently discovered in the West, accounts of which have been going the rounds of the papers, as belonging to the genus *homo* of some 19 feet in height, has proven to have an extra pair of legs, and is therefore supposed to have been a mammoth of the quadruped species rather than of the biped.

The whole country is about to be inundated with damaged goods from the packet ship Henry Clay. "Five hundred damaged shawls just received from auction, from the wreck of the packet ship H. Clay," were advertised by a house in Providence on the 31st ult.

A gentleman lately from Nauvoo, says the Warsaw Signal of the 18th ult., stated to us last week that the Saints are now rapidly selling their property. Many of the farms about Nauvoo have changed hands within a few weeks.

A writer in in the N. Y. Evangelist says, that "but few persons are aware of the extent to which Italy is accessible to Christian enterprise. The Bible can be circulated in Italy. The Grand Duke of Tuscany has recently consented to the publication of the Scriptures in his dominion."

A curious street cowhiding lately took place in Baltimore. The original assailant flogged away until he got tired, when the other got possession of the weapon, and in his turn applied the lash. A fair lady was the cause of the brutal exhibition.

An emigrant in Oregon, writing home to one of his friends, says: "We are getting along finely here, and have already laid the foundation of a new jail."

On Tuesday evening, March 31st, the Astor House in this city was set on fire by an incendiary. Damage was done to the rooms in the upper story, amounting to about $10,000.

Those two splendid steamboats, the Oregon and Knickerbocker, formerly of the Albany line, have been placed on the Boston route, and will leave on alternate days for Stonington.

The Solons of the Kentucky Legislature, at the late session, passed a law making it penal for any free Negro or Mulatto to be engaged in the manufacture or sale of ardent spirits—*provided* such Negro or Mulatto be not laboring as a hireling for any white free person.

J. H. GREEN, the Reformed Gambler, is about establishing a Literary paper at Lawrenceburgh, Indiana. He will continue therein his exposures of Gamblers and Gambling.

ROBERT OWEN sailed for England in the packet Prince Albert. He goes out with a hope of being able to contribute to a better understanding and state of feeling on the Oregon Question.

A contract was concluded last week with Mr. Cornell by the owners of the Albany and New York Magnetic Telegraph Co. to build that line immediately. It is supposed that it will be in operation next summer. Mr. C. Livingston has made a contract to have a line built from Troy to Saratoga in time for the fashionable season.

A Greenfield, Mass., correspondent of the Springfield Republican says that fourteen tavern keepers and retailers of ardent spirits, have been indicted in that town, and twelve of them bound over for their appearance at the August term of the Court of Common Pleas. One paid a fine of $40, and one was discharged on the ground that he had ceased selling and would hereafter keep a temperance house.

It is supposed that the Specie in Europe and America is at least $4,500,000,000, and that the U. S. is entitled to $257,000,000—being about $16 per head for every inhabitant of the whole country.

The Hudson River Railroad Bill has passed the Assembly by a vote of 96 to 17.

A young lady, of Rochester city, has completed a quilt of patch-work that contains over six thousand pieces.

An Irishman cautions the public against harboring or trusting his wife Peggy, on his account, as he is not married to her.

In 1844 the number of German Emigrants who arrived in New-York was 17,799 persons. In 1845 the number was 30,312.

The suit of clothes which Washington wore, when he delivered his first Inaugural Address, was manufactured in a woolen factory in the city of Hartford, and the first of the kind ever established in the country. It was established, it is said, in 1790.

The Chicago Journal says that nearly eight hundred miners have left Galena and the lead district, for the Lake Superior copper mines, during the last Fall and Winter.

THE NATIONAL FAIR at Washington will be opened on the 20th of May next.

Review of New-York Market.—Monday, April 6.

FLOUR AND MEAL—Genesee in small lots is selling at 5 50, Mich. 5 43¾, and holders are anxious sellers. Rye Flour is not reviving. We quote 3 25@5 50. For Corn Meal there is a good inquiry. Sales 300 bbls Jersey at 3 25@3 37½

GRAIN—A parcel of 6000 bush prime Genesee Wheat changed hands at 125c, for shipment to England. Corn is not plenty and steady. Sales 600 or 700 bush Jersey at 70 cts. The demand for Rye for export continues, and 14,000 bush have been taken at 78c, and a trifle under.

HAY—North River is 70@80c, with fair receipts.

PROVISIONS—There is a fair inquiry for Pork. We notice sales 150 bbls new prime at 9 50. Mess is nominally 11@11 12½. In Beef there is not much doing. Prime is 6 25@6 50; Mess 7 75@8 50. A sale of 450 tcs sugar cured Shoulders was made at 4½c, and 61 tcs Hams at 5½ cts. Lard continues firm and rather active. Sales 450 kegs and 200 bbls at 7c, part actual tare.

MARRIED,

In Chatham, Columbia, Co., on the 26th ult., by the Rev. Mr. Thomas, Prof. GEO. H. COOK, of Rensselaer Institute, Troy, to MARY H. THOMAS, of the former place.

At St. Paul's Church, Oxford, Chenango Co., N. Y., on the 31st ult., by the Rev. B. W. Stone, Mr. JAMES W. CLARKE, to Miss CATHARINE J. SANDS, both of Oxfood.

In Hopkinton, R. I., on the 28th ult., by Eld. Christopher Chester, Mr. SANDS PALMER, to Miss POLLY BURDICK, both of Hopkinton.

DIED,

In Mexico, Oswego Co., N. Y., Jan. 27, after a painful illness of several months, Mr. OBADIAH JOHNSON, in the 80th year of his age. Father Johnson was born in Middletown, Conn.,—renewed in the spirit of his mind when about sixteen years of age,—removed to Whitestown, Oneida Co., where he was baptized into the fellowship of the Baptist church in that place,—removed thence, nearly forty years since, to the place where he departed this life, we doubt not to be with Christ, and the just made perfect in heaven. In regard to his religious experience, it may be remarked, that the beginning of the work of grace was strongly marked, deep and thorough. It was manifestly a new creation. The enmity of his heart to the sovereignty of God, was slain. He said, whether saved or not, he knew he loved the *justice* of God. His *heart* approved it. During his last illness, as previously, he felt much for those out of Christ. "O," said he, the first time the writer of this brief notice called to see him, "what can the sinner do when he shall appear before a just and holy God? I wish," said he, while he was affected to tears, "I could address them. I wish they were here." What, it was asked, would you say to them? "I would say," he replied, "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee. Sinners," he continued, "don't know God, or they would not remain so unconcerned." The closing scene was peaceful. He fell asleep in Jesus. He has left, to a numerous circle of relatives and acquaintances, a most satisfactory evidence that he is among the number who shall have part in the first resurrection. The companion of his youth—the sharer of his joys and sorrows—survives. May that grace which sustained her aged companion to the end of his pilgrimage, and which has hitherto sustained her, be her solace and support the few days that remain. And may their children and grandchildren so know and serve their father's God, that they may be an unbroken family in heaven. His funeral was attended at Mexicoville by a respectable congregation, and a numerous circle of mourners, when the occasion was improved by a discourse from 2 Cor. 5: 1, 'For we know that if our earthly house,' &c.

☞ We copy the above, by request, from the Baptist Register. It should be added, that for about thirty years previous to his death, Father Johnson was a decided and consistent Sabbath-keeper. He resided in the vicinity of the Seventh-day Baptist Church recently organized in Richland, and we cannot doubt that his influence and prayers did something to prepare the way for that organization. *Ed. Sab. Rec.*

In Hopkinton, R. I., on the 4th instant, of a cancer, MARY, wife of Silas Greenman, in the 75th year of her age, she professed faith in Christ in early life, and became a member of the First Seventh-day Baptist Church in Hopkinton, where she has remained about 50 years, an honor to the Christian name; she has lived for the glory of God, with a deep interest in the Redeemer's kingdom. During her sickness, which continued more than six months, her soul has been drawn out for the heathen, that Christ may be preached to them. Her sickness was very painful, but she bore it with Christian patience and submission, feeling with the Apostle, that for her to live was Christ, but to die was gain. In her death, the family have lost an affectionate companion and indulgent parent, the community a faithful friend, and the church a godly mother in Israel. "Blessed are the dead who die in the Lord." D. C.

At Rochester, N. Y., on the 29th ult., JOHN H. BURTON, formerly of Unadilla Forks, Otsego Co., N. Y., aged 27 years.

In Alfred, N. Y., on the 10th ult., MARY, daughter of Spencer Sweet, Jr., aged three years and nine months.

LETTERS.

Welcome A. Babcock, Wm. M. Fahnestock, Daniel Coon, Christopher Chester, Joseph Potter, Edward B. Titsworth, Benjamin Clarke, George Crandall, Joseph Goodrich, B.C. Church, N. V Hull, Benjamin Maxson, H. P. Burdick (will write,) Lucius Crandall (next week,) F. A. Utter (right.)

RECEIPTS.

New York—Paul Stillman for self and Mrs. Martha Godfrey $6; John X. Jones, John Briggs $2 each; Alexander Brandon $1.
Clarence—Wm. H. Redfield $4; Nelson Aylesworth, Abram Andrus $2 each.
Alfred—O. Vincent $2; Dea. Amos Crandall $1; Jesse B. Cartright 50 cts.
Whitestown—Reuben Wilcox, Francis Wilcox $2 each.
Plainfield, N. J.—Asa F. Randolph $3; Rich. Wooden $2.
Marcy—Edmond Clarke $4.
Oriskany—Dr. Welcome A Babcock $2.
Shiloh, N. J.—Reuben Davis, Jr. $2.
Bordentown, N. J.—E Robbins, Esq. $1.
Unadilla Forks—E. S. Weaver $2.
Bridgewater—Charles West $4.
Petersburgh—Jerod Kenyon $2.
Milton, W. T.—Geo. S. Burdick $2.

STATE CONVENTION.—STATE OF NEW YORK, SS. We, the Secretary of State, the Comptroller and the Treasurer of the said State, having formed a Board of State Canvassers, and having, in conformity to the provisions of the act entitled "An Act recommending a Convention of the people of the State," passed May 13th, 1845, canvassed and estimated the whole number of votes or ballots given for and against the said proposed 'Convention,' at a Central Election held in the said State, on the fourth day of November, in the year 1845, according to the certified statements of said votes or ballots received by the Secretary of State, in the manner directed by the said act, do hereby determine, declare, and certify, that the whole number of votes or ballots given under virtue of the said act, was two hundred and forty-seven thousand, one hundred and seventeen; that of the said number, two hundred and thirteen thousand, two hundred and fifty-seven votes or ballots were given for the said Convention:—That of the said first mentioned number, thirty-three thousand, eight hundred and sixty votes or ballots were given against the said Convention:—And it appearing by the said Canvass that a majority of the votes or ballots given as aforesaid are for a Convention, the said canvassers do farther certify and declare that a Convention of the people of said State will be called accordingly: and that an election for Delegates to the said Convention will be held on the last Tuesday of April in the year 1846, to meet in Convention at the Capitol, in the City of Albany, on the first Monday in June, 1846, pursuant to the provisions of the aforesaid act of the Legislature.

Given under our hand at the Secretary of State's Office in the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty five.

N. S. BENTON, Secretary of State.
A. C. FLAGG, Comptroller.
BENJAMIN ENOS, Treasurer.

STATE OF NEW YORK, SECRETARY'S OFFICE.—I certify the preceding to be a true copy of an original certificate of the Baord of State Canvassers, on file in this office.

Given under my hand and seal of office, at the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty-five.

N. S. BENTON, Secretary of State.

STATE OF NEW YORK, SECRETARY'S OFFICE,
Albany, Jan. 28th, 1846.

To the Sheriff of the County of New York—Sir: Notice is hereby given that, pursuant to the provisions of the act entitled "An Act recommending a Convention of the people of this State," passed May 13th, 1845, an election will be held on the last Tuesday of April next, in the several cities and counties of this State, to choose Delegates to the Convention to be held pursuant to the provisions of the aforesaid act and certificate above recited.

The number of Delegates to be chosen in the county of New York will be the same as the Members of Assembly from the said county. Respectfully yours,

N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE, New York, Feb. 7, 1846.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided for.

WM. JONES,
Sheriff of the City and County of New York.

See Revised Statutes, vol. 1, chap. vi., title 3d, article 3d, part 1st, page 140. 12m 1awtap28

Miscellaneous.

THE REFORMED TO HIS GLASS.

Source of untold ills! I know
Too well that treacherous smile of thine;
Insidious dram, replete with woe,
No more shall taint these lips of mine.

For years I've been thy willing slave,
At morn and eve mine homage paid;
Strength of my youth to thee I gave—
Whole Sabbaths at thine altar staid.

The more thou rack'd'st my heart with pain,
And broke with horrid dreams my rest,
The closer did I hug the chain,
And clasp the scorpion to my breast.

Thou laid'st my mental beauties waste,
Usurped the throne where reason reigned,
My every moral trait erased,
And life of every comfort drained.

O had I not been timely wrenched
In mercy from thy tyrant hold,
The lamp of life had now been quenched,
And long ago my death-knell toll'd.

But heaven be praised! thy reign has fled,
The dawn of brighter days appears,
And new-born truth again has shed
Its sunbeams o'er my future years.

Now, freed from thy deluding mask,
I see thee once with undimmed eyes;
Thy home, thy name, I need not ask,
Black fiend of ruin in disguise.

THE BIBLE LEGEND OF THE WISSAHIKON.

BY GEORGE LIPPARD.

It was here in the wilds of the Wissahikon, on the day of battle, as the noonday sun came shining through the thickly clustered leaves, that two met in deadly combat. They grappled in deadly conflict near a rock that rose, like the huge wreck of some primeval world, at least one hundred feet above the dark waters of the Wissahikon.

That man with the dark brow, and the darker grey eye, flashed with deadly light—with the muscular form, clad in the blue hunting frock of the revolution, is a continental named Warner. His brother was murdered the other night at the massacre of Paoli. That other man with long black hair drooping along his cadaverous face, is clad in the half-military costume of a tory refugee. That is the murderer of Paoli, named Dabeny.

They had met there in the woods by accident; and now they fought, not with sword or rifle, but with long and deadly hunting knives, that flash in the light as they go turning and twining and twisting over the green sward.

At last the tory down!—down on the green sward, with the knee of the continental upon his breast—that upraised knife quivering in the light—that dark grey eye flashing death into his face!

"Quarter—I yield!" gasped the tory, as the knee was pressed upon his breast, "Spare me—I yield!"

"My brother," said the patriot soldier, in that low tone of deadly hate—"My brother cried for quarter on the night of Paoli, and even as he clung to your knees, you struck that knife into his heart. Oh, I will give you the quarter of Paoli!"

And his hand was raised for the blow, and his teeth were clenched in deadly hate. He paused for a moment, and then pinioned the tory's arms, and with one rapid stride dragged him to the verge of the rock, and held him quivering over the abyss.

"Mercy!" gasped the tory, turning black and ashy by turns, as that awful gulf yawned below. "Mercy! I have a wife—a child! spare me!"

Then the continental, with his muscular strength gathered for the effort, shook the murderer once more over the abyss, and then hissing this bitter sneer between his teeth—

"My brother had a wife and two children. The morning after the night of Paoli, that wife was a widow—those children were orphans!—Would'nt you like to go and beg your life of that widow and her children?"

The proposal made by the continental in the mockery of hate, was taken in earnest by the horror stricken tory. He begged to be taken to the widow and her children, to have the pitiful privilege of begging his life. After a moment's serious thought, the patriot soldier consented. He bound the tory's arms yet tighter, placed him on the rock again, and then led him up the woods. A quiet cottage, embosomed among trees, broke on their eyes.

They entered that cottage. There, beside the desolate hearth-stone, sat the widow and her children. She sat there, a matronly woman of about thirty years, with a face faded by care, a deep dark eye, and long dishevelled flakes about her shoulders.

On one side was a dark haired boy, of some six years; on the other, a little girl, one year younger, with light hair and blue eyes. The Bible, an old venerable volume—lay open on that mother's knee.

And then that pale-faced tory flung himself on his knees, confessed that he had butchered her husband on the night of Paoli, but begged his life at her hands!

"Spare me, for the sake of my wife—my child!"

He had expected that his pitiful moan would touch the widow's heart; but not one relenting gleam softened her pale face.

"The Lord shall judge between us!" she said, in a cold, icy tone, that froze the murderer's heart. "Look! The Bible lays open on my knee. I will close that volume, and then this boy shall open it, and place his finger at random upon a line, and by that line you shall live or die!"

This was a strange proposal, made in full faith of a wild and dark superstition of the olden time. For a moment the tory kneeling there, livid as ashes, was wrapt in thought. Then, in a faltering voice, he signified his consent.

Raising her dark eyes to heaven, the mother prayed the Great Father to direct the finger of her son. She closed the book—she handed it to that boy, whose young cheek reddened with loathing, as he gazed upon his father's murderer. He took the Bible—opened its holy pages at random, and placed his finger upon a verse.

Then there was a silence.

Then that continental soldier, who had sworn to avenge his brother's death, stood there with dilating eyes and parted lips.

Then the culprit, kneeling on the floor, with a face like discolored clay, felt his heart leap to his throat.

Then, in a clear, bold voice, the widow read this line from the Old Testament. It was short, yet terrible:

"*That man shall die!*"

Look! The brother springs forward to plunge a knife into the murderer's heart; but the tory, pinioned as he is, clings to the widow's knees. He begs that one more trial may be made by the little girl—the child of five years, with golden hair and laughing eyes.

The widow consents. There is an awful pause. With a smile in her eye, without knowing what she does, the little girl opens the Bible as it lays on her mother's knee—she turns her laughing face away—she places her fingers upon them.

That awful silence grows deeper! The deep drawn breath of the brother, and the broken gasps of the murderer, alone disturb the stillness. The widow and dark-eyed boy are breathless. That little girl, unconcious as she was, caught a feeling of awe from the countenances around her, and stood breathless, her face turning aside and her tiny finger resting on that line of life or death.

At last gathering courage, the widow bent her eyes to the page, and read. It was a line from the New Testament:

"LOVE YOUR ENEMIES."

Ah, that moment was sublime!

Oh, awful Book of God! in whose dread pages we see Job talking face to face with Jehovah, or Jesus waiting by Samaria's well, or wandering by the waves of dark Gallilee! Oh, awful Book! shining to-night, as I speak, the light of that widow's home—the glory of the mechanic's shop—shining where the world comes not, to look on the last night of the convict in his cell, lighting the way to God, even over that dread gibbet! Oh, Book of terrible majesty and child-like love—for sublimity that crushes the soul into awe—of beauty that melts the heart with rapture! you never shone more strangely beautiful than there in the lonely cot of the Wissahikon when you saved the murderer's life.

For—need I tell you?—that murderer's life was saved. That widow recognized the finger of God, and even the stern brother was awed into silence.

The murderer went his way.

Now look ye, how wonderful are the ways of Heaven! That very night, as the widow sat by her lonely hearth, her orphans by her side—sat there with a crushed heart and hot eye balls thinking of her husband, who now lay mouldering on the blood-drenched soil of Paoli—there was a tap at the door. She opened it, and—that husband, living, though covered with wounds, was in her arms! He had fallen at Paoli, but not in death. He was alive--his wife lay panting on his breath.

That night there was a prayer in that wood-embowered cot of the Wissahikon.

WRONGS OF AMERICAN WOMEN.

The following extract is taken from an admirable little work entitled "*The Elliot Family, or the Trials of New York Seamstresses,*" by Charles Burdett, of this city, a book which we cordially recommend to all our readers, and should rejoice to see in every family through the land.

A young girl is relating to Mrs. Elliot and her daughters, the trials through which she has passed in learning the trade of cap making. She had just entered a large establishment for this purpose, and after describing the room, forewoman, &c., thus proceeds:—

"Just about the time I was beginning to think we knew the trade well enough to be paid something for our work, Mr. B. came up one Saturday afternoon, and in his, blandest tones informed us that he had no more work at present—that he was satisfied with all of us, and when business commenced again he would give us the preference, and send for us. He was very sorry that it was so, but he could not help it.

"This was a stunning blow to all of us, for we had expected to be steadily employed for the remainder of the season, as we had worked so diligently and faithfully to learn the trade.

"But there was no use of complaining. We had gone to his establishment to learn the trade, and nothing more. We had learned it, and that was something; so with heavy hearts, we put on our things and started for our homes.

"In a day or two afterwards I saw an advertisement similar to the one which had taken me to Mr. B.'s, and I thought I would go down and see if I could not get work. I went down; and on telling my business, the man behind the counter asked my name and residence, which I gave him readily, thinking myself sure of a situation. My surprise was great, however, when I saw him look at a list he had in his hand, and, after examining it a few moments, he said:

"'We have nothing for you.'

"I did not know what to make of this, but determined to look on, and see if I could find any clue to it. Soon after another girl, whom I recognized as one who had learned her trade with Mr. B. at the same time with myself, made a similar application and received the same reply, after the list had been examined. Another and another followed, each of whom had worked there, and this led me into the secret. Both these establishments belonged to Mr. B. and the list the man had in his hand, contained the names of those who had learned the trade at the same time with myself.

"I saw through it at once. These advertisements of course, brought hundreds of girls to his shop seeking employment, and, under the pretence of teaching them the trade, he kept them at work for a month or six weeks, in which time they could make up a very large stock. By the time they had either learned the trade or had began to think they should be paid something, he always managed to get out of work, and taking down the names and residences of those who had worked there, he discharged them, promising to send for them when he had work. This list he sent to his other establishment, and advertised there for girls to learn the trade; but none who had worked in one shop ever found work in the other. In this manner he managed twice or thrice in each year to get a large stock of caps made up for nothing, at each of his establishments, while the poor girls lived in hope that when the busy season came round again, they would find plenty of work from him."

"It was not long before I found another advertisement, headed—'Cap makers wanted on trial,' and this time I felt sure of success. I was a first rate workman, and knew I could make caps as well as any one, so I went to the store named with confidence.

"This man was an unmistakeable Jew, and not so civil by half as Mr. B., but that did not surprise me at all, for I did not expect so much politeness from a man who was to pay for my work, as from one who received it for nothing. I informed him that I had learned my trade thoroughly, and that I was ready to make a cap or so on trial; but he coolly handed me a large bundle, saying: 'There are two dozen there—if you make them up to suit, I will pay the usual price, if not, I don't give anything. If you suit I will give you steady work.'

"I felt so sure of satisfying him, I took my heavy bundle and trudged home with a light heart. In a week I had them all done, and well made too, for I had taken especial pains with them, and I started for the store with the certain prospect of receiving the sum I had earned, which was one dollar and a quarter.

"On reaching the store, I opened my bundle with confidence; but imagine my disappointment when he commenced a scrutiny of my work, which at once dampened my hopes. He found more or less fault with every cap, and, without giving me time to say one word in my own defence, he wound up, saying: 'He could not think of paying for such work as that, nor could he trust me with any more, if I could do no better than I had done.' This was a dreadful blow for me, and I fell back from the counter, my eyes filled with tears of bitter disappointment, which I could not suppress, and my heart sad within me.

"In a few minutes another girl came in with her two dozen caps, for each one had that number given to her *on trial*. The same scrutiny followed—the same faults were found, and the same excuse made for giving no more work. Now this man had given out two dozen caps each to forty-seven girls, all on trial, to be paid for if they suited; and, out of the whole number, there was not one whose work gave satisfaction, or who received one cent for her labor. So you see he managed to get a nice little stock made up for nothing, and, by repeating this operation three or four times a year, the labor of making up his caps was not very expensive.

"Well, I thought I had learned two or three of the worst tricks of that trade, and I was fain to be content with my experience, although it was dearly bought; but I was yet to learn a little more.

"Another advertisement for *cap makers* attracted my attention, and this time as they were neither wanted to *learn the trade*, or *on trial*, I indulged a reasonable hope of being able to earn something, and what was more, of being paid.

"I went to the store, and, without any difficulty, received a large bundle, containing about four dozen caps, for which I was to receive, when made up, one dollar, these being a very common article. I did not much like the looks of the establishment or the proprietor. The store was a large room on the second floor, entirely unfurnished, except a very long counter, and one or two stools behind it. The proprietor was an easy spoken, civil man, but he did not much look like the personification of honesty, and as I had been deceived twice already, I thought it but fair to be on the look out for the third attempt, so I asked if I should be paid as soon as I brought my work home.

"'Certainly, my dear,' was the reply. 'Do you think I would cheat poor girls who have to sew so hard as you do for their living? No, no; short credits make long friends: only do your work well and I will do mine.'

"Thus re-assured, I started homewards quite elated with the certainty of earning my own living, and with the sure prospect of prompt payment. I worked faithfully the whole week, and by dint of drawing pretty largely on those hours which ought to have been passed in sleep, I had my whole number finished by Saturday evening, and took them to the shop.

"The proprietor was not there when I went in, but a boy who received the caps, told me he was quite sick at home, and in consequence could not get down to pay the girls off, but would endeavor to come early on Monday morning, and requested all of us to be there before nine o'clock, as he would then pay us for the work we had done, and give out more. This was told to all of us, for we had been urged not to neglect having all the work we took out finished by Saturday night, and I believe every one had done so. I must confess, I felt rather suspicious, but there was no use in saying anything, so I started homeward, but not so light-hearted as when I left it, determined, however, not to entertain any unjust suspicions.

"On Monday morning, I was at the store by eight o'clock, but it was not yet opened, so I waited at the door, and soon the other girls came along, one by one, until upwards of thirty were assembled, waiting the arrival of the proprietor. The gentleman who kept the store beneath, came out, after our patience was well nigh exhausted, and after learning the nature of our business, informed us that the second floor had been rented for one week only, by the man who recently occupied it, and that he had paid his rent and delivered the key to him on Saturday night.

"Thus, for the third time, I was defrauded, and then I felt perfectly wretched. This man would go and hire a vacant store, or a large room in the business part of the city, for a week, generally paying his rent in advance, and bringing no more stock than he could give out. Then he would advertise for cap-makers, was sure of procuring from forty to fifty. To each he gave out caps according to the quality and the time it would require to make them up, always urging them to have their work done by Saturday night.

"These tricks are played by men of no character or reputation, who would not suffer by a public exposure, and who are not established in a regular business; but the poor girls suffer through them, and that is all from which I wished to warn you."

DOMESTIC PIETY.

If there be one curse more bitter than another to man, it is to be the off-spring of an irreligious home—of a home where the voice of praise and prayer ascend not to God, and where the ties of human affection are not purified and elevated by the refining influence of religious feeling; of a home to which if the cares or the sorrows of life shall bring religion to the heart in after days, that heart cannot turn without bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it is a multitude of homes like that which I have supposed. Such homes send forth their sons unchecked in evil thought, unhallowed in their habits and untaught in love to God; the name and cross of Jesus Christ stamped perhaps upon their forehead, but not written in their hearts; and they send them forth to prey upon the land, and to become its curse and its destruction. But on the other hand, there is a blessing in the religious home which no tongue can speak, where in early years the heart is trained to a love of God, and to take pleasure in his worship and service,—where piety interweaves with the existence of man holy affections which die not with the circumstances that gave them birth, which last long, even though they be forgotten and neglected, and with exercise at least some check upon the evil of the human heart, and often, nay commonly, recall it to hear again the voice of God and to turn to the paths of holiness and peace. How great, how unspeakable is the happiness of a land where homes like this are common.—*Rev. Henry John Rose.*

THE FIRST GRIEF.

Mamma, why don't you answer me?
Why do you lie so still?
Can't you sit up, and can't you see?
Are you so very ill!

You have been sick a long, long while,
And very, very weak;
But yet you always used to smile—
Mamma! why don't you speak?

When round the bed I used to play,
And showed her my new toy,
She would smile on me as she lay,
And ask to see her boy.

Why is that shade upon her brow?
Her eyes are sunk and deep;
She is quite still and quiet now—
And yet 'tis not like sleep.

She was in Heaven, I was told,
And there she felt no pain;
But here she is all pale and cold!—
Will she not wake again?

Poor child! thy mother feels no pain!
Her spirit is at rest;
She sleeps; she will not wake again;
With angels she is blest!

'Tis sad to chill thy tender youth—
While tears convulse thy breath;
But thou must know the mournful truth—
This sleep, dear child, is death.

From the Thursday Messenger.

RESPECT DUE TO PARENTS.

"Ingratitude! thou marble hearted fiend,
More hideous when apparent in a child
Than the sea monster."

Not only the young are apt to forget the respect due to parents, but oftentimes we see children of older growth forgetting those who have reared them from infancy, and by their waywardness causing their parents to shed tears, when it should be their duty to give them reason for smiles. There is no sight which is so revolting to an upright man, as to see youth disrespecting grey hairs; but when we find a man, arrived at the age of discretion, neglecting his silver haired parents, and treating them with contempt, no word is forcible enough to express the feeling which naturally arises in every honest breast.—The very idea that the babe, whose care has caused them so many sleepless nights and so much anxious care, should in later years prove a curse instead of a blessing and repay its parents for all their love by unthankfulness, makes one almost wish that the parents' malediction might be upon him. Yet how often do we see cases in which the child forgets the respect due to his mother, and is regardless of his father's wishes! Children, learn in early age to respect your parents and obey them in all things—struggle not against their authority, but by yielding while young, you will derive honor when older, and never forget that commandment which says, "honor thy father and mother, that thy days may be long in the land that the Lord thy God giveth thee."

A KISS FOR A BLOW.

A visitor once went into a school in this city, says the Boston Sun, where he saw a boy and girl on one seat, who were brother and sister. In a moment of thoughtless passion, the little boy struck his sister. The little girl was provoked, and raised her hand to return the blow. Her face showed the rage that was working within, and her clenched fist was aimed at her brother, when her teacher caught her eye. "Stop my dear," said he, "you had better kiss your brother than strike him."

The look and the word reached her heart. Her hand dropped. She threw her arms around his neck and kissed him. The boy was moved. He could have stood against the blow, but he could not withstand a sister's kiss. He compared the provocation he had given her with the return she had make, and the tears rolled down his cheeks. This affected the sister, and with her little handkerchief she wiped away his tears. But the sight of her kindness only made him cry the faster; he was completely subdued.

Her teacher then told the children always to return a kiss for a blow, and they would never get any more blows. If men, women, families, and communities and nations would act on this same principle, this world would almost cease to be a vale of tears. "Nations would not lift up the sword against nations; neither would they learn war any more."

Where shall I spend Eternity.

A lady had written on a card, and placed it on the top of an hour glass in her garden house, the following simple verse from the poems of J. Clare. It was when the flowers were in their highest glory.

To think of summers yet to come,
That I am not to see!
To think a weed is yet to bloom
From dust that I shall be!

The next morning she found the following lines, in pencil, on the back of the same card. Well would it be if all would ponder upon the question—act in view of, and make the preparations for an unknown state of existence.

"To think when heaven and earth are fled,
And times and seasons o'er,
When all that CAN die shall be dead,
That I must die no more!
O! where will then my portion be?
Where shall I spend ETERNITY?"

Heavenly Contemplation.

As Daniel, in his captivity, did three times a day open his window towards Jerusalem, though far out of sight, when he went to God in his devotions; so may the believing soul in his captivity to the flesh, look towards Jerusalem which is above. As the pretty lark doth sing most sweetly, and never cease her pleasant ditty while she hovereth aloft, as if she were there gazing into the glory of the sun, but is suddenly silenced when she falleth to the earth; so is the frame of the soul most delectable and divine, while it keepeth in the views of God by contemplation; but alas! we make there too short a stay; down again we fall, and lay by our music.—*Baxter.*

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The Sabbath Recorder.

For the Sabbath Recorder.

SUNDAY COERCIONISTS ASSIMILATE TO ANCIENT BIGOTS—NO. II.

When Jesus Christ was upon earth, he taught doctrines very unpalatable to the orthodox religionists among his own nation. True, they had the oracles of God for instruction; but accustomed from childhood to sit at the feet of men who had acquired adventitious distinction, they had learned to give supreme respect to their traditions, and despised the sentiments of all who dared to exercise independent thought upon the requirements of God's word, and to reject the traditions of the elders when they came in conflict with its plainest doctrines, knowing that they ought to fear Him only who judges the heart. Hence, when God's well-beloved Son came into the world, although his doctrine beamed with infinite intelligence, and inculcated spotless purity of life, it was rejected by these sanctimonious men, because it did not agree with the orthodox belief of the great majority of the nation! He appealed to their Scriptures, the professed standard of their faith, for the proof of his doctrine; but when they could not disprove the truth of it, they murmured, and said, "Thus saying thou reproachest us also." Unable to answer him, they sought to turn away the people by saying, "Can any good come out of Nazareth?" These means succeeded for a time in turning away much people from hearing him, but they did not stay the progress of his doctrines; for a few became his disciples, who, after being fully instructed in the doctrines of the despised Nazarene, were commanded to publish upon the house tops what they had heard in private. This direction they faithfully followed, and soon filled Jerusalem with their doctrine.

The example of these early disciples may safely be followed by Christians in every age. Pure Christianity is too elevated in its principles, and too hostile to the flesh in its requirements, ever to be popular in any society which is under the controlling influence of worldly associations, although it may be religious in sentiment. Hence it is that many religious communities, after having begun with an elevated piety, and acquired great numbers, and an alliance with the State by means of their leading men, have soon manifested a strong tendency to deteriorate. Assuming that their most obvious peculiarities have been their glory and their strength, they have come to regard them with that veneration and sacredness which should be attached only to the plain requirements of God's Word. One of the worst effects of this state of things is, that the *mind* becomes so prepossessed by these peculiarities, that it rejects the plain meaning of divine truth unless it squares with those peculiarities. It is in this state of mind that a dominant party attains a hardihood of soul, which leaves no avenue for conviction of the truth, and no sympathy for small minorities suffering contumely, or injustice, whatever may be their piety, or the amiability of their deportment. Many bore witness to the amiability and wisdom of Jesus of Nazareth, saying, "Never man spake as this man." Yet this could not shield him from the most cruel and malicious attacks of the majority—the orthodox religionists of Judea—because they knew that his doctrine reproached them, when he showed the people how they had by their traditions departed from the Word of God. It is astonishing to an impartial spectator to see with what vaunting men who pride themselves upon their greatness and distinctions in society will often proclaim their own imbecility, and stamp their own names with an infamy which will last as long as the duration of history. After being foiled in a few unsuccessful attempts upon the doctrine of Jesus Christ, the erudite and orthodox teachers in Judea had no more potent arguments with which to meet the questions of inquirers, than to say, "He deceiveth the people"—"HAVE ANY OF THE RULERS BELIEVED ON HIM?" Absolutely nothing more convincing, by which to hold the wavering, than scornfully to say, "*Art thou also of Nazareth?*"—and then to threaten excommunication to them who would not be convinced by such profound logic.

Christ himself warned his disciples to expect the same treatment of others, saying, "If they have called the Master of the house Beelzebub, how much more they of his household." What the omniscient Saviour foretold, his disciples have often witnessed. When the learned and orthodox doctors of the Jewish Sanhedrim had answered Nicodemus in the most reproachful terms they could think of, and then, ashamed of their own weakness, sneaked away to their own dwellings, one might have inquired, Was there ever a more pitiable instance of human imbecility? But follow the disciples to Ephesus, then the most famed city in all Asia, and hear the chief men of the most famous temple in that great city, attempt to overpower the effect of one single man's address, by crying out for the space of two hours, "Great is Diana of the Ephesians," and if ever his soul was susceptible of superlative contempt for the mingled bigotry and imbecility in petty officials, he must surely think the Ephesians deserved it. Their temple has perished and left not a column standing, but the shame of their pusillanimity remains stamped upon the scattered ruins and the very soil.

But let us follow on to the Protestant Reformation, and a hundred instances may be selected from the histories of those times, in which strong-hearted men, standing alone against all the dominant powers of earth, defended the truth, and were answered only by the loud acclamations of orthodoxy, and the threats of those who could use no other weapon so well. A single example may suffice for illustration. Look at Luther in Leipsic, called upon to dispute before the reigning princes, the pope's legate, and the doctors of the University.

Dr. Eck said, "The primacy of the church of Rome is of divine right. I find the proof in the words of Christ, 'Thou art Peter, and upon this rock I will build my church.' St. Augustine, in one of his epistles, has so explained the meaning of the passage."

Luther replied, "Even though St. Augustine and *all* the fathers should say that the Apostle is the rock of which Christ spake, I would, if I should stand alone, deny the assertion, supported by the authority of the holy Scripture—in other words, by divine right, for it is written, 'Other foundation can no man lay than that which is laid, even Christ Jesus.'"

Dr. Eck, (reproachfully)—"I am astonished at the humility and diffidence with which the reverend doctor undertakes to stand alone against so many illustrious fathers, thus affirming that he knows more of these things than the sovereign Pontiff, the councils, divines, and universities! . . . . . It would, no doubt, be very wonderful if God had hidden the truth from so many saints and martyrs till the advent of the reverend father."

What a driveling speech was this to come from an officer of a court, who was appointed to defend the interests of the WORLD against the sentiments of a single man! Yet what better is offered to the objections we raise against Sunday laws?

See Luther again at Worms, standing before the Emperor, the princes of the Empire, the Pope's nuncios and legates, and the doctors of the universities of Germany.

The Court—"Cease to set up your judgment against that of holy councils."

Luther—"But upon one single condition, namely, that they take God's Word for their guide.—Men have nothing to do but to render obedience to that. My conscience is in dependence upon that Word, and I am the bounden subject of its authority."

The Court—"If you persist, the Emperor will banish you beyond the Empire, and no part of the world will then be able to give you shelter. Consider, therefore, the fate that awaits you."

Luther—"Why should any such fear separate me from the Lord, and that divine Word which alone is truth? No, rather will I give up my body, blood, and life itself!"

The Court—"The Emperor, in his character of defender of the faith, finds himself compelled to resort to *other measures*."

The Diet is dismissed; Luther retires under the protection of the Emperor's previous promise of safe conduct; the partizans of Rome prepare an edict for his apprehension when the term of his safe conduct shall have expired; the incensed Emperor signs it; and henceforth they rank with Annas and Caiphas of Judea, or Demetrius and the craftsmen of Ephesus. Ignoble fraternity! Ye acquired your notoriety by resisting the truth to uphold the hoary orthodoxy of your times. Would that ye had no successors! But alas! men emulous of your paternity take up your principles, and from the high places of this land of liberty, refuse the just rights of their fellow citizens. Men professing the holy religion of Jesus Christ, but forgetting that their sects are derived from the persecuted reformers of Germany, Switzerland, and England, now raised by adventitious circumstances to bear rule in the State republics of the western world, disdaining the lessons of three centuries of struggles for freedom and truth, dash the Bill of *equal rights* from their legislative tables, and tell the petitioners for these rights—"You have privileges now; you ought not to complain; you are a small minority, and ought to submit to the majority, who see fit to deprive you of your rights." True, they testified to the good character and peaceable deportment of their petitioners. One member of the Legislature of New Jersey said, "They are as conscientious, sedate, and orderly a people, as can be found on the earth, but I must be excused from voting for the bill." Another said, "I believe them to be a respectable people, but their rights are sufficiently guarded." So the partizans of Rome complimented Luther—"You are spoken of most honorably," said they. On one occasion, being invited to supper, at parting the pope's nuncio even embraced and kissed him. "A Judas kiss, thought Luther."

Now to show how closely the advoctes for Sunday legislation resemble the men of past times who are universally pronounced bigots, let us place together the words of each class:—

Said a member of the New Jersey Legislature—"The Bill in its provisions will unhinge and uproot long-established usages in our State. It would be infinitely better to adhere to the fundamental law of the State under which we have lived so many years."

Now hear the Emperor Charles V.—"Descended from the Christian Emperors of Germany, from the Catholic Kings of Spain, from the Arch-Dukes of Austria, and Dukes of Burgundy, who have all distinguished themselves as defenders of the faith of Rome, I am firmly resolved to tread in the steps of my ancestors."

Said another member of the New Jersey Legislature—"*The Christian Sabbath* is a civil as well as a moral institution; it does already exist, and has always existed by the laws of this and other States, and it should not be assailed or put down by any sect or party; that would be wrong and unconstitutional."

Now hear Dr. Eck—"The church militant has never been without its one Head; I would beg to ask who he can be, but the Roman Pontiff?"

The Pennsylvania Remonstrants say—"If the Seventh-day Baptists are allowed to attend to their secular business on Sunday, its tendency, we have fearful reason to believe, would be to inflict most serious injury upon the morals of this community."

Hear Dr. Eck again—"St. Jerome affirms, that if authority above all other churches is not lodged with the Pope, there will be in the church as many schisms as there are bishops."

Thus we might go on and multiply these parallels ad libitum; but we forbear, and ask respecting the contest between freedom and despotism, truth and error, What is there new under the sun? Are dominant men wiser, or more liberal, than such men were when the world was just emerging from what is called the dark ages? Are dominant sects fitter now than then to be entrusted with the rights of their fellow men? Let every man answer these questions as he thinks best, but for ourselves we wish to see the palladium of American freedom rid of all the encroachments of dominant sects. The facts of history and the movements of parties in our own times, ought to awaken the minor denominations of Christians in this country, to the truth that if they sleep around the citadel of liberty, there are vigilant men who will rob it of the priceless treasure within—the charter of their civil and religious rights.

Let no one imagine that Annas and Caiphas, Demetrius and his fellow craftsmen, the Princes of Germany and the Doctors of their Universities, were naturally the most arbitrary or hard-hearted men in the world. Far from it. By their own party they were considered the most estimable of men. They were the stern defenders of the orthodoxy of their times. Attached to the standing orders of their country, and chosen to be their leaders, they supposed they pursued a course approved by the standing orders, and calculated to promote their dominant designs. What then was their fault? They were bigots! They were learned in all the distinctions of their party; but they never looked beyond the boundaries of that party, except through their own prejudices; hence it followed, as a matter of course, that they should be intolerant in their principles; and having the power in their hands, they became the cruel and persecuting opposers of such as disputed their pretensions. Engaged in a cause that could not be supported by truth; and fearing no higher power than that of their own party, they resorted to means dishonorable in themselves, such as mortified pride and inflamed passion suggested. This will always be the case, where might is suffered to oppose right with the civil law. No intelligence, no improvement in society, no change of religious claims, will save a religious minority from persecution, if the dominant sects are allowed to enforce their pretensions by statute laws. In bigots the land is not wanting, and it is time we were all awake to the progress of these things in our Union, when fines and imprisonments are imposed for conscience's sake. It is not safe to trust human nature with the power of religious coercion.

S. D.

HEAVENLY CONTEMPLATION.

As Daniel, in his captivity, did three times a day open his window towards Jerusalem, though far out of sight, when he went to God in his devotions; so may the believing soul in his captivity to the flesh, look towards Jerusalem which is above. As the pretty lark doth sing most sweetly, and never cease her pleasant ditty while she hovereth aloft, as if she were there gazing into the glory of the sun, but is suddenly silenced when she falleth to the earth; so is the frame of the soul most delectable and divine, while it keepeth in the views of God by contemplation; but alas! we make there too short a stay; down again we fall, and lay by our music.—*Baxter.*

FILIAL GRATITUDE.—Gratitude is a principal ingredient in filial affection. It often reveals itself in the most striking manner, when parents moulder in the dust. It induces obedience to their precepts, and tender love for their memory. A little boy was once passing the ornamental garden of a rich man. He was observed to look earnestly and wishfully at some sprouts that were germinating on the trunk of an old poplar. On being asked what he wanted, he said, "My mother loved flowers, and every green living thing. She has been dead two years, yet I have never planted one where she sleeps. I was just thinking how pretty one of these would look there." The gentleman kindly gave him a rose-bush, and the fresh wand of a weeping willow. Then the poor little fellow lifted up his streaming eyes, and gave thanks, in a broken voice, for himself, and for his dear, dead mother.

LOOK ALOFT.

In the tempest of life, when the wind and the gale,
Are around and above, if thy footing should fail—
If thine eye should grow dim, and thy caution depart,
Look aloft! and be firm, and be fearless of heart.

If the friend who embraced in prosperity's glow,
With a smile for each joy and a tear for each woe,
Should betray thee, when sorrows like clouds are arrayed,
Look aloft, to that friendship that never shall fade.

Should they who are dearest—the son of thy heart—
The wife of thy bosom in sorrow depart
Look aloft, from the shadows and dust of the tomb,
To the soil where affection is ever in bloom.

And O! when death comes in terrors to cast
His fears o'er the future—his pall o'er the past,
In that moment of darkness, with hope in thy heart,
And a smile in thine eye, look aloft and depart.

THE PENALTY OF DEATH.

The fear of sudden and violent death conveys more terror than any which enters the human heart.

"The weariest and most loathed worldly life
That age, ache, penury and imprisonment
Can lay on nature, is a paradise
To what we fear of death."

It startles and shocks the sovereign instinct of nature; imprisonment does not. It excludes earthly hope; in the solitary cell Hope sits by the prisoner, and makes his lot a cheerful one. Pardon, revolution, a thousand incidents, may open the door of the prison, but not of the grave.

Nay, why is it that punishment is opposed by a puling philanthrophy? Because it is terrible. For this very reason all who would not light the torch and whet the knife of the midnight murderer—all who would not have the dark form of murder bending over the couch of innocence, and its fear mingling with every moment of the life of weakness—desire to see it retained. It is better that guilt should die than that innocence should bleed. God makes death the wages of sin; and piety that would repeal that law is unwise if not guilty.

[N. American.

WILL THE JEWS EVER RETURN TO PALESTINE?

The Jews are the most remarkable people on the earth, or of which the pen of the historian has given us any account. It is now, according to our common chronology, over 3760 years since God called Abraham to come out from his kindred that he might [illegible] tion and a separate and peculiar people; and from that time to the present day, their distinct existence, separate from all other nations and people, may be traced upon the chart of time where they have visibly left the marks of their journey across the face of nearly forty centuries. Since that time other nations, great among the nations of the earth, and distinguished upon the prophetic page, have been called into being, fulfilled their mission, retired and have been blended among other nations and lost for ever as the tide of humanity has rolled on, as the waters of one billow are overswept and lost amid the waters of the one that follows it. The Assyrians were lost in the Chaldeans, the Chaldeans the in Babylonians, the Babylonians in the Medes, the Medes in the Persians, the Persians in Greeks, the Greeks in the Romans, and the Romans were lost amidst the Goths and others; so that there is not now a man living on earth who can say that he has coursing in his veins one drop of the distinct blood of one of these nations. But while these changes have been going, Israel after the flesh, has preserved a distinct existence, and though scattered among all nations, he has been mixed with none; amid the tide of nations whose billows have broken over each other, and defaced every mark and foot print of distinct tribes and nations, he has lifted his judgment smitten head amid the storm and above the billows unbroken and unmingled with the blending ruins of dissolving nations among whom he has lived and suffered. That there is something remarkable in all this, and that indicates some important design of Providence yet to be secured by the preservation of this people, strongly impresses itself upon our mind.

We believe that the Jews themselves are strongly impressed with the belief that they shall be gathered to their own land, and look forward to the event as the end of their long night of dispersion and sorrow, and as the opening of a new and brighter era in their wonderful history. However mistaken they may be concerning the circumstances and results of such a return, the fact that they look for it, and long for it as the commencement of a happy and glorious career, cannot fail to tend strongly to bring about the result; and that too without any special interposition of Providence, more than what attends the progress and destiny of every nation and people, as each struggle through its changes and fills out the pages of its own history. Even in the fullfilment of prophecy, God employs what may be called the common agencies and influences of humanity, and in this case, the fact that the Jews believe in and long for their return to the land of their fathers, cannot fail to elicit on their part such measures and efforts as will naturally lead to such a result; if, therefore, their own efforts can succeed, we may consider their return as certain. With their views and feelings, considered in connection with the more enlightened, liberal and humane policy of other nations towards them, which for the last few years has marked the progress of events, we do not see how anything short of the unseen hand of God that rules the world, can prevent their return to the land which the proprietor of all things gave to Abraham and to his seed for a possession. Already the work has begun, hundreds and thousands are collecting in the land of Palestine that they may live, and die, and sleep, with the ashes of their early fathers.

True Wes.

COMMIT THY WAYS TO GOD.

Reflection will teach a man that he should trust himself to some superior being; and reason unites with revelation to tell us to commit our ways to the Lord. Human life is such a journey that man needs a guide and provider. It is not in man that walketh to direct his steps.

Men are entirely ignorant of the future; hence, since we know not what our circumstances will be, ourselves cannot form the plans which shall be best to be adopted. Every man may say in verity, thus far in life hath the Lord led me. Our own present condition, and that of others, utterly and entirely a way that was unknown to ourselves. The great and blessed God has been our conductor, though unseen, and it may be unacknowledged. Ought we not then to acknowledge him and commit our ways to him?

Time is an ocean, and each person's life a voyage. Its tossings and heavings, its tempests and innumerable perils, should plainly tell to each voyager that himself cannot steer his frail and tempest-tossed bark. He needs a pilot, if he would not dash amid rock and quicksands. If he would make the port of safety, he needs a helmsman other than himself. Let him commit his ways to God.

The world is a wilderness, a dark and thorny desert. Shall the traveler attempt to thread its wilds alone? Let him remember, it is not in man that walketh to direct his steps. He has not been the way before, and does he not need a guide? Fellow traveler, the only proper guide is God;—to him let us commit our ways. 'Tis rational and wise, and safe.

Voyager, traveler, by prayer commit your ways to God. Venture not alone upon such an ocean, through such a wilderness. Thou canst not guide thine own bark, thou canst not direct thy steps; every morning and evening, ask wisdom of God. Tempt not the journey, the voyage, alone—pray.

[Morning Star.

DO SOMETHING EVERY DAY.

When the late William Ladd, of precious memory, commenced his enterprise as the advocate of Peace, and the originator of Peace Societies, he stood almost alone. The great majority regarded his views and projects as ridiculous, and treated them with uncourteous levity. Of the few who respected his motives, and acknowledged the importance of his object, nearly every one pronounced his scheme impracticable, and deemed co-operation [illegible] aged; but sometimes, when he saw that he was making apparently no impression, and that among Christians, where he expected sympathy, he found very little to cheer him onward, his spirit was oppressed, and he feared that he might be compelled to abandon his undertaking. At such times he would go down from his residence at Minot, to Portland, where, in Dr. Payson, he ever found a cordial and steadfast friend.

In one of these visits, he described to Dr. P. some of the difficulties that beset his path, and solicited advice. "My dear brother," said the Doctor, "your case is not peculiar. Every man who undertakes to make the world better, has to meet similar trials and discouragements. *Do something every day*, and before you die you will find that your cause has made progress."

"That expression," said Mr. Ladd, just before his death—"That expression—'Do something every day'—was worth every thing to me. Not a day has passed without my thinking of it, and endeavoring to act upon it. I have done something every day since for the cause of peace, and blessed be God, it has not been in vain."

Let ministers and all others who are laboring for the good of mankind, and who feel oppressed and disheartened in view of their limited efficiency, remember this lesson. Let them patiently proceed, doing something every day, and after a series of years they will find that much has been accomplished.

JUST SO.—Mr. Cecil, riding one day with a friend,—a very windy day,—the dust being very troublesome, his companion wished that they could ride in the fields where they could be free from dust; and the wish he repeated more than once while on the road. At length they reached the fields, where the flies so teased his horse, that he could scarcely keep his seat on the saddle. On his bitterly complaining, "Ah! sir," said Mr. Cecil, "when your only trouble, and all your anxiety was to get into the field, you forgot that the fly was there. Now this is a true picture of human life, and you will find it so in all the changes you make in future. We know the trials of our present situation, but the next will have trials, and perhaps worse ones, though they may be a different kind."

BREAD UPON THE WATERS.—A pious mother had a prodigal son. He was about to leave her, and go to sea. As a last resource, she placed a Bible in his chest, with a prayer to God for his blessing upon it. Year after year passed away, and nothing was heard of the wanderer. But the eye of his mother's God was upon him. A long time after, a clergyman was called to visit a dying sailor. He found him penitent and prepared to die. He had in his possession a Bible, which, he said, was given him by a dying shipmate, who expiring in the hope of the glory of God, gave it to him with his parting blessing. On the blank leaf was found written the name of John Marshall, the above-mentioned mother's prodigal son.

When a founder has cast his bell, he does not presently fix it in the steeples, but tries it with his hammer, and beats it on every side to see if there be any flaw in it.

Christ doth not, presently after he has converted a man, convey him to heaven: but suffers him first to be beaten upon by many temptations, and then exalts him to his crown.—*Arrowsmith.*

IMPERFECT IN ORIG

The Sabbath Recorder.

New York, April 16, 1846.

ENFORCING THE SABBATH BY CIVIL PENALTIES.

There does not appear to me to be a clear understanding of the question as to what means may properly be used for the support of the institution of the Sabbath, either by the church, its ministers and members—or by the State, its legislators and citizens. For, whether they are acting as Christians merely, or as citizens, or as both in one, or as mixed bodies, some of whom are of one character and some of another, for the most part those who engage in the work do not seem to understand. This is shown by the disputes which arise in the conventions for the support of the first day as the "Christian Sabbath." In these disputes, some contend that their conventions are *civil* in their character—others that they are purely *ecclesiastical.* Some would exert an influence on community by an array of arguments and conventional resolutions, and others would obtain the same end by the enactment and enforcement of laws for that purpose by the State. The reason of this confusion I think is, that these men have no *distinct* idea as to which of the precepts of the Decalogue may be enforced by legal penalties, and which may not. Yet they all seem to have reference to the fourth precept of the law, in their efforts in this matter. No doubt the precepts of the Decalogue are binding on all men to whom they come; and they may be compared to the strait road through this world to the next. And God says, "That is the way, walk ye in it." Besides, for every refusal to walk in this way, or to obey these precepts, God has fixed a penalty. The penalty for disobeying some of these precepts, is ordained to be inflicted, in part at least, by human hands, according to divine direction. For the purpose of inflicting such penalties, God has ordained the "powers that be," that is, he has authorized civil governments. Others of these precepts are of such a nature, or relate to such duties, that disobedience thereto cannot, with any good results, be punished by human authorities. And all that men have a right to do, either as Christians, citizens, or magistrates, in respect to these precepts—and what they have no right to *fail* to do—is to obey them *themselves*, and counsel or advise others to do the *same.* And though it be right to enforce by law some parts of the Decalogue, it will not follow that it is right so to enforce what is *not* commanded therein. Much *less* would it be right to enforce the *violation* of God's law, by necessitating any to secularize the seventh day, of which God has said, "In it thou shalt not do any work." Still, if it be right to enforce the *true* Sabbath by penalties, then those who may think Sunday to be the true Sabbath, ought not to be *censured* for taking such means to have it kept. But if the true Sabbath ought *not* to be supported in that way, then surely the false one should not be.

In order to decide whether the true Sabbath may or may not be enforced by penalties, we must have *some* way to determine what parts of God's law civil governments are bound to enforce, and what they should leave to the action of moral suasion, and to be administered upon by God himself.—Now there may be some *essential difference* between the precepts of this law, which *constitutes a rule* to go by in determining which of them may be enforced by penalties inflicted by the civil authorities. Indeed, such must be the case, it seems to me. But the question is, *what is that essential difference* between the different precepts of the law? I answer, it is this—*Some of these precepts prohibit such acts as, when they are committed, directly and necessarily violate the rights of individuals, and do them positive injury, while others of them enjoin such things as, being neglected, individuals are not necessarily robbed of their rights thereby. Therefore civil society has a right to punish the violator of the former kind of precepts in self-defence, but when the latter kind is violated, civil society has no right to punish the offender, because it has no rights to secure to itself or its members in that way.* Now if this is the true principle to go upon, (and if it is not let that be shown,) let us see to *which of these classes* of precepts the fourth commandment belongs. Suppose one individual breaks this commandment, does his breach of this precept *necessarily* infringe upon the rights of others? No, certainly it does not, and for *this reason* they have no right to punish him for what he has done. Should it be said that disobedience to the law of the Sabbath is injurious to community, I respond that the same may be said of every law which God has imposed on man, whether it requires love to God and man, or compliance with the *positive institutions of Christianity.* But it would be a *sin against the rights of both God and man* to enforce these duties by pains and penalties. And though "the Sabbath was made for man," and it is his duty to keep it, for his own good as well as the honor of his God and Maker, irrespective of any arguments drawn from the Christian scheme in general, or any personal connection therewith or interest therein, yet human legislators have no right to inflict penalties on those who refuse to obey the law of the Sabbath, for the reasons above stated.

But should any, in connection with a violation of the fourth commandment, or indeed any other of the ten, actually prevent others from the enjoyment of their *equal* and *natural rights*, such ought to be punished for a breach of the peace, or for his actual violation of the rights of others. But nothing can be added for Sabbath-breaking, because that, in itself, cannot be proved to be an *actual violation* of others' rights. Notwithstanding, like every *other* instance of evident disregard of God's authority, the tendency of Sabbath-breaking must be *evil, only evil*, and that *continually*, whether it be perpetrated by *few* or *many*, by the *State* or the *Church.*

L.

OUR ANNIVERSARIES.—The Anniversaries of the American Sabbath Tract Society, and the Seventh-day Baptist Missionary Association, are to be held this year at Berlin, N. Y., on the fourth and fifth days of June. At those meetings several questions of deep interest will be brought up for consideration and decision. It is expected that the Missionary Association will then determine upon the location for its Foreign Mission, and also arrange some general plan for missionary labor in this country. The Tract Society will probably make arrangements for the publication of several works now nearly ready for the press, besides marking out a plan for other labors. It is very important, therefore, that a full delegation be present, and that the delegates make their calculations to remain until the business is completed.

A GOOD LETTER.

To the Editor of the Sabbath Recorder:—

The following communication I obtained by solicitation for publication in the Recorder, and accordingly forward to you.

The author of it is the Rev. HIRAM CORNWELL, who for a number of years has been well acquainted with our people in this region, and is well known to several of our older brethren in the ministry. A number of years ago, when quite a young man, Mr. Cornwell accompanied Elder Amos R. Wells into Virginia, and also into New Jersey, where he formed some acquaintance with our people in those States, as to visit and preach the Gospel to them was the principal object of Elder Wells' tour to those places.

Here we see that our people have reason to be encouraged to exert themselves to spread the knowledge of the truth respecting the Sabbath. And though in this cause, as in the cause of Temperance, SELF-INTEREST gives life and strength to the opposition, when every other obstacle is removed, yet even *this* in not sufficient in *all* cases to prevent the truth from taking *effect.* For *some do see*, that to urge the world to take the Scriptures as their rule of faith and practice, and at the same time to violate its injunctions in order to secure the advantages of worldly influence, and avoid the labor of *opposing* the traditions of *men*, is not the way to turn others to the testimonies of God in his Word. And there are those who, when they see that the principles of interpretation necessary for the support of the first day as the Sabbath, will, when they are carried out, not only *justify* the idolatry of the Protestant and Roman churches, but even *authorize* the perversions of God's Word on which infidelity itself subsists—I say, there are those who, seeing this, will abandon a course fraught with such shameless folly.

LUCIUS CRANDALL.

DEAR BROTHER CRANDALL,—I send you a copy of the letter which I recently addressed to the Baptist Church in Hartsville, of which myself and family are members, relative to the views we now entertain on the subject of the Sabbath. The letter reads as follows:—

HARTSVILLE, March 21st, 1846.

DEAR BRETHREN,—I have a subject to present, which, however idle it may appear to you, to me is one of importance, which is to say, that myself and family, after mature deliberation in searching the Scriptures, prayer, and meditation, have come to the conclusion of embracing the Sabbath of the Bible. I can find nothing in the Holy Scriptures sufficient to warrant the change of the Sabbath, either by precept or example—that is to say, that the first day supersedes the seventh in its sabbatic claims on fallen man—and all Scripture that was given aforetime, was given for our instruction, to Gentiles as well as Jews. This is no impulse of the moment. The subject has been presented, by several members of my family, for some two years. But as to myself, I made up my mind some time in October last, to search the Scriptures on the subject of the Sabbath, and to read with candor those publications and treatises on the Sabbath, which I have always before treated with indifference or silent contempt. Still, when I obtained Mosheim's Church History, I thought it somewhat strengthened the observance of the first day. But I have been perusing it for some two months for that purpose, and find, that the burden of the History confirms the seventh-day Sabbath; and in compliance with the requirement of Him who said, "Remember the Sabbath day, and keep it holy," we resolve, in future, as a family, that it shall be our faith and practice. Finally, brethren, farewell; be perfect, be of one mind, and the God of peace be with you all, Amen. Yours in hope of eternal life,

HIRAM CORNWELL.

BROTHER CRANDALL—After giving my consent to the publication of the above letter, I thought proper to state one circumstance which gave rise to my investigation of the Sabbath. It was the reading of Mr. Brown's Address to the Baptist Denomination. On the first reading, I admired the affability and mildness of the Address, and said, That man breathes a good spirit. Still, I strove to point out some inconsistencies, and laid it aside. I took it up again, and read on the subject of the different views which the Baptist denomination held on the Sabbath—especially the no-Sabbath principle. I recoiled at the thought, and said, I shall never embrace that principle. I finally concluded, after so many inducements, to investigate the subject. I thought, either the first-day people or the seventh-day people must be in an error. I now made up my mind to look into the subject; have done so; and am convinced that the seventh day is the only Sabbath of the Bible.

I am, dear Sir,

Yours in the bonds of Christian union,

HIRAM CORNWELL.

BAPTIST ANNIVERSARIES.—The American Baptist Home Missionary Society is to hold its Fourteenth Anniversary in Brooklyn, N. Y., on the 13th and 14th days of May. The Ninth Anniversary of the American and Foreign Bible Society is to be held in New York on the 15th day of May. The first meeting of the recently organized Missionary Union will take place in New York during the following week. It will be attended by several missionaries from abroad, and will unquestionably be a meeting of great interest.

THE GERMAN SEVENTH-DAY BAPTISTS—UNPRECEDENTED CONTEMPT OF RICHES.—The speech of Mr. Chandler, published in the last Recorder, contains the following passage, alluding to a fact in the early history of the German Seventh-day Baptists, which may not be so generally known as it deserves to be. We will venture to say, that it is the only thing of the kind on record, and it serves to explain the reason of their being so little known. The humble in this world always pass unnoticed. Mr. Chandler says:—

"Their lofty independence, which was exhibited in the form of Christian humility, led them to avoid accessions by gift, that involved the risk of pride of possessions."

The following extract from the Seventh-day Baptist Magazine for August, 1822, states the fact to which Mr. Chandler doubtless alludes. It is from a letter to the General Conference by Jacob Konigmacker, one of the members at Ephrata. He says:—

"In former times, the brethren frequently visited the members about Philadelphia, to hold communion with them. Governor Penn frequently visited their meetings. He was so much pleased with their doctrines, that he sent for the brethren, and informed them that he had made a grant to the Society of *five thousand acres of land* on Calico Creek, which he had called the *Seventh-day Baptist Manor.* But they did not accept of it, because it was against their religious principles to be possessed of such a large portion of worldly estate."

P.

TO DIRECTORS OF RAILROADS.

The following considerations were presented in a letter from Dr. Edwards to those Directors of Railroads who continue to run their cars on Sunday:—

"1. *It is a gross invasion of the rights of the people.* The people have a right to the *stillness* and *quiet* of the Sabbath. The rumbling and screaming, the tumult and bustle, noise and confusion of the rail cars, as they run through a village, and often in the time of public worship, is a gross and outrageous violation of that right."

REMARKS.—If conducting business, running cars, &c., on Sunday, be an invasion of the rights of the people worshiping on that day, are not the rights of the Seventh-day People invaded when others transact business and run cars on the Sabbath? Will Dr. Edwards deny equal rights? How else can he maintain this proposition?

"2. *It is exceedingly injurious to the men who are employed in it.* It tends to blunt their moral susceptibilities, to degrade them in their own eyes and in the eyes of their fellow men, and to debase their whole characters It tends to lessen their conviction of moral responsibility, to render them reckless, and thus to increase the danger of all who travel under their care. It tends also, if they have families, greatly to injure their children, and increase their exposure to evil, crime and infamy."

REMARKS.—If men are greatly injured by Sunday employments, and their moral character debased by the neglect of a human ordinance—which we have a right to suppose Sunday to be, until the Doctor shows us a Divine Law for its observance—how much more are *ministers* debased by neglecting the Sabbath of the Fourth Commandment, which they are required to observe and teach!

"3. *It tends to demoralize the public mind, to weaken the efficacy of law, and thus to endanger the purity and permanency of all our institutions*: while it keeps many away from the house of God, and thus lessens the efficacy of the means of grace. This no man, or body of men, for the sake of increasing the value of railroad stocks and dividends, aiding and abetting others in breaking the Sabbath, or for any other secular purpose, have a moral right to do. And while they do it, it is wholly without right, in opposition to the moral law, and in violation of one of the great principles by which every man in the community is bound to be governed."

REMARKS.—The law of God sustains Friday as a day of sacred rest, just as decidedly as it does Sunday. "Six days shalt thou labor, but the *seventh* day is the Sabbath." What law is brought into disrepute by working on the first day of the week? A palpable disregard of the fourth Commandment by a Doctor of Divinity, does more to weaken the efficacy of law than all the Rail Road Companies in the country can do by running their cars on what God allows for a working day!

"4. *The Sabbath day was not made for secular business, nor was it given to man for that purpose.* Of course it does not belong to them. If they take it, they take what is not theirs. That is not honest. Honesty is contentment with what belongs to a man. An honest man, who is acquainted with his rights, will not take what is not his. The Sabbath day for secular business is not his. So to take it for that purpose is *not* honest."

REMARKS.—Will Dr. Edwards and his supporters steal a day which God has sanctified and blessed, viz: the seventh day, and substitute the Pagan day of Sun worship, and yet pretend to *honesty?* Read the assertion above

"5. *Property gained by the open violation of Divine laws, is not apt to wear well.* It does not seem to produce a good influence on the minds of the possessors. And if it goes down to their children, and they pursue a similar course, it seems to be followed with a curse. And should men wisely regard their own highest interests for this world and the interests of their children, they would not consent to gain any more property, or retain it any longer, than they could, by obeying Divine laws."

REMARKS.—This may be the reason why the Doctor's property does not wear well, and that his salary as a Sunday lecturer does not seem to procure a good influence on the mind of its possessor. Let those who violate the fourth Commandment take heed to their ways. LUTHER.

To the Editor of the Sabbath Recorder:—

The following rich *morceau* I have had lying in my cabinet more than twenty years without recollecting the source from whence I derived it, but have frequently promised friends to whom I have read it, that I would send it to a public print for insertion. It is now at your disposal. W. M. F.

MARCH OF INTELLECT IN IRELAND.

A Parent asked a Priest, his boy to bless,
Who forth charged him *he* must first confess;
"Well," said the man, "suppose, sir, I am willing,
What is your charge?"—"To you, 'tis but a shilling."
"Must all men pay, and all men make confession?"
"Yes, every man of Catholic profession."
"And whom do you confess to?"—"Why, the Dean!"
"And do the Deans confess?"—"Yes, man, they do,
Confess to Bishops, and pay smartly too."
"Do Bishops, sir, confess—if so, to whom?"
"Why, they confess and pay the Church of Rome."
"Well," quoth the man, "all this is mighty odd—
Does the Pope confess?"—"O yes, to God!"
"And does God charge the Pope?"—"No," quoth Priest,
"God charges nothing." "O, then, God is best—
God is able to confess and always willing—
To Him I will confess, and save my shilling."

MADISON UNIVERSITY.—It is well known that the Baptists of the State of New York have conducted to a high degree of success a Literary and Theological Institution at Hamilton. In its establishment, it was intended only for the accommodation of young men preparing for the ministry. For a few years past, however, its doors have been thrown open for the reception of students irrespective of the profession which they were designing to follow. But the Institution has suffered some embarrassment from the want of a proper charter, on which account it could not confer degrees, and was under the necessity of making an arrangement with the Columbian College at Washington for this purpose. We are glad to learn, that the State has recently granted it a very liberal charter, under the name of the Madison University, which has greatly encouraged its friends, and will undoubtedly enlarge its sphere of usefulness.

THE PASSOVER.—This great festival of the Jews, commemorative of their coming out of Egypt, commenced the present year on Friday, the 10th of April. It continues seven days, during which time the Jews eat no other bread than that which is unleavened. It is common in this city for them to engage the exclusive use of one or more large bakeries, where the cakes are prepared. They are made of pure water and flour, rolled out very thin, and pierced full of small holes to prevent their rising. Then, with all possible haste, they are placed in a very hot oven, where they are baked before they have time to ferment. This work was done last week, and the cakes were exposed for sale in every part of the city. A full description of the ceremonies connected with the celebration, will be found in the Recorder of May 1, 1845.

NO BAPTIST PAPER IN PENNSYLVANIA.—The Baptist Record, formerly published at Philadelphia, was discontinued some months ago; and encouragement was held out, that another paper would soon be started for the benefit of Baptists in Pennsylvania and New Jersey. It seems, however, that there is now but little prospect of carrying out this plan. The experiment of supporting such a paper has been once or twice tried at a heavy loss, which renders it very difficult to induce men to invest money in the enterprise.

REVIVAL IN HAMILTON, N. Y.—A letter from Prof. Maginnis, published in the Christian Watchman, gives an account of an interesting revival in the Literary and Theological Institution at Hamilton, and also in the Baptist Church of that village. Ten or eleven students of the Seminary have recently expressed a hope that they have obtained the forgiveness of sin through the blood of Christ. The number of hopeful converts in the village is much larger.

WESLEYAN UNIVERSITY.—The Christian Secretary says that a revival has been in progress in this Institution during the whole of the past term. Twenty-five of the students have professed faith in Christ, leaving only twelve unconverted students at the College, and some of these are seriously impressed.

REV. J. L. SHUCK, accompanied by the Chinese convert, Yong Seen Sang, has visited several southern cities, where he has made statements in reference to the condition and prospects of the Chinese Mission. He has accepted an appointment from the Board of the Southern Convention, and is now their missionary.

AMERICAN MISSIONARY UNION.—An Act has recently passed the Legislature of Pennsylvania, changing the name of the Baptist General Convention to that of the American Missionary Union. By this act the Convention retains, under its new name, all its existing powers, privileges, rights, and property, and is subject to all its present duties, obligations, and liabilities. A similar bill before the Legislature of Massachusetts has passed the Senate, and was adopted by the House, with a slight amendment.

SUCCESS A TEST OF TRUTH.—A late London paper says that the converts to the Roman Catholic religion from the upper ranks of society, during the last three months, now exceed one hundred, of whom nearly forty are clergymen. What will be said to this by those Protestants who are accustomed to argue the correctness of all their opinions from the success which has attended their efforts?

"LEGION OF HONOR."—This is the very appropriate heading which the editor of the Western Episcopalian gives to his weekly list of receipts. We wonder what heading he would give to a list of his delinquents.

DEATH OF A MISSIONARY.—A recent arrival from Africa, brings intelligence of the death, on the 5th of January, of Rev. Wm. B. Williams, late Principal of the Conference Seminary at Monrovia. He had been in he country only eighteen days, and had taught school only eight days, when he was taken sick of the fever which terminated his life. Mr. Williams was born in Hancock, Delaware Co., N. Y., in 1818.

COLONIZATION OF THE JEWS.—There is considerable agitation at the present time among the Jews in some countries, with reference to returning to the land of their fathers. This circumstance has led to the organization of a society in England for the purpose of encouraging their colonization. The London Watchman says:—

"At a meeting of gentlemen feeling deeply interested in the welfare of the Jewish people, recently held in London, it was resolved, that a Society be formed, under the title of 'The British and Foreign Society for promoting the Colonization of the Holy Land.' The Society is to be restricted to the making all necessary preparations to facilitate the realization of the gradual colonization of Palestine, and the present protection and promotion of the civil and religious rights and liberties of the Jewish people in every part of the world; the Committee to consist alike of Jews and Christians, Englishmen and foreigners. The co-operation of politicians and good men, of every country, sect, and rank, is invited, it being a fundamental rule of the Society, that it shall be entirely silent and neutral as to every point of religious controversy."

Such is the plan hit upon by men who are undoubtedly anxious to promote the welfare of Israel. As an argument in favor of the plan, a distinguished writer maintains that Palestine is fully open for the return of the Jews. He says:—

"A country once densely inhabited lies solitary—her pastoral hills unfrequented by the shepherd—her rich fields untilled, and shaggy with thistles and prickly shrubs—her villages sunk into heaps of ruins, and her cities without inhabitants. During the identical years in which Ireland quadrupled its population, the population of Palestine has sunk to a *tenth.*"

ANOTHER ACCIDENT ON THE SABBATH.—We published last week an account of a sad accident which occurred to a company of sportsmen who were amusing themselves by shooting at a mark on the Sabbath day. Here is another, which is copied from the Dubuque Express, and which we recommend to the attention of those men who say so much about Sunday accidents:—

"Mr. Rufus Axtell, a young man who has for the last months resided in this city, either intentionally or accidentally shot himself on last Saturday, in the vicinity of Capt. Anderson's residence, about six miles from this place. On the day previous, he went to Capt. Anderson's for the avowed purpose of hunting a few days in the neighborhood; and on Saturday morning with his dog and gun left the house. As he did not return at night, Capt. A. and his family felt uneasy about him, but concluded that he had stopped for the night at some neighboring house. At about 11 o'clock next morning the dog returned without his master. This circumstance, with the restless conduct of the dog, excited their most fearful forebodings.

The Captain and some of his friends followed the faithful animal, who led them directly to the spot where the young man lay. They found him on his back, with the contents of the gun in his heart—the thumb and joint finger of his left hand shot off—his clothes mostly burned to cinders on his body—and his gun, ramrod, and powder-flask, lying separately near his body. It is supposed that about half of a pound of powder, which he had carried in the left pocket of his vest, exploded and ignited his clothes.

He was much respected by his acquaintances, moral in his habits, and a worthy member of the Christian church in this city. We understand that he has affectionate parents in Michigan, who will deeply deplore his untimely death."

ANOTHER.—What would the New York Evangelist and similar prints have said, if the avalanche described below had occurred on a Sunday instead of the Sabbath? They would undoubtedly have regarded it as a signal indication of the Divine displeasure towards the men who were at work on that day, and would accordingly have placed it in their list of "Sabbath Accidents:"—

"AVALANCHE AT TROY.—Another avalanche occurred on *Saturday*, in the immediate environs of that city, for which Troy has become famous. Two men were instantly killed, together with a pair of fine horses. It was near the former avalanches, on the opposite side of a small stream, and near a block of brick houses. Nearly three hundred feet of an abrupt hill of clay soil, came down with irresistible force, and had it not been for a brief warning, a great number of laborers would have been buried up, who were digging away the hill. The two who were killed, ran some distance, but, supposing they were beyond the reach of danger, stopped to look back, and were caught by the terrific avalanche. The owner of the horses saw the earth coming down, and attempted to get his team beyond reach, but seeing it impossible, he barely had time to save himself."

"Writing (says somebody) is a species of luxury for which, when one has long indulged it, nothing else can furnish a satisfactory substitute. It is a dissipation which annually brings hundreds of infatuated young men to the galleys, and which seeks to vanquish the cares of life by attacking them in columns. The spoils are spoiled paper, wasted pens and patience, squandered energies and ink."

The human mind is created and placed in this world to be educated for a higher state of existence. It is here that its faculties begin to unfold, and that those mighty energies, which are to bear it forward to unending ages, begin to discover themselves.

Chas. T. Torrey is recovering his health. The Baltimore correspondent of the Boston Atlas says he has authority for saying that Mr. Torrey disapproves of the decision of Messrs. A. A. Phelps and C. D. Cleaveland, in determining to apply the money, subscribed to aid in his release, to another purpose. It is now considered certain that Mr. Torrey will not be released on any terms.

General Intelligence.

DOINGS IN CONGRESS.

There were two leading subjects of discussion in the Senate last week, both of which related to Oregon. One was a resolution calling upon the President for copies of correspondence on Oregon not yet communicated—the other was the resolution giving notice to Great Britain; the former was passed—the latter spoken about by several distinguished Senators, and left where it was found. There were no questions of genetal interest decided by the House.

FIVE DAYS LATER FROM EUROPE.

The Pilot Boat William J. Romer, arrived at New-York on the 10th inst., bringing English papers to March 11.

The comments of the English Press on the refusal of the American Government to Arbitrate on the Oregon Question look warlike.

The Revolution movement in Poland has spread extensively, and a Government had been organized at Cracow. The latest advices, however, appear to indicate that the struggle of the unfortunate Poles for freedom will prove unsuccessful.

Cotton had slightly advanced, and remained firm.

The prices of Wheat and Flour had improved.

The Tariff was still under discussion in Parliament, with a prospect of being speedily completed in accordance with the plans of the Ministry.

There has been no action in Parliament on the Oregon question.

MESMERISM AND SURGERY.—An extraordinary surgical operation was performed in this city a few days since upon a patient in a state of mesmeric sleep. It consisted in the removal of an adipose tumor from the back of a colored woman who has been a servant in the family of Rev. Dr. Higbie. Only five minutes were occupied in magnetizing the patient, who sat in a chair, with her head thrown forward, and resting on a table. An assistant editor of the Tribune, who was present, says:

"The magnetizer having pronounced the patient in the proper state, Dr. Bostwick (assisted by Drs. Samuel R. Childs and John Stearns,) proceeded with the operation. He first made an incision about eight inches in length across the tumor, and then proceeded to remove it by the usual process. The operation lasted three minutes, and required no usual amount of cutting. We stood within two feet of the patient, and watched her narrowly. There was no muscular twitching, and no manifestation whatever of sensibility to pain, or even of consciousness. A physician examined the pulse and said it was quite natural, though somewhat feebler, perhaps, than usual. A dead body could not have exhibited stronger insensibility to pain. The tumor weighed ten ounces. The wound did not bleed near as profusely as such wounds do when the patient is in a natural state. The whole operation of removing the tumor and dressing the wound, occupied just half an hour.

"The wound having been dressed, and the garments of the patient adjusted, Mr. Oltz awoke her by a few passes, which occupied less than a minute. Her appearance was much like that of a person suddenly aroused from ordinary sleep. Questions were put to her implying that the operation had not been performed, and that she would have to be magnetized again. She said she would rather submit to the operation at once in the natural state than wait any longer. She was asked if she did not know that the tumor had been removed. She replied in the negative, and with every appearance of perfect simplicity and integrity, declared that she had felt no pain, and was wholly ignorant of whatever had transpired during her sleep."

WONDERS OF CHINA.—The mechanical ingenuity and skill of the Chinese is proverbial, and is evinced in the construction of their temples, roads and bridges, particularly the latter; of which it is said they can boast the longest in the world. Travelers assert, that the bridge of Layang, which stretches over an arm of the sea, is built precisely similar to the bridges of Babylon, but entirely of stone. "The Builder" describes its length to be 26,800 Paris feet, and comprising 300 arches, or rather openings of pillars. These are not overspread by arches, but there are placed above them large slabs of stone, which form the roadway 70 feet broad. The distance of the pillars is nearly 74 1-2 feet, the latter being 70 feet high, and 15 feet broad, and strengthened with stone facings, of the form of triangular prisms, which extend over the whole height of the pillars up to the traversal slabs. The latter, of course more than 70 feet long, extend in breadth to 15 feet in thickness. Other reports, however, assign no more than 43 feet, old Paris measure, to the distance of the pillars, and only 4 1-2 feet to breadth and thickness of the traversal slabs by which, of course, the length of the bridge is reduced one half. Even so, it would be an astonishing structure, being six times the length of the longest bridge in Europe, viz., the Pont de St. Esprit, at Lyons. The parapet is, according to some reports, a railing, according to others, a ballustrade, and every pillar supports a pedestal on which a lion, 21 feet long, and made of one block of marble, is placed. [Farmer & Mechanic.

SWEET AND SOUR APPLES.—Mr. J. E. Elliott, of Clinton, N. Y., has sent us several apples of the kind usually called sweet and sour. In those sent, the divisions between the sweet and sour portions, are very distinctly marked by external ridges. The proportion of the sweet and sour parts, vary in different apples. In many cases, there are alternate strips or divisions, each distinctly sweet or sour, over the whole apple—there being sometimes four or more of these divisions. We have several times seen this kind of apple before, it having first been brought to our notice at least twenty-five years since. But we have never seen or heard of but one kind having these peculiar qualities. The sour part is in appearance and taste a Rhode-Island Greening—in fact the apple would at first sight be taken for a genuine Greening, and were it not for the sweet portions, they would be considered identical. [Cultivator.

FUNERAL OF THE QUEEN OF THE GIPSIES.—An English paper says at Wincanton, on Friday, a funeral took place which created a great deal of curiosity, and attracted hundreds of persons to witness it. It was that of Dove Burton, commonly called the "Queen of the Gipsies." The deceased, who was ninety-five years of age, with her aged husband (the "King") was admitted into the Wincanton Union-house some time since, being unable any longer to tramp the country, and she died there on Monday, and was followed to the grave by her aged partner and some of the Gipsy tribe, very respectably dressed, and who appeared to feel deeply their loss.

WATER CRESSES.—The cultivation of this wholesome esculent is said to have become an inportant branch of horticultural industry in many parts of England, being used not only as a vegetable, but as an article in pharmacy. It is most generally eaten as a salad, but in France and in the north of Germany, it is boiled like spinach, and eaten with eggs. As a medicinal growth, it possesses high antiscorbutic qualities. The demand for water cresses has become so great in the London market, that the cultivation of the plant has become a special business, whilst it is not uncommon to find plantations of it covering four or six acres of ground. Some idea may be formed of the enormous consumption in the great metropolis, when it is stated that the annual sales amount to more than £10,000.

STATISTICS OF PARIS.—Paris is inhabited by 912,035 individuals, who occupy 34,396,800 square yards of surface, or nearly 8,600 acres. It contains 42,000 houses, 192 streets, 57 gates, 46 military roads, 37 quays, 20 boulevards, 37 avenues, 103 squares, 37 bridges, 105 courts, 9 palaces, 23 remarkable edifices, 6 public gardens, 4 triumphal arches, 5 columns, 1 obelisk, 35 libraries, 15 museums, 28 monumental fountains, 38 churches, 25 convents, 26 hospitals, 4 equestrian statues, 24 theatres, and 39 barracks.

SUMMARY.

Professor Morse has recently made some interesting and valuable improvements in the Magnetic Telegraph. Several experiments have been made, which have resulted in the discovery that the Telegraph can be worked without the use of batteries, and thereby facilitating communication, and saving much expense and trouble.

Some idea of the extent and character of the delicacies of Cincinnati may be inferred from the list of marketing, brought in by one person alone, who supplies the city from the counties of Jay and Randolph, Ind.: 74 Deer, entire carcases, 270 Deer Saddles, 172 Oppossums, 4300 Rabbits, 483 Squirrels, 2290 Peasants, 10,100 Patridges or Quails, 90 Wild Turkeys, 340 small birds, 6 Coons.

The ship John Quincy Adams, of Boston, which has just arrived from Canton, has in its log-book the following account of vessels wrecked at St. Helena, :—"Feb. 18, ran into the Roads of St. Helena, intending to stop for water. Perceiving a very high surf on shore, we spoke one of the ships at anchor. The captain told us there was no communication with the shore, and that the day previous heavy rollers had come in from the northwest, without any wind, and had caused the destruction of nine vessels by throwing them on the rocks."

The Newark Advertiser says: The Somerville Railroad has not gone into the hands of a Boston Company as reported in some of the papers. It is held, on the contrary, by Mr. Stearns, the purchaser at the late public sale, though it is probable that a company of our own citizens, chiefly, may be associated with him in the contemplated thorough improvements. A new track is to be laid with the T rail. The road will probably, at no very remote period, be continued to the Delaware opposite Easton, Pa.

David Tichenor, a veteran of the Revolution, and a brother of the late Isaac Tichenor, formerly Governor of Vermont, died at his residence in Newark, N. J., in the 88th year of his age.

Ezekiel Starr, an eminent Cherokee, and Representative or Delegate of that Tribe at Washington, died in that city on the 6th inst., in the 45th year of his age.

Within the seven years preceding 1842, it is said that ninety millions of dollars went to Europe from the United States for the article of iron.

A new foundry is to be established at South Boston, by Cyrus Alger and others, for the manufacture of iron, steel, and copper articles, with a capital of $200,000. About one hundred and fifty hands will be employed.

A new Railway Engine is said to have been invented by Mr. Brunel, which will work on eight driving wheels, and run fifty miles per hour.

During the month of March, 4,349 passengers arrived at this port from foreign countries.

It is estimated that $80,000 worth of sheep are annually destroyed by dogs in the State of Ohio. One farmer lost 50 in a single night.

A bill has passed the Massachusetts Senate, to abolish the distinction between written and spoken defamation of character, which provides that every person who shall defame another by words, shall be punished by fine, or imprisonment in the common jail, or by both fine and imprisonment at the discretion of the court. The truth of the matter charged as slanderous is allowed to be a sufficient justification for defamatory words.

Mr. Cist, in his last Advertiser, says Front-street is not only the longest street in Cincinnati, but, with the exception of one or two streets in London, the longest in the world. It extends from the three mile post on the Little Miami Railroad, the Fulton and Cincinnati, as far west as Storr's township, an extent of seven miles. In all this range there are not ten dwellings which are not three feet distant from the adjacent ones, and two thirds of the entire distance is as densely built as is desirable for business purposes and dwelling house convenience.

It is said that a mixture of snow and nitric acid, in the proportion of half an ounce of the former to two drams of the latter, will produce a powerful freezing mixture, reducing the thermometer from 62 to 30 degrees, being 32 degrees lower than the freezing point of water.

A letter received in Boston from Pernambuco, dated Feb. 21, states that the northern provinces of Brazil were suffeing severely from drouth, and that multitudes of cattle were dying for want of water. Vegetation was in some places almost entirely destroyed. It was thought the growing crops of cotton and sugar would suffer very severely.

The following curious custom is said to exist on the Elbe. The peasantry who possess any land, however small, never enter the church without a nosegay in their hands. Thus they show that they claim the consideration due to persons who possess property in the parish (town.) Among the country people in the neighborhood of Hambury, there is no garden so small as not to possess a place for the flowers intended for this purpose; and the plat is distinguished by the name of "*the Church Nosegay.*"

The Mechanic's Ledger says, that a Mr. Bigelow, an ingenious American Artisan, has invented a power-loom for weaving ingrain carpets, which is already in use by the Lowell company, who have set 50 looms in motion, and expended nearly $100,000 in this branch of manufacture. The carpets produced are of the finest quality. Mr. Bigelow has also completed a machine for the manufacture of Brussels carpeting, which has every prospect of success. He has also invented a machine for the manufacture of Marseilles quilt, a species of work seldom attempted in this country. It is said that he has received an offer of $80,000 from England for the patent.

A contempoary says, "that the most beautiful flowers and other figures may be painted on silk with a very fine camel hair pencil, dipped in a solution of nitro-muriate of gold, in the proportion of one part of the nitro-muriate to three of distilled or rain water, on silk, satin, &c., and hold them over a Florence flask, from which hydrogen gas is evolved during the decomposition of water, by sulphuric acid and iron filings. The painted flowers, &c., in a few minutes will shine with all the splendor of the purest gold. A coating of this kind will not tarnish on exposure to the air or in washing."

Capt. REUBEN SMITH, Sen. aged about ninety years, a native of Cranston, R. I. died at Providence on Thursday, 3d inst. He early enlisted in the service of his country, and served during the War, on land and sea. He was esteemed as an honest man, and a hospitable friend and neighbor. It is believed there are few of this venerated school that survive him in that State

The Rev. Mr. Hall, of Norwalk, Conn., in his late work upon "The Puritans and their Principles," says that the far-famed blue laws are "an absolute fiction—a mere Munchausen affair—the work of a Rev. Mr. Peters, an Episcopal clergyman, a tory, who abandoned this country at the opening of the Revolution, and fled to England."

A woman lately died at Tolosa, in Spain, at the extraordinary age of 150 years. She leaves a daughter in her 82d year—born of course in her 78th year. So says a Spanish Journal.

Mr. Charles Auld and Samuel L. Auld, brothers, were found dead on the Prairie, near Melrose, Ill., on the 5th ult. They left Melrose on the 24th of February last, in a state of intoxication, and are supposed to have frozen to death while in that condition.

The St. Louis Circuit Court decided last week that where a bankrupt, subsequent to his discharge in bankruptcy, promises, orally or otherwise, to pay a debt, the moral obligation resting upon him is sufficient consideration to support his promise.

The Grand Rapids (Mich.) Eagle estimates that there are now 3,000,000 feet of lumber on the Grand River, below that village, ready for shipping; and that above, there are at least 2, 500,000 feet to be floated down this Spring. The amount of lumber to be shipped this season, it says, will far exceed that of any other.

When a stranger treats me with disrespect, said a poor philosopher, I comfort myself with the reflection that it is not myself that he slights, but my old coat and shabby hat, which, to say the truth, have no particular claims to admiration. So if my hat and coat choose to fret about it, let them—it is nothing to me. The philosopher, with all his poverty, was rich in wisdom.

It is stated that in 1840, there were only twenty-one churches of the Presbyterian and Congregational denominations in Wisconsin. Now there are seventy-three. The Home Missionary Society assisted in forming twelve the last year.

Ferguson could tend sheep in the field, and there accurately mark the position of the stars with a thread and beads, and with a knife construct a watch from wood. What was this, but the result of deep reflection?

A. Lewis writes to the Boston Mail that a copper mine has been discovered in Lynnfield, two miles from the hotel, the shares in which are held at two hundred dollars. Copper has been discovered within a few hundred rods of the Lynn depot.

Mr. James S. Wood, of Buchanan, Va., has invented an instrument called Piano Violino, or a union of the piano and violin.

A new machine for sowing wheat has been invented in England which distributes the grain equally over the whole surface of the ground. It has been found that with the use of this machine there is a very great saving of seed.

A fine healthy well dressed female infant, was found on the steps of Bishop Hughes' house on Sunday evening.

George Sherman, a young clerk in the Post Office at Bridgeport, Conn., was on Wednesday of last week arrested on a charge of stealing money from various letters which have passed through that office during the last four or five months. The whole amount of his depredations is about $750. He has confessed his guilt. The culprit is of a very respectable family, a general favorite in Bridgeport, and about seventeen years of age.

The Providence Journal states, that a large elm tree on the margin of the Mosshasuc river, near Smith's Bridge, was cut down to make room for the Providence and Worcester Railroad track. It contained seven cords of wood, and it was ascertained by the grains on the tree that it must have been 160 years old.

Wicks, a murderer lately executed in England, in his conversations with the clergyman who attended him in his last days, stated that he had not only been a witness at the two last executions at the Old Baily, but had actually paid each time for a seat at the window of one of the houses opposite the place of execution, that he might view it the better.

Recently at New Orleans a challenge to fight a duel passed between Miss Mary Adkins and Miss Turner, the latter accepting, and choosing pistols. Recorder Genois, hearing of it, locked up both parties.

During the ministry of Rev. Dr. Proudfit in Salem, N. Y., between 30 and 40 of the young members of his church became preachers of the gospel. So says the Memoir of Dr. Proudfit.

The annual revenue of the two English Archbishops, Canterbury and York, together with that of the twenty-five Bishops, amounts to $16,000,000.

Mr. Everett, the new President of Harvard College, entered upon the duties of his office on Monday the 30th ult. He attended the customary religious services that morning, and delivered an affectionate address to the under-graduates.

The Albany Express night train, over the Worcester and Western Railroads, commences running on the 15th inst., at $3 through.

The Utica and Schenectady Railroad has resolved to reduce its fare through from $3 to $2 after the 16th inst. This is right and just. All free tickets are to cease on and after that date.

A convict by the name of Pierce, sent to the State Prison from Brooklyn, about fifteen months ago, hung himself in the cell on last Thursday. It appears that a negro informed him of the death of his father, which was caused principally by the misdeeds of the son; this apparently preyed upon his mind considerably, also with the knowledge of one of his brothers having been arrested for some felony; therefore, to both these causes the rash act was attributed.

The Assembly of New-York has passed the bill incorporating the "Ocean Steam Nevigation Co." by a two-thirds vote, and the Company are prepared, as soon as the Senate passes the bill, to go vigorously on with the construction of the vessels.

At Waterville, N. Y., a few days since, the dwelling-house of Timothy Leonard was burned to the ground; and the saddest part of the calamity is, that Mr. Leonard, his wife, and a girl about 12 years old, perished in the flames.

Among the passengers for Havana by the Brig Rapid, which sailed on Tuesday last, we notice the name of Alfred Stillman, Esq., of this city.

Three whales were captured on the 31st ult., in Delaware Bay, having been observed for some time swimming about the ship channel with a series of curious motions, as if flying from some more formidable monster of the great deep. After circumnavigating in this way for some time, they at last made directly for the shore, where they were speedily secured. The largest measured in length 18 feet—in circumference 15.

On Tuesday evening of last week an action for breach of marriage promise came up in this city before the Sheriff's Jury, in which Miss Sarah Greer, a young lady of irreproachable character and great personal beauty, was plaintiff, and Eli W. Butler defendant. The acquaintance, correspondence, and attentions, had continued from 1842 up to last fall, when the defendant withdrew and married a lady from New Haven. The Jury gave the plaintiff three thousand dollars.

A distiller in Connecticut says he supposes every barrel of gin he makes costs the life of one man—but won't give up the practice, because it is lawful.

Park Benjamin calls New England "Free Niggerdom." At the same time he is engaged in translating novels from the French of Alexander Dumas, who is nothing but a "free nigger."

The Jewish Passover commenced on Friday last. It is said that more than four hundred and fifty thousand pounds of flour were baked for this occasion. Three baking establishments were constantly employed preparing the bread.

Riches take to themselves Wings, and fly away. Two brothers in Maine, by the name of Rich, have lately been married to two sisters by the name of Wing, and removed to Illinois.

MARRIED,

On sixth-day, March 20th, by Eld. David Clawson, DAVID A. F. RANDOLPH, of Shiloh, to NAIOMI D. SHEPPARD, of Bacon's Neck, Cumberland Co., N. J.

On fifth-day, April 2d, by the same, ELI AYARS, of Marlborough, to ANN E. SWINNEY, of Shiloh.

In Almond, N. Y., on the 10th ult, by Eld. Lucius Crandall, Mr. DANIEL COON, of Alfred, N. Y., to Miss LUCY ANN POTTER, of the former place.

☞ The surname of the gentleman whose marriage by me is noticed in the Recorder of March 5, should have been *Woolworth*, instead of *Walworth*. The fault was my own. L. C.

DIED,

In Petersburgh, N. Y., January 10th, BETSEY HARTSHORN, aged 82 years. The deceased had never made a public profession of religion, but gave evidence in her last sickness (which was of several years' continuance) that she had passed from death unto life. A. E.

At her residence, Stoe Creek, Cumberland Co., N. J., PRUDENCE DUNHAM, widow of Martin Dunham, in the 67th year of her age.

In Preston, N. Y., February 7th, MARY J., infant daughter of John C. and Harriet A. Maxson.

LETTERS.

Azor Estee, Isaac D. Titsworth, Sanford P. Stillman, Charles M. Lewis, Lebbeus Cottrell, John C. Maxson.

RECEIPTS.

Westerly, R. I.—Silas Greenman, Jr., Elias Saunders, Elisha Saunders, $2 each; Alfred Bliven, John Hiscox, $1 each.
Newport, R. I.—Lebbeus Cottrell, Geo. I. Lewis, $2 each; Thomas Algier $1.
New York—Alfred Stillman $6 for himself, and $4 r a paper sent to Joseph Button, Leonardsville.
New London—David P. Williams, Harrison J. Williams, $2 each.
Shiloh, N. J.—Asa Ayars, Howell Davis, $2 each.
Lowell—Ichabod Williams $2.
Watson—Daniel P. Williams $2.
Higginsville—Henry Williams 1st, $1 50.
Berlin—Winter Green $2.
Penn Yan—Jerod Green $1 50.
Scott—Datus E. Lewis $3.
East Hartland, Ct.—Giles M. Lawton $1.

H. P. BURDICK—The Tracts you inquire about were put up when ordered and are waiting to be called for.

EASTERN SEVENTH-DAY BAPTIST ASSOCIATION.

The Tenth Anniversary of the Eastern Seventh-day Baptist Association will be held with the Sabbath-keeping Church at *Marlborough*, West New Jersey, on the fifth day of the week before the fourth Sabbath in the fifth month, (23d of May,) at ten o'clock, A. M. The Introductory Discourse will be preached by Eld. Lucius Crandall; Eld. A. B. Burdick, alternate.

☞ As the Secretaries have had to pay $10, the past two years, for printing the Minutes, above the amount appropriated, it is suggested that the several churches in the Association appropriate to the Treasury of the Association $3 for every 100 members in their respective churches, from which fund the Treasurer shall pay their actual cost.

PAUL STILLMAN, Ass't. Rec. Sec.

Uncurrent Money.

New England,	¼ dis	Georgia,	1½ dis.
Alb. Troy, &c.	¼ "	Mobile, specie paying	1 "
N. Y. country,	½@⅝ "	New Orleans,	1 "
New Jersey,	⅜ "	Ohio,	2 "
Philadelphia,	¼ "	Indiana,	2 "
Baltimore,	⅜ "	Kentucky,	2 "
Virginia,	1 "	Tennessee,	2 "
N. Carolina,	1½ "	Missouri,	3 "
S. Carolina,	1½ "	Michigan,	2 "

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. NELSON STELLE, No. 146 Grand-st., N. Y.—Mr. Burris, No 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

DE RUYTER INSTITUTE

Will be opened for the reception of Students, Wednesday, April 29.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.
GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.
J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.
——— ———, Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

TEACHERS' CLASSES, for the special benefit of those designig to teach, will be formed at the commencement of the Fall Term, and continue aeven weeks, with daily Lectures, and Model Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, $2 00 Academic, from $3 00 to $5 00. No Extra Charges for Drawing, Painting, Lectures, or Incidentals, except Instrumental Music. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from $1 00 to $1 50.

IRA SPENCER, M. D, } Agents.
Rev. LUCIUS CRANDALL, }
DeRuyter, March 6, 1846.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. C. KENYON, Principal, and Professor of Languages.
IRA SAYLES, Associate Principal, and Professor of Mathemat
GURDON EVANS, Professor of Natural Sciences.
J. R. HARTSHORN, Professor of Anatomy and Physiology.
O. STILLMAN, Professor of Vocal and Instrumental Music.
Miss C. B. MAXSON, Preceptress, Instructress in French, Italian, Drawing and Painting.
Mrs. M. B. KENYON, Assistant in the Female Department.

From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL,
President of the Board of Trustees

STATE CONVENTION.—STATE OF NEW YORK, SS. We, the Secretary of State, the Comptroller and the Treasurer of the said State, having formed a Board of State Canvassers, and having, in conformity to the provisions of the act entitled "An Act recommending a Convention of the people of the State," passed May 13th, 1845, canvassed and estimated the whole number of votes or ballots given for and against the said proposed 'Convention,' at a Central Election held in the said State, on the fourth day of November, in the year 1845, according to the certified statements of said votes or ballots received by the Secretary of State, in the manner directed by the said act, do hereby determine, declare, and certify, that the whole number of votes or ballots given under virtue of the said act, was two hundred and forty-seven thousand, one hundred and seventeen; that of the said number, two hundred and thirteen thousand, two hundred and fifty-seven votes or ballots were given for the said Convention:—That of the said first mentioned number, thirty-three thousand, eight hundred and sixty votes or ballots were given against the said Convention:—And it appearing by the said Canvass that a majority of the votes or ballots given as aforesaid are for a Convention, the said canvassers do farther certify and declare that a Convention of the people of said State will be called accordingly: and that an election for Delegates to the said Convention will be held on the last Tuesday of April in the year 1846, to meet in Convention at the Capitol, in the City of Albany, on the first Monday in June, 1846, pursuant to the provisions of the aforesaid act of the Legislature.

Given under our hand at the Secretary of State's Office in the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty five.

N. S. BENTON, Secretary of State.
A. C. FLAGG, Comptroller.
BENJAMIN ENOS, Treasurer.

STATE OF NEW YORK, SECRETARY'S OFFICE.—I certify the preceding to be a true copy of an original certificate of the Baord of State Canvassers, on file in this office.

Given under my hand and seal of office, at the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty-five.

N. S. BENTON, Secretary of State.

STATE OF NEW YORK, SECRETARY'S OFFICE, }
Albany, Jan. 28th, 1846. }

To the Sheriff of the County of New York—Sir: Notice is hereby given that, pursuant to the provisions of the act entitled "An Act recommending a Convention of the people of this State," passed May 13th, 1845, an election will be held on the last Tuesday of April next, in the several cities and counties of this State, to choose Delegates to the Convention to be held pursuant to the provisions of the aforesaid act and certificate above recited.

The number of Delegates to be chosen in the county of New York will be the same as the Members of Assembly from the said county. Respectfully yours,

N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE, New York, Feb. 7, 1846.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided for. WM. JONES,
Sheriff of the City and County of New York.

Miscellaneous.

FOR THE CHILDREN.

From the Philadelphia Saturday Courier.

THE CHILD AT HIS MOTHER'S GRAVE.

BY MRS. D. ELLEN GOODMAN.

I'm kneeling by your grave, mother,
I'm thinking now of you;
The moon is on the wave, mother,
The grass is wet with dew.

I'm gazing on thy face, mother,
And in thy mild blue eye,
Each look of love I trace, mother,
Thy voice comes trembling by.

Oh, yes—I see thee *now*, mother,
I feel thy gentle hand
Upon my childish brow, mother,
As by thy side I stand.

And oh, I would forget, mother,
That thou art with the dead;
That thy bright sun hath set, mother,
Thy spirit heavenward fled.

The wind is murmuring by, mother,
It lifts my dampened hair,
As I gaze up to the sky, mother,
And see thee smiling there.

There is one lovely star, mother,
More brilliant than the rest;
That shines its light afar, mother,
Across the blue sky's breast.

It gazes down on *me*, mother,
Its eye of silver light
Is like a sparkling gem, mother,
Upon the brow of night.

Is that the far-off Isle, mother,
Where thou art gone to dwell?
I know I see thy smile, mother,
And feel thy voice's spell.

I lay my pallid cheek, mother,
Upon my mossy bed;
And think I hear thee speak, mother,
Though thou art with the dead.

Thou tellest of the joy, mother,
Of the pure bliss of heaven;
And a blessing to thy boy, mother,
I feel that thou hast given.

SPRINGFIELD, MASS., 1846.

Stories about Dogs.

There are at least thirty different kinds of dogs—some large, some small, some fierce, some gentle, some slender and graceful, some sturdily made and very powerful. There is the lap-dog, with a soft lustrous eye and silken skin, fit to be the pet of the fine lady—and there is the fierce bull-dog; that will seize a bull by the nose and pin him to the ground. There is the greyhound that is so swift as to outstrip the deer, and the patient foxhound, that follows reynard with a keen scent, till at last his fleetness and his tricks can avail him nothing, and he surrenders to his fate.

But amid all this variety, the Newfoundland dog is the best fellow. He is, in the first place, the most intelligent, and in the next, he is the most devoted, attached, and faithful. When the people came from Europe to America, they found this fine breed of dogs with the Indians of Newfoundland and the vicinity. They are large shaggy, web-footed, and almost as fond of the water as the land. They possess great strength, and have a countenance that seems to beam with reason and affection. There are many pleasant tales of this creature, well authenticated, of which I shall now tell you a few.

One day, as a girl was amusing herself with an infant, at Aston's Quay, near Carlisle bridge, Dublin, and was sportively toying with the child, it made a sudden spring from her arms, and in an instant fell into the Liffey. The screaming nurse and anxious spectators saw the water close over the child, and conceived that he had sunk to rise no more. A Newfoundland dog, which had been accidentally passing with his master, sprang forward to the wall, and gazed wistfully at the ripple in the water, made by the child's descent. At the same instant the child reappeared on the surface of the current, and the dog sprang forward to the edge of the water.

Whilst the animal was descending, the child again sunk, and the faithful creature was seen anxiously swimming round and round the spot where it had disappeared. Once more the child rose to the surface; the dog seized him, and with a firm but gentle pressure bore him to land without injury. Meanwhile a gentleman arrived, who, on inquiry into the circumstances of the transaction, exhibited strong marks of sensibility and feeling towards the child, and of admiration for the dog that had rescued him from death.

The person who had removed the babe from the dog turned to show the infant to this gentleman, when it presented to his view the well-known features of his own son! A mixed sensation of terror, joy, and surprise, struck him mute. When he had recovered the use of his faculties, and fondly kissed his little darling, he lavished a thousand embraces on the dog, and offered to his master a very large sum (five hundred guineas) if he would transfer the valuable animal to him; but the owner of the dog (Colonel Wynne) felt too much affection for the useful creature to part with him for any consideration whatever.

A gentleman who lived at a short distance from a village in Scotland, had a very fine Newfoundland dog, which was sent every forenoon to the baker's shop in the village, with a napkin, in one corner of which was tied a piece of money, for which the baker returned a certain quantity of bread, tying it up in the napkin and consigning it to the care of the dog.

At about equal distances from the gentleman's mansion there lived two other dogs; one a mastiff, which was kept by a farmer as watch dog; and the other a staunch bull-dog, which kept watch over the parish mill. As each was master over all the lesser curs of his master's establishment, they were severally very high and mighty animals in their way, and they seldom met without attempting to settle their precedence by battle.

Well, it so happened that one day, when the Newfoundland dog was returning from the baker's with his charge, he was set upon by a host of useless curs, who combined their efforts, and annoyed him the more, that, having charge of the napkin and bread, he could not defend himself, and accordingly got himself rolled in the mire, his ears scratched, and his coat soiled.

Having at length extricated himself, he retreated homeward, and depositing his charge in its accustomed place, he instantly set out to the farmer's mastiff. To the no small astonishment of the farmer's family, instead of the meeting being one of discord and contention, the two animals met each other peacefully, and after a short interchange of civilties, they both set off towards the mill. Having engaged the miller's dog as an ally, the three sallied forth, and taking a circuitous road to the village, scoured it from one end to the other, putting to the tooth, and punishing severely, every cur they could find. Having thus taken their revenge, they washed themselves in a ditch, and each returned quietly to his home.

One day a Newfoundland dog and a mastiff, which never met without a quarrel, had a fierce and prolonged battle on the pier of Donaghadee, and from which, while so engaged, they both fell into the sea. There was no way of escape but by swimming a considerable distance. The Newfoundland dog being an expert swimmer, soon reached the pier in safety; but his antagonist, after struggling for some time, was on the point of sinking, when the Newfoundland, which had been watching the mastiff's struggles with great anxiety, dashed in, and seizing him by the collar, kept his head above the water, and brought him safely to shore. Ever after the dogs were most intimate friends; and when, unfortunately, the Newfoundland was killed by a stone-wagon passing over his body, the mastiff languished, and evidently lamented his friend's death for a long time.

A Thames waterman once laid a wager that he and his dog would leap from the centre arch of Westminster bridge, and land at Lambeth within a minute of each other. He jumped off first, and the dog immediately followed; but as it was not in the secret, and fearing that its master would be drowned, it seized him by the neck, and dragged him on shore, to the no small diversion of the spectators.

A native of Germany, when traveling through Holland, was accompanied by a large Newfoundland dog. Walking along a high bank which formed the side of a dike or canal, so common in that country, his foot slipped, and he fell into the water. As he was unable to swim, he soon became senseless. When he recovered his recollection, he found himself in a cottage, surrounded by peasants, who were using such means as are generally practised in that country for restoring suspended animation. The account given by the peasants was, that as one of them was returning home from his labor, he observed, at a considerable distance, a large dog in the water, swimming, and dragging and sometimes pushing something that he seemed to have great difficulty in supporting, but which, by dint of perseverance, he at length succeeded in getting into a small creek.

When the animal had pulled what it had hitherto supported as far out of the water as it was able, the peasant discovered that it was the body of a man.

The dog, having shaken himself, began industriously to lick the hands and face of his master; and the peasant, having obtained assistance, conveyed the body to a neighboring house, where, the usual means having been adopted, the gentleman was soon restored to sense and recollection. Two large bruises with the marks of teeth appeared, one on his shoulder, and the other on the nape of his neck; whence it was presumed that the faithful animal had seized his master by the shoulder and swam with him for some time, but that his sagacity had prompted him to let go his hold and shift his grasp to the neck, by which means he was enabled to support the head out of the water. It was in the latter position that the peasant observed the dog making his way along the dike, which it appeared he had done for the distance of nearly a quarter of a mile, before he discovered a place at which it was possible to drag his burden ashore. It is therefore probable that the gentleman owed his life as much to the sagacity as to the fidelity of his dog.

True Contentment.

I once met with a poor woman who seemed to have learned perfectly the lesson of contentment,—that lesson which the apostle considered so very important, and which, it is to be feared, very few people adequately comprehend. The outward circumstances of this individual were such as to excite feelings of commiseration. She had been left a destitute widow, with three small children. After the burial of her husband, her property in money amounted to only fifteen cents. During his sickness, many articles of furniture had been sold to supply him with medicine, and to provide for the wants of the family. There were now remaining only a cheap bedstead, four chairs, a small table, a trunk, and a few cooking utensils. The indigent woman had not many friends, for she had lived but a short time in her present home, and there are but few in this generation who seek the friendship of the poor. A neighbor, however, not quite so destitute, offered to solicit some washing for her, and when I first saw her this was her occupation. She was in a small kitchen. A kettle of hot water was hanging over the fire, and the woman was standing washing at a tub which stood on a bench near the door. The room was cleaner and neater than I have seen many a parlor.

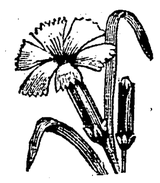
But what interested me most was, the perfect contentment which seemed to possess her mind; she spoke of her condition as if it were very desirable, alluded to her comforts as the gift of her Heavenly Father, and seemed exceedingly grateful while recounting them. She said that she hoped that the blessings of her present life would not cause her to forget that it was not her home. She dwelt at length upon the mercy of the Saviour; upon his tenderness and compassion. She said she had deserved nothing but punishment, and she had received a multitude of blessings. She spoke of her hope of eternal life, as the free gift of God, and as a treasure too precious to be estimated, and she seemed to look forward to the future with the same contented, happy state of feeling with which she viewed the present.

As I left that small and scanty furnished room, I could not avoid the conclusion that its humble tenant was much happier than hundreds and thousands of those who dwelt in handsome and spacious houses, and who have all their temperal wants supplied without any trouble of their own. It is the soul, after all, not outward circumstances, which makes happiness.

[S. S. Treasury.

RETURN OF SPRING, OR MAY DAY.

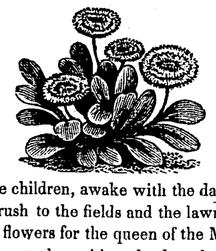
The winter is over and gone,
The south with soft zephyrs again
Is breathing on hill-top and lawn,
And spreading new life through the glen.



Lo, spring with her flow'rets appears
To cheer us with beauty and glee,
To dry up our dark winter tears
And bid us from bondage be free.

The birds have returned with their songs,
The robin now sings on the spray,
The lark is seen winging our lawns,
The blue-bird unites in the lay.

The groves are all mantled with green,
The apple, the peach, and the pear,
All blooming with beauty are seen,
An earnest that fruit will be there.



Wake children, awake with the day,
And rush to the fields and the lawns,
Seek flowers for the queen of the May
And crown her with garlands and songs.

Juvenile Wes.

Story for Little Girls.

A FABLE.

"It happened once, that all the animals, beasts birds, fishes, and insects, assembled to hear a sermon from one of their number; I have not been informed who was the orator. The subject of the discourse was the duty of living to do good: and the audience seemed much delighted with the number and variety of the motives presented. As they went to their respective homes, after the performance, thus they moralized to themselves.

"Said the ant, 'This sermon is a very good one for some folks, but it has no sort of application to me. What can such a poor, little, crawling thing as I, do for the good of the universe? Besides, I have so large a family of my own to provide for, that it requires all my time and attention. If I had wings like the butterfly, I would not live so useless a life as he does.'

"Said the butterfly, 'I am really ashamed of the ant, who has such stores laid up, that she does no more good with them. I am sure if I were half as rich, I would supply all the poor of the neighborhood. But when I can hardly get enough for myself, how can I help others.'

"The little fish complained that he had neither time, nor talents, nor opportunity of doing good; he was so insignificant that he had no influence; and moreover he had to get food for himself, and take care that he was not made food for others. If he were only as large and strong as the whale, he might be useful.

"The sheep declared that as he had no horns to defend himself, it was absurd to think of his doing anything for others; he hoped his neighbor the goat would apply the sermon to himself.

"Thus each excused himself; and on the whole, the sole result of the discourse so much applauded, was to convince each, that himself was most unfortunate, and his neighbors without excuse.

MORAL—People who do not do their duty in the situation in which they are, would not be likely to in another."

From the Cross and Journal.

For the Young.

My young friends, keep out of bad company. I will tell you what happened forty years ago, when the writer of this was a school boy. There were two boys of perhaps sixteen or eighteen years of age. In those days boys were not men till they were twenty-one or two. Well, these boys were both remarkably steady: every body thought they would turn out good men. Well, one of them did; he became a preacher and a useful man, but the other one got into bad company; and, as young men generally take a turn for good or for evil about that age, he lost his religious turn of mind. From bad he got to worse, and finally stole a horse and was sent to the wheelbarrow. That was the law, then in that State, forty years ago. They were chained to a wheelbarrow and made to work on the public roads. His name was Mount. Well, before his time was out he got away, and late one evening he came to my mother's house. The family all knew him—My mother called him Mr. Mount. He hung his head and said, "That is not my name; my name is Carwell." Presently in came my brothers, who had been his schoolmates. They said, "Why, Mr. Mount, how do you do?" "My name is not Mount," said he, faintly, and hung down his head. "No," said my mother, "I thought it was Benjamin Mount, but, upon reflection, he, poor fellow, is at the wheel barrow."

He was very dirty. A bed was made for him on the floor before the kitchen fire. When he went to bed, myself and one other brother went to a back window and looked in. We saw him take off the rags from around his ancles. They appeared cut to the bone with the irons he had worn while chained to the wheelbarrow. Next morning he was off by times. We soon heard of his escape, and then we knew it was him. Now what must have been his feelings, when called by name to often? True, he was altered, but we knew him, and he knew us; for, as I said, some of us had been his schoolmates. Now, let young men beware of bad company; as I said before, sixteen or eighteen and along there, is the turning point; it is an important point in your history. Mind what is told you by an

OLD MAN.

A boy's class and a Missionary.

A Sunday school was opened near my house just at the time that I first felt the blessedness of a pardoned sinner; and in that school it was my privilege to become a teacher. This was a great advantage to me, as it matured my knowledge of divine things, and afforded me constant opportunities of speaking to my class about the salvation of their souls. The boys generally conducted themselves well, and gave me much satisfaction by their dilligence in committing hymns and large portions of the Scripture to memory; but I often sighed in secret, because I could not perceive that any of them had experienced that important change, without which a sinner cannot enter heaven.

In the year 1812 I left them to study for the ministry and then proceeded to India, and afterwards to Russia, to teach my fellow creatures in those distant lands the sacred truths which I had taught my class in an English Sunday School.

On my return from Russia, I had been preaching to a large congregation in London, when two young men came to converse with me about their going as missionaries to the heathen. There also came a third person who, after waiting some time, said with a smile, "you do not appear to recollect me, sir!" "No, sir, I do not know that I ever saw you." "Indeed!" said he, "why I was once in your class in the Sunday school." "What is your name, sir?" "My name is W." "There were two brothers of that name, one was called Samuel, and the other Johnny." "Well," said he, "I am Johnny." "I am delighted to see you, sir, after such a lapse of time: what is your occupation?" "I am captain of a brig, and am happy to say she is my own. My wife's father and my father united together, and bought the vessel for me." "This is very gratifying intelligence," I replied; "but pray, captain, how are you sailing on the voyage to eternity?" At this he looked grave, and the tear trickled down his sun-burnt cheek, while he added, "I hope I am going on well, sir. I carry a '*bethel flag*' with me, and when I came into port I hoist the flag as a signal to see if there are any praying sailors there; and if there are we have a prayer meeting; and on a Sunday I give them a word of exhortation." "Well, Johnny, this is transporting: do tell me *where* and when this good work began." "It began, sir, in the Sunday school, and through the blessing of God I have been preserved by it amid all the snares and temptations peculiar to a seafaring life." "Can you tell me anything of the other boys of my class?" "Yes, one of them died triumphantly, while he was a student at College. Two others I have seen this voyage in London. One of them is a Baptist, and the other a Churchman; both of them are pious men; and as we were conversing about our early days, we could all trace up our religion to the instruction you gave us in the Sunday school."

Reader! think what I felt at this unexpected disclosure of the divine blessing with which God has followed my feeble labors. I had not seen these youths for two and twenty years; but God had watched over the seed which I had sown, and he had watered it and made it grow. May all who read this be encouraged to labor and pray, and wait, and at last meet the same rich reward.—Amen.

Virtue and Vice.

You may tell me that the fresh bud on the tree is lovely, that the blossom on the thorn is lovely, and that the flowers of the field are lovely—and so they are; but neither bud, blossom, nor flower, is half so lovely as a youthful heart devoted to virtue and to God.

Not fairest blossoms, buds nor flowers
So fresh and fragrant shine,
As youthful hearts with all their powers,
That cleave to things divine.

You may tell me that the eagle and vulture are fierce and fearful in the air, and that the lion and tiger are fierce and fearful in the forest—and so they are; but neither the one nor the other is so hateful or so terrible as a human heart set on evil.

The birds of prey and savage beasts
Are not so fierce and fell,
In all their rage, as human breasts
Where evil passions dwell.

This being the case, how earnestly should the young love and pursue holy thoughts and deeds, and how heartily should they hate and avoid all things that are evil!

Love then the Lord, to him thy breath,
And thy young heart be given;
That when thy body sinks in death,
Thy soul may rise to heaven.

MORAL BRAVERY.—We remember the story of a cruel master who, without cause, had determined to sever a slave mother, and her only child. She had been faithful under the very worst usage, and she determined to remain so until he told her, that on the morrow, her child must be borne to New Orleans to be sold there in the slave mart. It was mid-winter. The earth was frosted with a hard crust, yet at midnight she started for the Ohio, determined, if she could, to live and die with her child. She reached its banks as the pursuers rose on the hill beyond—no boat was near—masses of rotten ice were sluggishly drifting along—death was ahead. Trusting to heaven, she put her feet on the treacherous element, and with it bending and breaking beneath her, (spectators on either side expecting to see her and her child sink at every moment,) she boldly pushed on from cake to cake, until she landed safe on the Ohio shore. Five minutes sooner and she must have perished—two minutes later and she would have met with a watery grave, for before she had proceeded twenty steps the ice behind her, close on the Kentucky side, had broken and was scattered ere she reached the mid river. "Thank God you and your child are safe," exclaimed the hard-hearted master, as he saw her land, rejoiced that he had escaped the responsibility of their death. "Brave woman," said a Kentuckian who had witnessed her escape and met her at the landing, "you have won your freedom and shall have it." The mother and the child were kept together, and liberty is now their lot in their humble but happy home. Was there not true heroism here, and is not the scene worthy the sweetest song of poetry or the holiest praise of man?—*True American.*

I LOVE MY MOTHER BEST.

I have a father good and kind,
As father need to be;
And though so tall, I do not mind,
I sit upon his knee,
And listen while he loves to tell
Of days long since gone by;
Of persons that he knew full well,
When he was young as I:
And I am sad when he's away,
And smile when he is near;
Yes, my good father, truth to say,
Is very, very dear.

I have a sister; she has grown
Past me three inches high,
And ten times is, 'twas ever known,
More beautiful than I;
And sweet and pleasant is her voice,
And gentle still the same;
Nor easy vexed, nor ever cross,
When I have need of blame;
Ne'er sister good as mine, I guess,
Shame were it not to tell,
I love my gentle sister Bess,
Words cannot tell how well.

I have a little brother too;
Was cherub o'er so fair?
With rogueish eyes of laughing blue,
And softly waving hair—
And mischief is his great delight,
His face brimful of joy,
When doing what he know's not right,
The little saucy boy.
Yet in my heart I cannot find
To check his roguish glee;
Dear little Charley, brother mine,
How precious is to me.

These friends have I, and yet one more,
Still dearer than the rest;
Though I should count them o'er and o'er,
I love my *Mother* best!
Let others love me as they will,
Be gentle as they may,
My mother holds me dearer still,
And kinder is than they;
In saying so, I never thought
'Twas speaking 'gainst the rest—
I'm sure my father knows I ought
To love my mother best.

An Affecting Scene.

BY REV. N. RICE.

The time had arrived at which the children of a happy family usually retired to rest, After the usual preparations had been made, the pious mother directed the youngest (a son of nearly four years) to recite his prayers as usual, which he did, and was properly placed in bed. His sister, a little older than himself, retired also, after having embraced her affectionate little brother in her arms. The mother returned to another family residing in an adjoining room, where the father of these children was sitting. In a few moments a voice was heard. It was the voice of prayer, and the voice of a sister praying for herself and little brother. The parents listened, and directly loud sobs were heard, while the voice of prayer from the little daughter continued in strains like the following:

"Lord, bless me and give me a new heart. Make me a good child, that I may go to heaven. Lord, forgive me, for I have been angry with my little brother to-day, and struck him; and give me a new heart, that I may never do it again. Lord bless my little brother, and give him a new heart, that we may both go to heaven. I want to love the Lord. I want to go to heaven. I want a new heart that I may be happy."

Directly the mother arose, entered the room and found both children bathed in tears. The daughter looking up to her dear mother said, "I have been praying for a new heart, that I may go to heaven; and that my little brother may have a new heart and go to heaven too." Upon asking the little boy, bathed in tears and sobbing aloud, "What are you crying for?" He replied, "I want a new heart that I may go to heaven. I want God to forgive me, that I may go to heaven with you and father and sister."

The little girl then requested the mother to pray with them. The request with pleasure was granted. She knelt and prayed with them by their bedside; after which she left the room in which they were. The father, scarce able to restrain his grief, went into the room, and bowed over the dear ones, and assured them that God was good and would hear little children's prayers, forgive and bless them, and take them to heaven when they died.

Thus comforted, he left them in tears, and in a little time were peacefully locked in the slumbers of the night. How happy were those parents in their reflections and remark upon the scene which had just passed before their wondering and weeping eyes. I am sure of this, as that father is the writer of this imperfect sketch. —*Mother's Assistant.*

The Mouse in Liquor.

"A mouse, ranging about a brewery, happening to fall into a vat of beer was in imminent danger of drowning, and appealed to a cat to help him out. The cat replied it is a foolish request, for as soon as I get you out I shall eat you. The mouse piteously replied, that the fate would be better than to be drowned in beer. The cat lifted him out, but the fume of the beer caused puss to sneeze, and the mouse took refuge in his hole. The cat called upon the mouse to come out—'you sir, did you not promise that I should eat you?' 'Ah!' replied the mouse, 'but you know *I was in liquor at the time.*'"

Never seem to be what thou art not. *Be* always more than thou appearest to be.

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The Sabbath Recorder.

For the Sabbath Recorder.

REASONS FOR OPPOSING SUNDAY LEGISLATION—NO. 12.

It was no mere sectarian feeling which induced the publication of this series essays in opposition to Sunday Legislation. However disposed we might have been quietly to hold our own views respecting the Sabbath and Sunday observances, the advocates of religious coercion would not let us enjoy our quiet and unobtrusive course. They must needs frame measures to abridge our liberties, and expose us to the persecution of every petulent man who *might* find an occasion in his acerbous soul to pick a quarrel with any of our people, and expose us also to the extortion of every miserly official, who could find an opportunity to wrest three or four dollars from any of us who should happen to drive a waggon past his door on the public highway, under the miserable pretence, that the creaking of the wheels, the rattling of the chains, the trampling of the horses, or the crack of the whip, disturbed his Sunday meditations; albeit his thoughts may have been about the worth of the carriage in which his own sons and daughters had taken a trip to make their Sunday visits. This is not altogether a fancy sketch. There are citizens of good report among all religious men, who have been stopped in the highways with their teams, when peaceably pursuing a journey which would occupy several days, while at the same time every horse and carriage from the adjacent livery stables has been hired out to the youngsters of the place, who are treated as making no disturbance, because forsooth they have attended a Sunday morning or a Sunday evening meeting. During the past year, peaceable citizens in several States of this Union have been prosecuted, fined, and imprisoned, for a conscientious refusal to sanctify the popular day of worship, or abstain from their secular employments on Sunday.

To submit to these impositions without complaint, under a government which professes to extent its protection over all the rights of all its inhabitants, and which, by its National and State Constitutions, guarantees the natural rights with which all men are equally invested by their Creator, would be to manifest more than stoical indifference to our own welfare. It would not be that manly defense of our rights which Christianity itself teaches, when it requires us to be ready to give a reason to every man for the hope or the faith that is in us. But it is not merely the protection of our civil rights, that requires us to speak out against these arbitrary measures. The prosecution of these measures, and the arguments by which they are enforced, load our own sentiments and practice, in the eyes of the ignorant at least, with obloquy and reproach. Thus in the Statutes of the State of New Jersey, the law for the enforcement of Sunday-keeping is entitled, "*An Act for the Suppression of Vice and Immorality.*" How can the Societies of Friends, the Seventh-day Baptists, or the Jews, be justly classed with infidels, drunkards, gamblers, and other profligate persons? Such a classification is a lie upon the statue-book, and a libel upon the otherwise and every-where-acknowledged good character of these several classes of citizens! Just as soon, however, as a respectful representation of these grievances is made to the State Legislatures, it is met with remonstrances from without, and evasion and opposition from the members of Legislative Assemblies; and men who have pronounced a high encomium upon the character and conduct of the petitioners, evince a painful reluctance to granting them a legal right to the exemptions they claim! To what is all this to be attributed? Not to a designed departure from the principles of our free government, or a design to violate our constitutional guarantees of equal rights. To what then? To a fear of their standing in popular opinion—to a want of a clear understanding of the religious and political bearings of the question—or, what is worse, to a bigoted veneration for ancient religious usages, and attachment to dominant sects, who have arrayed themselves against all who dissent from their Sunday dogmas.

Now for ourselves we disclaim, and are determined, as far as our frail nature will permit us, to eschew all sectarian animosities, and all retaliatory measures. We rejoice to believe that the many Christians from whom we differ respecting the weekly Sabbath, do notwithstanding hold in a spiritual unity the faith of the common salvation; and most gladly would we be united with them in the promotion of a common Christianity as far as truth and righteousness will permit. But when they depart from the commandments of God and the faith of Jesus, and require others to do so, and that with pains and penalties, we should feel bound to withstand them, though Peter himself were among them.

We have not a particle of opposition to offer to a union of any of our fellow citizens for the purpose of promoting, by moral suasion, their particular views of religious or civil observances. The truth has never ultimately suffered by free discussion. But as all the great errors in the world have been first imposed upon mankind by arbitrary legislation, when a body of men, powerful in numbers, and great in talents and learning, exert themselves to bring the whole civil power of the nation to compel the reception of their theological dogmas, and the observance of their particular views of religious duty, it is obviously time for those who are in the minority to bestir themselves in defense of their just and constitutional rights.

We find no fault with any association of Christian men, for excluding from their councils those who differ from them in sentiment, when they are engaged in the prosecution of an object which is not designed to extend to, or interfere with, the rights of others, but only of such as voluntarily submit to its rules. Exclusiveness, in such a society, may be a virtue. But when the designs of an association are to dispose of other people's affairs, such other people ought to be consulted; and when there is no consultation allowed, there is no obligation to submit. This is the doctrine of the Declaration of Independence, and the principle on which our revolutionary fathers justified the forcible separation of the colonies from the government of Great Britain. This principle will justify those who dissent from the Sunday observance, in resisting the laws for its enforcement, if they are not to be heard where public opinion is manufactured; and if their petitions for exemption by the Legislatures are thrown under the legislative tables.

Respect for our fellow men has kept many of us, who have no fellowship for the sanctification of a day which has no other sanctity than what is imparted to it by human laws and general custom, from an open and direct attack upon its observance; and it is probable that we should have continued to let it alone, and contented ourselves with a private defense of our principles, had we been let alone, and had not the rights of our people been invaded, and had we not witnessed a settled determination, on the part of certain religionists, to carry their coercive measures over the rights of all other citizens whatsoever. They have made us feel that our rights are endangered by their proscriptive course; and we feel bound, for our own welfare and that of our children, to defend them. They have created a prejudice against us and our faith, because we cannot submit our sentiments to the dogmas of their theological standards. Zeal for our faith, therefore, requires that we should show that the popular sentiment is founded on a gross superstition—as baseless as the claims of the popes of Rome to the supremacy of the kingdoms of the world; and indeed, that the modern movement to enforce Sunday-keeping has the broad mark of the apocalyptic apostacy, which was to be characterized by an endeavor to lord it over God's heritage.

The object of the frequent *Sabbath Conventions* is avowedly to manufacture public sentiment, so that the movers in such conventions may be able to forestall the State Legislatures, and ultimately the National Congress, and compel them to enact more stringent laws than what now exist, requiring all public and corporate bodies and private persons to observe that idol day before which they require all the citizens of this republic to fall down and worship. Let them but succeed in putting such men into office, and electing such legislatures, and such a Congress, as they want; and then, as in old times, "An herald will cry aloud, To you it is commanded, O people, *States*, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship, on the SUN-DAY, *which the ministers and the people* have set up. And whoso falleth not down and worshipeth," "shall pay *four dollars* for every offence, or, in default thereof, be imprisoned one week." We know that the pretence now made is not quite so bold as this representation; but that it is intended to cover as large a demand, is very evident from the claim which is made to the *stillness* of the *Sabbath*, uniformity in the times of worship, the stoppage of the Sunday mails, and the removal of every influence which is adverse to the sanctification of the so-called Christian Sabbath.

All this may seem very pious and right to sectarians, who have no sympathy with the rights of any body but themselves. But do they not know, that these things which they call pious and right, would, if carried out, be death to some other people? Do they not intend it shall be so? What other object can there be in setting up these claims to universal dominion of other men's consciences? It is an unreasonable assumption indeed, which leads them to suppose that all other people will tamely submit to such a dominion. What! give up all their own sense of obligation to God, and delegate it to the magistracy of the land, because forsooth the Protestant ministry say, "The law makes the legislature and executive answerable to God for disobedience!" This is rank Popery in Protestant churches.

That the State laws, and the laws of the National Union, and every private corporation, and every master of a household, should allow officers and servants to rest and worship on that day of the week which teach believes to be required of him by divine revelation, we fully believe; and we as heartily advocate such a policy as any of our fellow citizens. But that any body of men should undertake to impose any day, or any other religious observance, upon their fellow men contrary to their conscientious belief, is of the very essence of despotism, and ought to be resisted.

Errors of the rankest growth have often obtained an apparent sanctity and permanence; in the church and the State, by general custom and ancient usage. And when this is the case, there is no possibility of persuading men that they are wrong, without shocking their prejudices and attacking their prepossessions. In the present case, we are aware that we shall shock the religious prejudices of a large portion of our fellow Christians; and that we have attacked prepossessions which are hallowed by the earliest associations of childhood, Christian fellowship, and pious affection. But have not writers on the first-day observance done all this to those who observe the seventh day? And by so much as they are the more numerous, is the aggravation of what they have inflicted upon the few increased. We doubt not but that many will express a pious horror at our labor in attempting to invade this long-entrenched and fortified veneration for antiquated religious observances and legal restrictions. We may be told, that to attack these is to attack religion itself! But we believe otherwise. The Pharisees accused Jesus Christ of serving the devil; the Jewish people charged the apostles with subverting the nation; and the nuncious of the papacy said that the Reformers of the sixteenth century taught the doctrines of hell; yet in each case they had no better reason for the charge, than that they opposed the sentiments of the dominant or orthodox party of the times. What are we, that we should be treated any better than those good men?

In view of what has been said, we purpose to pursue our course, unswayed by passion or prejudice, and unswerved by friendship or enmity. We have a work to do which is of great moment to the cause of unadulterated Christianity; and we intend to do it in a Christian way, and in accordance with our constitutional rights as citizens of the United States of America. In defence of the *theological* aspects of our position, we plant ourselves upon the holy Bible, determined never to yield our position until we are fairly shown that it is wrong. Our *legal* position, we shall defend by the standard Constitutions of our country; and when called upon, in the highest courts to which we can obtain access. If we have occasionally used a harsh word respecting the Sunday observance, we have only to plead the example of our opponents, who stigmatize the observance of the seventh day as superstitious and Jewish, and they have, therefore, no ground for complaint against us when we call Sunday pagan and popish. If we have treated the subject as important, and vital to the interests of primitive Christianity, let it be remembered, that they have memorialized the nation, that *their* "Sabbath is the great institution for keeping alive the knowledge and worship of the one living and true God, and thus giving efficacy to his moral government among men." If we have written with some earnestness against the compulsory observance of Sunday, as an impolitic and anti-scriptural observance, let not our opponents complain; for be it remembered, that they are many to one of us, and opposition to the seventh-day Sabbath, and to no-Sabbath, is incorporated in all their standard religious literature. "*Whatsoever ye would that men should do unto you, do ye even so unto them.*" S. D.

INDIAN VIEWS OF THE CREATION.

A late traveler among the Indian tribes of North America relates some curious facts in regard to the Chipewyan Indians. Their notions on the subjeet of the Creation are very remarkable. They believe that, at first, the globe was one vast ocean, not inhabited by any living creature; but that the Great Spirit came down in the shape of a mighty bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings was thunder. He rested on the ocean, and immediately the land rose, and remained on the surface of the water. This omnipotent bird then produced all the variety of animals from the earth, except the Chipewyans, who were produced from a dog; and this circumstance occasions their aversion to the flesh of that animal, as well as to the people who eat it. The Great Spirit having finished his work, he made an arrow, which was to be preserved with great care, and remain untouched; but the Chipewyans were so devoid of understanding, as to carry it away. This sacrilege so enraged the great bird, that he has never since appeared. They believe that there was a great deluge, which spread over the whole earth, except the highest mountains; on the top of which their ancestors preserved themselves. They have also a tradition among them, that they originally came from a remote country, inhabited by wicked people; and had traversed a great lake, which was narrow and full of islands; also that in ancient times their ancestors lived till their feet were worn out with walking, and their throats with eating.

There seems to be a singular coincidence between this notion of the creation and the Mosaic account: "The earth was without form and void, and the spirit of God moved on the surface of the waters."

THE LORD JESUS CHRIST.

Mr. Editor,—I could not more clearly express my own views of Jesus Christ, our Lord and Redeemer, than they are expressed in the following extract. It is my humble opinion, that if the popular sects could discard "the interminable controversies about three divine persons in the Godhead," and be content with the simplicity of doctrine here presented, it would greatly favor the cause of Christian Union. I will not now say from what source I have obtained this article, lest the weight of the [illegible] in the minds of some of your readers by the "heterodxy" of the denomination to which the author of it belongs:—

"That Jesus was as truly and properly a *man* as Adam was, I have no doubt. But he was something more, by divine endowment, than Adam or any other human being ever was. The Father dwelt in him, acted through him, and spoke by him, as he never has, *in*, *through* and *by* any other man. He was brought into existence at a particular period of time, with an unvitiated human nature, for the very purpose of being the bodily temple of the Father, the manifestation of Divinity in humanity, the infallible spiritual and moral Light, Guide and Restorer of our lost world. He is therefore the Son of God, the Saviour of the world, the Way, the Truth and the Life, the Lord, the Judge, and the Redeemer of the human race, which titles can with no truth or justice be applied to any other human person. Consequently what he said and did stands stamped with the divine signet, and is, to all practical purposes, *virtually* God's own word and work. It is entitled to all the reverence, and has all the intrinsic authority which can be conceived to belong to any act or utterance of the Infinite Spirit. This is what I call faith in Christ. It involves nothing of the interminable controversies about three divine persons in the Godhead, or about the pre-existence of the soul of Christ, or about the nature of that soul; whether it was extant from all ages, or pre-existent only for a certain period before the creation of Adam; whether it was generatively *divine*, *arch-angelic*, *sub-angelic*, or superhuman. It involves only this,—Was the man Christ Jesus the medium of an infallible manifestation of the true God to human beings, of the only true wisdom and righteousness? Did the Father truly dwell in, act through, and speak by him? Can he be believed on and trusted in as the perfect and all-sufficient mediator between God and men, as the Lord and Saviour of the world? I believe on and trust in him as all this. And I recognize no other human being, in or out of the flesh, as worthy of such faith and confidence."

* * * * *

"Either the record is false, or Jesus was an arrant imposter, or he was insane, or he was by divine endowment something more than a mere man—and stood in a relation to God incomparably nearer and more sacred than any other human being ever has. I adopt the latter conclusion. I hold him to be not merely *a* son of God, but *the* Son of God—the only-begotten Son of God—the brightness of the Father's glory, and the express image of his moral person."

THE PERFECTION OF THE WORKS OF GOD.

BY REV. J. N. DANFORTH.

Admirable subject. The very heavens and earth are boldly apostrophized in the song of Moses, and required to ascribe "greatness unto our God." On spiritual minds the majesty of God doth make a mighty impression. Nor less his immutability, which includes his unalterable firmness of purpose and of action. "He is the Rock; his work is perfect." There is an immovable foundatian on which you may build high as heaven, and your structure will stand. It is not your work. It is the work of God in you. But I invite my readers to an enlarged view of the perfection of the works of God. And at the outset all men are ready to say, it must be so, for God himself in his own nature is infinitely perfect. Else he would not be God. The human mind instinctively ascribes all possible perfection, natural, moral and intellectual, to God. It does itself violence when it falls short of this estimate. Any deficiency of power, any of benevolence, would make the universe turn pale. Absolute perfection then is in God, sole and original. It may be averred of him as the one Supreme Being. It belongs to each of his distinctive attributes. Thus we may conceive what would be the result of the exercise of Divine power, under the impulse of infinite benevolence, controlled by infinite wisdom. In the exertion of creative power God takes delight, as is evident from the Scriptural testimony that all his works "for thy pleasures are and were created." Look at

1. The natural creations of God. How perfect and beautiful as they came from his hand! In the sublime songs of remotest antiquity are they celebrated, as when inspiration asks, "Where wast thou when I laid the foundations of the earth, when the morning stars sang together, and all the sons of God shouted for joy?" Equally simple and sublime is the narrative of the historian: "Thus the heavens and the earth were finished, and all the host of them." That was a *finished* work on which the eye of God looked and was pleased. Had there been any imperfection in form, in relation, in arrangement, in adaptation, it would not have been said:—"And God saw everything that he had made, and behold it was very good," *i. e.* perfect. Had there been any imperfection, it would have disturbed the complacency of the Divine mind. But oh! the deep repose of that mind when this work was done! Philosophy cannot explain. Poetry itself cannot intrude. But philosophy, poetry, piety, all that is intellectually active and spiritually contemplative in man, may look on these works, investigate, analyze and enjoy them. They are the source of some of the sweetest, noblest emotions of the human breast. There can be no *beau ideal* beyond them. It is not an imaginative perfection which inheres in them. It is no dream of romance. All that is asserted to be true, is substantially true according to the meaning of language. Beauty is blended into beauty. Wonder is piled on wonder. And yet we poor denizens of earth, have as yet looked only into the vestibule of this grand temple for the worship of God. The architecture thereof has been little studied by us. The *arcana* there things within the circle of creation that are "to be *sought* out by all those that have pleasure therein."

2. God's "work of the law" is perfect. Natural men show "the work of the law written on their hearts," defaced indeed, but by themselves.—The rule of action was always perfect in its substantive construction, in the nature of its details, in the completeness of its deductions, and in the power of its enforcements. It is perfectly fitted to the physical, intellectual and moral nature of man, even as light to the eye, and sound to the ear. Obeyed physically, it would ensure perfect physical health. Studied intellectually, it furnishes the most complete system of universal philosophy. Observed morally, it answers all the moral ends of our being. Loved ardently, it is found to be capable of calling into exercise the highest affections of the soul. How perfect that precept. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Examine all the precepts, and see with what singular precision they are framed and fitted to promote the purest socialities of life. The spirit of this law is the life of benevolence. It is the death of misanthropy. It is the grave of selfishness.

The law must be perfect, for the Lawgiver is perfect. What can be added to it? What taken from it? Of what amendment or improvement is it susceptible? Is it more than sufficient? Is it less? What is the history of human law but that of imperfection, repeal, amendment, obscurity, explanation, declaratory enactments, impotent sanctions, incessant evasions, inhumation in the tomb of obsolete statutes. All all bears the imprint of man's fingers. But "the law of Jehovah is perfect."

[N. Y. Evangelist.

THE COMPANY OF BOOKS.

It is chiefly through books that we enjoy intercourse with superior minds; and these invaluable communications are in the reach of all. In the best books, great men talk to us, and give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers. They give to all that will faithfully use them, the society, the spiritual presence, of the best and greatest of our race. No matter how poor I am; no matter though the prosperous of my own time will not enter and take up their abode under my roof—if Milton will cross my threshold and sing to me of Paradise, and Shakspeare to open to me the worlds of imagination, the workings of the human heart—and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from the best company where I live. Nothing can supply the place of books. They are cheering or soothing companions in solitude, illness, and affliction. Let every man, if possible, gather some good books under his roof.

Church Music.—It is a matter of serious regret, that the great design of church music is so generally overlooked, and its cultivation upon correct principles so little appreciated and understood. That such is the fact to a most melancholy extent, cannot but be admitted by every enlightened and scientific observer of the progress of musical talent. Our attention was forcibly directed to this subject, a few evenings since, while listening to the remarks of Lowell Mason of the Boston Academy of Music, at a rehearsal of the choir under the direction of Mr. Rust in the Vestry of the Union Church in this town. It is too true, as Mr. Mason remarked, that both the choirs and the congregatious which assemble in our churches on the Sabbath, indulge but slight apprehensions of the importance and sacredness of this part of divine worship. It seems to be regarded rather as a recreation to relieve the tedium of attending church, than as a part of the worship of God, and as Mr. M. intimated, furnishes but another subject of idle criticism, in connection with the discourse of the preacher. [*Worcester Daily Transcript.*

Bunyan and the Quaker.—Bunyan had a natural turn to wit rapartee, which appears in the following story: Towards the close of his imprisonment a Quaker called upon him, probably hoping to make a convert of the author of "The Pilgrim." He thus addressed him. Friend John, I am come to thee with a message from the Lord; and after having searched for thee in all the prisons of England, I have found thee at last.

"If the Lord had sent thee," returned Bunyan, sarcastically, "you need not have taken so much pains to find me, for the Lord knows I have been a prisoner in Bedford jail these last twelve years."

Gratitude.—The famous oriental philosopher Lockman, while a slave, being presented by his master with a bitter melon, immediately ate it all. "How was it possible," said his master, "for you to eat so nauseous a fruit?" Lockman replied, "I have received so many favors from you that it is no wonder I should once in my life eat a bitter melon from your hand." This generous answer of the slave struck the master to such a degree, that he immediately gave him his liberty. With such a sentiment should man receive his portion of suffering at the hand of God.

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New York, April 23, 1846.

THE RESTORATION AND CONVERSION OF ISRAEL.

The past history and present condition of the Hebrew nation cannot be explained without acknowledging the intervention of miraculous power for the accomplishment of some great and glorious purpose. That a nation without a head or a country, should have continued entirely distinct for thousands of years, is a fact without a parallel in the annals of the world. We have, indeed, the instance of a Chinese nation existing for an indefinitely long period. But the reason for this is apparent. They have been walled off from all the rest of the human family, while their selfishness and national pride have prevented the introduction among them of any new element. Not so with the Hebrews. From the commencement of the Christian era down to the present time, they have been peeled and persecuted and scattered. In every country and in every clime may be found Jews. They have lived under every form of government, and used every language among men; and yet they remain not only [illegible] respects the same. Superstition and barbarism have done their utmost to injure and destroy them; but while these have broken the most illustrious empires, and buried their inhabitants in the ruins, the Jew has seen whatever peculiarly marked his nation before the world destroyed, while he himself remains indestructible. A Babylonian, a Spartan, a Roman, are names known only to history. A Jew traverses every land, and visits every city. They have been continually surrounded by the flames, and yet have not been consumed. These facts are before us. But how shall we explain their import? No custom of the people—nothing in the history of the world—no precedent hitherto established—will help us in their solution. No theory, which does not acknowledge the interposition of Omnipotence, can at all satisfy our inquiries, and set us free from embarrassing doubts. But, if we acknowledge that the hand of an all-wise God has been in the work—that he has afflicted and he preserved—that he has dispersed in order to protect—and that, having continued them until the appropriate time, he will finally bring to light and consummate the grand object of their long-wandering and safe-keeping—then does their history cease to be, as it otherwise must be, an inexplicable riddle, and we can look forward to the day of great and good things for Israel.

A strong argument for the restoration of the Jews, may be drawn from their almost universal expectation and desire to return to Palestine, and build again the walls of Jerusalem. That millions of people, dispersed over the face of the whole earth, and occupying every station in society, should have their minds fixed upon one country as their own—their natural and only *home*—and should from year to year unitedly pray for a restoration to that home—is itself an indication, if it be not a pledge, that they shall return to the land of their fathers, the scene of God's manifestations of himself to man. Additional weight will be given to the argument from universal and long-cherished expectation, if we consider that the position and relations of the people, are such as to make their return an easy and speedy transaction. In the countries where the Jews are scattered they have little to detain them. Houses and lands, government offices and responsibilities, and such social or political arrangements as go to identify them with a nation, they have not. At the same time, they are to a considerable extent set free from the embarrassments attendant upon deep poverty. In such circumstances, with nothing to bind them, while they have the means and the desire to visit the holy city, they stand in a position like that which preceded their departure from the thraldom of Egyptian oppressors, with their loins girded, their shoes on their feet, and their staves in their hands. Other facts might be named, which certainly point in the same direction. The present relation of European nations to the land of the Hebrews—the influence wielded over many of those governments by Jewish gold—the increased interest and respect for the Jews—and the general expectation of the Christian community in reference to them—have been regarded as very favorable indications, and as affording good reason to believe that their restoration is not only certain but near.

But the hope of the Christian, that good is in store for the children of Abraham, rests not alone upon the "signs of the times," and his own uncertain deductions from them. He exults in a "more sure word of prophecy," to which it is his safety and his joy to give heed. That a number of prophetic promises made to the Jews have never been fulfilled, is beyond a doubt. One class of these promises speak of their joyful return and happy residence in their own land. Another class is occupied more especially with portraying the blessings which shall come upon those who are Israelites indeed, on whose hearts is impressed the seal of circumcision, and written out the law of God. The promises of the former class are sometimes robbed of all their glory, and shorn of all their strength, by being referred to the return of a few lonely captives as representatives of the vast multitude embraced by Judah and Israel. The promises of the latter class are sometimes converted into deceptive fables, by being made to show forth what should be the condition of "spiritual Israel," so-called, or the members of the Christian church—the Gentile thus applying to himself the promises of Israel, and engrossing all their blessings, while they to whom the promises were originally made, are treated as if worthy of the curses which in old times fell upon the heathen. But there are persons who cannot regard such a system of interpretation as just and trustworthy. Why, they well ask, after all those prophecies which speak of the apostacy and the consequent dispersion and suffering of the Israelites, have been fulfilled to the letter, why should we be so slow to believe that the blessings promised shall also come in their time? It is to be feared, that this unbelief is nothing else than one phase of that wide-spread apostacy from the simple truth of the Word of God, which spiritualizes his *law* into harmony with men's traditions, and makes goodness and obedience to consist in thinking of what is right, and doing what is agreeable. It cannot, therefore, stand; it must give place to a more natural and consistent interpretation. But more significant than all others, perhaps, are those passages which connect the blessings peculiar to the Gospel with temporal blessings to the Jews, declaring that the Lord will put his law in their inward parts, and write it in their hearts, and be their God, while at the same time the measuring-line shall go forth, and the city shall be built to the Lord. (See Jer. 31: 31—40.) To this and kindred portions of Scripture, it is not easy to apply the spiritualizing process. And in view of such predictions, while the Providence of God is bringing about the events predicted, we are warranted in believing—nay, we are even *required* to believe that [illegible] Jacob, and will yet choose Israel, and set them in their own land, so that strangers will be joined with them, and they shall cleave to the house of Jacob."

HOW SUNDAY-KEEPING MAKES INFIDELS.

The opinion has more than once been expressed through the Recorder, that a strict observance of the original Sabbath is one of the strongest testimonies which can be given against Atheism and Infidelity. It testifies against *Atheism*, inasmuch as it is a monument set up in proof of the fact that God not only *exists*, but that he *created the world*. It testifies against *Infidelity*, inasmuch as it perpetuates an institution which professes to be based upon a revelation from God, and has actually been observed from time immemorial. We are prepared to go farther than this, and to express our opinion, that a neglect of the Sabbath, even by those who profess to observe the Sunday, directly countenances and supports Infidelity. Instead of attempting to prove this from any arguments of our own framing, we shall rest the proof of it upon the words of infidels themselves. The following extract from a work written by an infidel Judge, who aims to do away with all Sabbath-keeping, is exactly in point. It shows beyond all possibility of dispute, that infidels are countenanced in their hostility to any day of weekly religious rest, and consequently countenanced in their infidelity, by the arguments which professing Christians use to justify a neglect of the seventh day of the week and the observance of the first day. Let those who are accustomed to present these arguments read and ponder. The writer, in the character of an avowed infidel, is contending against all civil laws to promote the observance of Sunday, and speaks as follows:—

"Why, let me ask, are work and recreation, which are useful and innocent on other days, deemed acts of immorality when done on Sunday? The answer which is usually given to this question, is, 'that the Sabbath day, or a sabbath day, was instituted by divine appointment—was commanded to be kept holy and unprofaned by work, business, or pleasure, and therefore to work or play on the Sabbath day is immoral, and the law forbidding such immoral acts is a righteous law.' 'Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord; in it thou shalt do no manner of work.' If the *seventh* day is the Sabbath of the Lord, pray tell me whose Sabbath is the *first* day of the week?

"If this alledged command is sufficient evidence of the divine appointment of a Sabbath day, it is equally good testimony for every thing else it contains; but for nothing more than it enjoins. The time, then, for keeping a Sabbath, is as clearly designated as the divine appointment of a Sabbath day, and is equally binding; and the command not to labor on it, alike imperative; and the injunction to labor on the other six days, no less certain and obligatory; for all those four commands, if given at all, were given at the same time, by the same authority, and their authenticity depends on the same evidence, and all must stand or fall together. To disbelieve, deny, or disregard one of those injunctions, would be impeaching the authenticity of the whole. To deny its authority as to the time, is to deny indirectly its testimony as to the divine appointment of any Sabbath day, and then it would follow that the Sabbath is *not* instituted by divine appointment—that, to do useful work or pursue innocent pleasure on any day would then *not* be immoral, and the legislative prohibition could not make it so. Hence the law in question forbidding work and pleasure on the first day of the week, as acts of immorality, cannot be sustained on the authority of the alledged command of God.

"That command depends for its authenticity on the testimony of the Jewish Legislator, Moses. If his veracity and intelligence are admitted sufficient vouchers for the divine appointment of a Sabbath day, he, above all men, ought to be allowed to know the particular day of the week which God told him should be kept as holy time. That he designated the seventh, and not the first day of the week as the day which he said God appointed to be remembered and kept holy as a Sabbath, and which the Jewish people on his authority have for several thousand years observed and kept as such, are facts which will not be disputed. If we deny his testimony as to the time, or, in other words, if his intelligence and veracity are not to be relied on in regard to the particular day of the week appointed to be kept as holy time, his testimony becomes impeached, and cannot be relied on in respect to the divine appointment of any Sabbath day. The conclusion follows as in the last case stated, that there is no evidence of the divine institution of any Sabbath day—to work or play on any day is not immoral, and the statutory interdiction of business and pleasure on the first day of the week as acts of immorality, remains unsupported by the very command quoted as authority for its justification.

"If it is intended to avoid these certain and fatal consequences of disregarding the particular day appointed as holy time, by the authority in virtue of which only to keep any Sabbath is held to be a moral obligation, it must be admitted that the seventh day of the week, and not the first, is the Sabbath day instituted by divine appointment, and therefore to keep the first is not a moral obligation, nor is the work or play performed thereon an act of immorality. The law on which we are treating, therefore, if sustained at all, must obtain other support than that intended to be derived from the alledged command of God. That evidence proves too much to show that the first day of the week is a Sabbath instituted by divine authority. It rather proves that the first day of the week is not the day appointed by God's command to be kept as holy time. As strange as it may seem, and doubtless is, the law of which we are treating exacts implicit belief in the divine appointment of a Sabbath day, and at the same time by recognizing, nay, coercing the observance of another than the seventh day of the week as holy time, impeaches the testimony of the only witness relied on for proof of the divine institution of any Sabbath day. It insists on his being credited in the latter instance, though the law itself and its advocates renounce his testimony as to the day he alledged God directed to be remembered and kept holy as a Sabbath! Such is the inconsistency of the law itself, with the testimony adduced to support it.

"I am aware that it has been and may again be said, 'that the day is not essential, provided one day in seven, or a seventh part of time, be kept holy. This allegation has already been refuted by the testimony of the witness called to prove that any Sabbath day has been appointed by divine authority. But, let me ask, who says the particular day is not essential? The alledged command says no such thing. Has God said so? When did infinite wisdom find it necessary to *change* the Sabbath day? Where is the *new* command to be found, by which God substituted the *first* for the *seventh* day of the week to be kept holy as a Sabbath day? To whom did he communicate it? On whose authority but that of man and statute law, are we directed and enjoined to keep Sunday as a religious Sabbath day?

"Leaving these questions for the present to be answered by those who can best do it to their own satisfaction, I will proceed and admit, with a view to show that such admission would not in one iota relieve the law in question from the character imputed to it, that 'the particular day is not essential, provided one day in seven, or a seventh part of time, be kept holy as a Sabbath.' This is only getting over one difficulty to become involved in another. If the position now taken be insisted on, then the other, viz, the alledged divine appointment of the first or any other particular day in the week as holy time, must be relinquished. In fact, the ground now taken admits that God appointed no particular day of the week to be kept holy as a Sabbath day. The inference is obvious, unavoidable, and fatal, that to work or play on the first day, are *not* acts (*male in se*) immoral in themselves, and the law under consideration interdicting them as such, is therefore founded on palpable error."

ANOTHER PROTEST AGAINST SLAVERY.

Some months ago, a solemn and earnest protest against American Slavery was sent forth to the world over the signatures of many of the most distinguished ministers of the Unitarian denomination in this country. More recently the Universalists have taken up the subject; and a protest has just been published by them, accompanied with the signatures of *three hundred and four clergymen*. By this step they have cast the whole weight of their influence against Slavery and in favor of Freedom—thus setting an example to other denominations worthy of imitation. The following are the principal reasons given for protesting against the system, and urging every Christian to use all justifiable means for its abolition:—1. Because it denies the eternal distinction between a man and property, ranking a human being with a material thing. 2. Because Slavery does not award to the laborer the fruits of his toil in any higher sense than to cattle. 3. Because Slavery trammels the intellectual powers, and prevents their expansion. 4. Because Slavery checks the development of the moral nature of the slave. 5. Because Slavery involves a practical denial of the religious nature of the slave. 6. Because Slavery presents an insurmountable barrier to the promulgation of the great truth of Universal Brotherhood, and thereby most effectually prevents the progress of true Christianity. 7. Because the essential nature of Slavery cannot be altered by any kindness, how great soever, practiced towards the slave. 8. Because the long continuance of a system of wrong can not palliate it, but, on the other hand, augments the demand for its abolition.—9. Because no peculiarity of situation can excuse a perpetual denial of universal principles and obligations.

SEVENTH-DAY BAPTIST CHURCH IN NEW YORK.—Our friends will be pleased to learn, that in pursuance of an arrangement with the Eleventh Street Baptist Church, the Sabbath-keeping Church recently organized in this city will hereafter meet at the Chapel in Eleventh Street, between Bowery and Third Avenue, on the Sabbath at 11 o'clock A. M. On the 1st of September next, they are to have full possession of the house, when such other meetings as may be thought advisable will be appointed. We hope our brethren will bear in mind the feebleness of this infant Church, and the great difficulties to be encountered in a place so full of temptations as New York; and that their prayers to the great Head of the Church will be prompted by a sense of the importance of the work, and the necessity of Divine aid. Those brethren who may wish to aid in defraying the expense attending the purchase of this house of worship, are informed that their contributions will be needed by the 1st of September next.

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THE DERUYTER CHURCH.—We are pleased to learn from Bro. James R. Irish, that an encouraging state of things exists in the Sabbath-keeping Church at DeRuyter. A series of evening meetings was held there some weeks ago, in connection with which the people of God seemed to be revived, and some additions were made to the church.

THE TRUE DOCTRINE.—We have already given notice, that the Court of Common Pleas of Hamilton County, Ohio, reversed the decision of the Mayor of Cincinnati who fined several Jews for transacting business on Sunday. This was done on the ground that the ordinance according to which the Mayor acted was unconstitutional. In his charge to the Jury, the Judge very justly remarked, that a Jew, or a person of any denomination, who conscientiously keeps one day holy, may prosecute his avocations on every other day, but he must not commit a nuisance to the community; *his business, however, can be no more a nuisance on Sunday than on any other day.*

THE JEWS IN RUSSIA.—The persecution of the Jews in Russia and Poland, has awakened much feeling and sympathy for them in different parts of Europe. In many synagogues of Franconia, special daily prayers have been offered on their behalf for help and support. Similar prayers have likewise been ordered in many of the larger and smaller congregations of South Germany. In England the feeling has been so strong, that Sir Moses Montefiore, accompanied by his wife and Dr. Lowe, started for Russia in February last, on a mission of love to the suffering. From some recent incidents in the life of the Emperor, it is hoped that the mission of Sir Moses will exert a beneficial influence upon the condition of the Jews in Northern Europe.

PRAYER FOR RULERS.—There is a standing order in the Episcopal Church, that at every service, during the session of Congress, prayer shall be offered on behalf of rulers, "that God would be pleased to direct and prosper all their consultations—that *peace* and happiness, truth and justice, religion and piety, may be established among us for all generations." For our part we do not attach any great importance to a standing order of the Episcopal Church on its own account, but considering the state of our public relations, and the ambitious spirit which seems to animate our political chiefs, we think there is special propriety in frequently offering some such prayer at the present juncture. If all ministers of the Gospel and professing Christians would do it, they would not only obey the injunction of Paul, to pray for all men, and first of all for those in authority, but they would also have an influence to avert the scourge of war and continue the reign of peace and pleanty.

WHO SHALL DECIDE?—The proposed marriage between Dr. Judson and Miss Emily Chubbuck, seems to be regarded as a fit and fruitful theme for newspaper discussion. Some of the papers express their fears, that the connection of Miss Chubbuck, or "Fanny Forrester," with the light literature of the day, indicates her unfitness for the toils of a missionary life. Others labor to justify her course by stating that a father and mother were dependent upon the proceeds of her literary labor, and that she was therefore under the necessity of employing her pen upon such subjects as would pay best. All this talk appears to us foolish and useless. Dr. Judson *probably* knows as well as the newspaper scribblers, what are the qualifications for a missionary's wife; he is *probably* as well acquainted with the character of Miss Chubbuck as they are who never saw her; and he can *probably* judge as well as his officious brethren, whether she is a fit person to accompany him on his missionary tour. It strikes us, therefore, that as Mr. Judson is best qualified to judge in the case, and has the deepest interest in the result, it were well to leave him to his own decision.

NEW-FASHIONED PROTRACTED MEETING.—Most of the Protracted Meetings in this country have reference primarily to the promotion of religion in the community where they are held, and among the persons of whom they are composed. Not so in some other countries. It is said that a nine-days service has been appointed at Rome, the object of which is—not to promote religion at home, but—"to implore from God the wide-spread and happy increase of the Catholic faith in England."

PAY OF TEACHERS.—An effort is making in Boston to raise the salaries of the primary school teachers to three hundred dollars per annum. The editor of the New Orleans Tropic, alluding to the bare pittance paid to those who endure the wearing drudgery of teachers, says it is a lamentable disgrace. What has given rise to the very prevalent idea that a teacher's services are worth so little, we know not; but certain it is, that teachers who have spent years in study, and attained to the highest collegiate honors, cannot obtain in many parts of our country any thing more than a bare subsistence for their services. The idea of rasing the pay of a primary teacher, in Boston, to the enormous sum of three hundred dollars, seems there to be an extraordinary move.

THE VOICE OF MASSACHUSETTS.—In the Massachusetts House of Representatives, on Monday of last week, the following resolution was presented by Mr. Wilson, and adopted—yeas 147, nays 52. It is a testimony worthy of Massachusetts against the iniquitous and doomed system of slavery:—

"*Resolved*, That Massachusetts distinctly and solemnly announces to the country her uncompromising opposition to the farther extension and longer existence of American slavery; that she hereby deliberately declares her earnest and unalterable purpose, to use every lawful and constitutional measure for its overthrow and entire extinction; and she hereby pledges her cordial cooperation to the friends of civil liberty, throughout the Union, in every just and practical measure that shall tend to free our country from the dominion, curse and shame of slavery, and make her great and glorious among the nations."

GOD'S HAND IN THE RECENT FLOOD.—Our correspondent "W. M. F.," in an article which we published two weeks ago, suggested that the Lord had as much to do in destroying the Harrisburg Bridge on Sunday by a flood, as he had in taking the lives of the two men who were drowned on a following Sunday while crossing the river in a boat used to supply the place of the bridge. If any of our readers think this is making the Lord too prominent in such matters, let them read the following opinion of the learned Prof. Shepard:—

"On Sunday, the 29th ult., while the people of Bangor were appalled by the rising waters, Rev. Prof. Shepard made his way with some difficulty to the first Church, which he was to supply, in the absence of the Pastor. So great was the alarm, that few of the congregation were in attendance. A prayer was offered in the vestry, and the little company, with anxiety resting upon every countenance, were addressed from the pulpit after this manner: 'God himself has the audience of the people to-day; and while He speaks his ministers may well keep silence.' The meeting then closed."

CHRISTIAN CONSISTENCY.—A premium of $50 has been offered by a gentleman, through one of the Secretaries of the American Tract Society, for the best tract not exceeding twelve pages on the question of "the propriety of dancing by church members, and the expediency of teaching it to our children." The editor of the New-York Tribune refers approvingly to this premium, and suggests several other subjects on which he thinks tracts are needed, and for which he recommends that premiums be offered, as follows:—

$20 for the best Tract on the rightfulness and consistency of a Christian's spending $5,000 to $10,000 a year on the appetites and enjoyments of himself and family, when there are a thousand families within a mile of him who are compelled to live on less than $200 a year.

$10 for the best Tract on the rightfulness and Christianity of a Christian's building a house for the exclusive residence of himself and family, at a cost of $50,000 to $100,000, within the sight of a hundred families living in hovels worth less than $100.

$5 for the best Tract on the Christianity of building Churches which cost $100,000 each, in which *poor* sinners can only worship on sufferance, and in the most out-of-the-way corners.

THE YOUTH'S CABINET for May is just issued, containing a great variety of interesting matter for the young, illustrated with numerous and appropriate engravings. It has also a page of Music, "First Day of May in New York," which is worth double the cost of the number. Edited by Rev. Francis C. Woodworth; Published by D. Austin Woodworth, at 135 Nassau-st., N. Y.

THE SPIRITUAL MAGAZINE.—We have received the first two numbers of a semi-monthly magazine, with this title, published at Putney, Vt. It takes the place of "The Perfectionist and Theocratic Review," and is designed not only to advance Perfectionism, but to extend its discussions "into other and all regions of spiritual science."

A REPROOF OF THE AMERICAN CHURCH, by the Bishop of Oxford; extracted from a "History of the Protestant Episcopal Church," by Samuel Wilberforce. With an Introduction by an American Churchman. New York: William Harned, 5 Spruce st.

Such is the title of a pamphlet of sixty pages, exhibiting the course of the Episcopal Church in this country respecting slavery. It shows a prejudice against the colored man, and an unwillingness to espouse the cause of the slave, which merits the severe rebuke here given.

ROUTE TO DERUYTER, N. Y.—For the information of such friends as may have occasion to visit DeRuyter—(and we trust many will do so at the commencement of the Institute)—we are requested to state, that the best route is by railroad or canal to Chittenango, from which place a stage runs to DeRuyter, starting every afternoon on the arrival of the eastern cars.

REV. C. T. TORREY.—A correspondent of the Philadelphia North American, who visited Mr. Torrey on Friday, April 10th, contradicts in the most positive terms the report that he was "much displeased" with the course pursued by his friends, Rev. A. A. Phelps and Prof. Cleveland. He said he had the fullest confidence in their judgment, and that all they might do would be for the best. On being told that the money which had been pledged would be invested as a fund for his wife and children when he should be no more, tears of gratitude and joy filled his eyes, and his expressions of pleasure at what would be thus done, were as strong as his feeble voice and frame would allow. Upon being asked if he was ready "to depart and be with Jesus," he said, "O yes—O yes," in a way that showed that it came from the very depth of his soul. He was growing weaker and weaker every day, and cannot last long

RESIGNATION OF PRESIDENT DAY.—It is stated in the New-Haven Herald, that President Day, who has for a long time filled the principal office of Yale College with credit to himself and gratification to those by whom he is surrounded, is about vacating his chair. Ill health and increasing infirmity are assigned as the reason. President Day, in 1798, was chosen to the office of a Tutor in the College; in 1803 to that of Professor of Mathematics and Natural Philosophy, and in 1817 to that of President. The last office he will have held, at the time of his resignation, twenty-nine years—a longer period than any of his predecessors, and longer than the term of office of any President of a College in New-England with the exception of President Holyoke of Harvard. His retirement will be universally regretted.

The splendid steamboat Oregon, while on her passage from Stonington on Saturday morning last, ran upon the rock known as "the Gridiron," in Hell Gate, and came very near being a total wreck. She can be got off, however, and it is estimated that eight or ten thousand dollars will place her in as good condition as she was before.

General Intelligence.

DOINGS IN CONGRESS.

Oregon continues to be the absorbing topic at Washington. Two important measures connected with it were decided last week.

The HOUSE OF REPRESENTATIVES passed "A Bill to protect the rights of American settlers in the Territory of Oregon, until the termination of the joint occupation of the same." This bill extends the jurisdiction of the Supreme Court over the Territory; makes it a judicial district; provides for grants of lands to be hereafter made to settlers now there, and to those who may within two years settle there; authorizes the construction of a block house, the establishment of mail routes, &c.

The SENATE passed the Joint Resolution, which originated in the House, authorizing the President to give Great Britain the stipulated twelve-months' notice of the termination of the Joint Occupancy of Oregon. Below is the Resolution as it passed the Senate. Some alterations have since been proposed by the House, in which the Senate may not concur. But the final agreement of the two Houses upon some "compromise" is expected. The resolution, as will be seen, is decidedly pacific, and requires farther negotiations, which ought to lead to a peaceful adjustment of the controversy:—

"Joint Resolution concerning the Oregon Territory:

Whereas, By the Convention concluded the 20th day of October, 1818, between the United States of America and the King of the United Kingdom of Great Britain and Ireland, for the period of ten years, and afterward indefinitely extended and continued in force by another Convention of the same parties, concluded the 6th day of August, in the year of our Lord 1827, it was agreed that any country that may be claimed by either party on the Northwest coast of America westward of the Stony or Rocky Mountains, now commonly called the Oregon Territory, should, together with its harbors, bays and creeks, and the navigation of all rivers within the same, be "free and open" to the vessels, citizens and subjects of the two Powers, but without any prejudice to any claim which either of the parties might have to any part of said country; and with this farther provision in the second article of the said Convention of the 6th of August, 1827, that either party might abrogate and annul said Convention, on giving due notice of twelve months to the other contracting party;

And whereas it has now become desirable that the respective claims of the United States and Great Britain should be definitely settled, and that said Territory may no longer than need be remain subject to the evil consequences of the divided allegiance of its American and British population, and of the confusion and conflict of national jurisdictions, dangerous to the cherished peace and good understanding of the two countries:

With a view, therefore, that steps be taken for the abrogation of the said Convention of the 6th of August, 1827, in the mode prescribed in the second article, and that the attention of the Governments of both countries may be the more earnestly and immediately directed to renewed efforts for the settlement of all their differences and disputes in respect to said Territory,

Resolved by the Senate and House of Representatives of the United States of America, in Congress assembled, That the President of the United States be, and he is hereby authorized, at his discretion, to give the British Government the notice required by its said second article for the abrogation of the said Convention of the 6th of August, 1827."

EIGHT DAYS LATER FROM EUROPE.

The steamer Unicorn, which had been so long expected, arrived at Boston on Friday afternoon—having sailed from Liverpool on the 19th ult. She was consequently 29 days in making the passage. She was detained one week in the ice, which she found as far as lat. 42. She put into St. John, N. F., for want of coal; and had head winds and westerly gales all the passage.

The Oregon Question has been brought up in the House of Lords; but nothing decided has been done or said. The official expressions were quite pacific. It is said, however, that the war party is increasing in England, and warlike preparations are continued.

Commercial affairs remained much the same as at our previous dates; though the Cotton Market had an upward tendency. The Railway speculations, the yet uncertain fate of the Ministerial Tariff, and the Oregon question, kept the Money Market rather stringent, though it was somewhat easier.

The news from Poland is unfortunate for that brave and abused people. The insurrection has been prevented coming to a head. The Poles are driven from Cracow. It is said that the body of the insurgents would retreat to the mountains of gallacia, and there commence a guerilla warfare.

The accounts from Ireland continue to be of the most unsatisfactory character, want and crime are prominent features in the picture. There has been great excitement in connection with a contested election, which resulted in a conflict between the peasantry and soldiery, which resulted in the death of one of the former, and the injury of several others. O'Connel was in London, attending Parliament, and is represented by all parties to have altered for the worse.

At a large peace meeting of merchants, traders, &c., a resolution was adopted, declaring that the non-settlement of the Oregon question was owing to the employment of negotiators "who made diplomacy a trade, and have a pecuniary interest in procrastination." The resolution goes on to designate Sir Henry Pottinger as a proper man to be appointed, adding that in the opinion of the meeting he would be sure to effect a satisfactory adjustment in a few months.

The English underwriters have already introduced a clause in their policies, stating that they do not insure against capture, or destruction by an enemy.

Biscuits of maize or indian corn, have been manufactured at Bristol, and they are described as very agreeable and nutritious.

From the annual report of the Great Western Steam Company, it appears that the vessel has made a profit of £12,431 19s. 9d. The Great Britain has made £525 16s. 9d.

The total receipts of the Irish Repeal Association from 1840 to the present time, are set down at £127,859 11s. 7d.

The cost of the French war department, this year, is 325 millions of Francs, or about 13 millions sterling. The luxury of making razzisa on the poor Arabs is rather an expensive one.

The free trade feeling is rapidly spreading through France and Russia, and a commercial treaty has lately been made between Russia and Sardinia.

There had been yet another change of Ministry in Spain; at least a resignation of the lately formed Cabinet, originating, it is said, in a disagreement with the Queen concerning the liberty of the press.

Switzerland and Italy were in a very uneasy condition. The breaking out of the Polish insurrection gave an impulse to the widely prevalent feeling of discontent in both these countries, and though there had been no decided outbreak, the Governments were alarmed and strengthening their means of repression at all points.

Unfavorable accounts had been received from New-Zealand. The forces at the command of the new Governor proved altogether inadequate, and the hostile natives, in overpowering numbers, were threatening the foreigners on every hand. There seems to have been some severe fighting, in which the natives had been victorious; but as yet we have not been able to find the particulars.

Letters from Persia announce that the cholera is making frightful ravages in the interior of Asia. This scourge which has traveled through Cabool, has already penetrated nearly as far as Teheran.

LATER.—The Steamer Caledonia, which left Liverpool on the 4th inst., reached Boston on the 20th. Her news can be summed up in few words. Sir Robert Peel's new Tariff Bill has passed to a second reading. There has been a small rise in cotton. The war in India has been brought to a close, after two severe battles. There has been considerable political trouble in Spain, and a revolution is feared.

A SINGULAR FATALITY.—A couple of weeks since, a man named Tichenor, who had long resided in Owsley County, Ky., was visited by his son from an adjoining neighborhood. One day last week, he was suddenly taken ill by some unknown disease attended with great suffering. He expired in a few hours. The son was scarcely buried before the father was taken sick with the same disease, and died in about the same length of time from the attack. An only daughter of Mr. Tichenor, a beautiful and amiable young lady, the very picture of health, was also hurried to eternity by the same calamity, in less than thirty-six hours from the time she was taken. They all suffered intensely. The sudden decease of the family had created alarm in the County.

TEXAS LANDS AND TEXAS DEBTS.—On the 18th ult., a resolution was introduced in the House of Representatives of Texas on motion of Mr. Howard, "that a committee of five be appointed to inquire into the expediency of ceding to the Government of the United States the public lands of Texas for a just equivalent, for the purpose of providing means to liquidate the public debt; and of appointing a board to ascertain and allot the same, and that said committee report to the House by bill or otherwise." The committee was appointed accordingly. In the Senate a bill for the same pupose had been introduced.

AN EXTENSIVE FACTORY.—There is a factory in New Haven in which, it is said, 120,000 mineral door-knobs are annually made, in nine different styles. A clock-maker there employs seventy-five workmen, at $40,000 per annum, and makes 200 clocks per day, or about 20,000 a year. He uses 30,000 plates of looking-glass, 10,800 lbs. of glue, 15,000 lbs. of wire, 1,500 boxes of glass, 300 kegs of nails, assorted sizes, 100,000 lbs. of brass, 200 tons of iron, 200,000 feet of mahogany and other veneers, and 500,000 feet of pine lumber, per annum.

AN EXTENSIVE COTTON FACTORY.—The Cotton Factory of Samuel Jamieson, Esq., at Norristown, Pa., is said to be one of the largest and most thoroughly finished in the United States. It is built in the form of an L, its entire length is nearly 300 feet, five stories high, and with machinery as complete as any in the world. It is propelled by steam, the engine being a hundred horse power; contains a number of self-acting mules, and drives 17,000 spindles. The proprietor is a most excellent and useful citizen, and is called, among his neighbors, the Napoleon of Manufacturers.

CROTON WATER AT THE STATE PRISON.—A large number of convicts are at work on the aqueduct which is to convey the Croton water to the State Prison at Sing Sing. A stream three inches in diameter, supplying 3,000 gallons per day, is to be drawn from the main aqueduct where it passess through the State lands in the rear of the Prison, and conveyed to a reservoir of the proper dimensions, and thence to the Prison buildings in pipes of iron or lead. It is thought the work will be completed in the month of July. The health of the prisoners has suffered much from the want of pure water, and the cost of obtaining an impure and inadequate supply of this indispensable fluid has been from $10 to $12 per day.

FIRE.—We learn from the Providence Transcript, that the Woolen Factory belonging to Jacob D. Babcock & Co., of Hopkinton, R. I., and also the factory owned by S. & D. Smith, of the same place, situated on each side of the Pawcatuck river, were destroyed by fire on the night of the 14th inst. Since the 1st of January, 1846, twenty-four mills in New-England, valued at from $20,000 to $70,000 each, have been destroyed by fire.

Letters were received at Albany on Thursday announcing the death, by yellow fever, on the Coast of Africa, of John C. Spencer, Jr., son of the late Secretary of War, who was attached as Purser to the U. S. sloop of war Marion.

SUMMARY.

Recent news from Mexico represents the United States forces in Texas as having been met by a strong Mexican force. There are serious fears that a bloody conflict may ensue, although it is understood that the Commanders on both sides are instructed by their respective governments not to commence hostilities.

The bark Cactus, just arrived at Philadelphia from Gibralter, brings several of her seamen as mutineers, they having refused to do duty on the passage, and having killed the second mate in an affray.

In Charlottesville, Va., a few days ago, a difficulty arose between several students of the University and the managers of a menagerie, which resulted in the death of one of the students.

Polly Bodine has been tried before a jury at Newburgh, and pronounced not guilty.

The ship Rainbow, Capt. Land, arrived from Canton, bringing papers to the 21st January. The Rainbow left New-York on the 1st of October, and brings an account of her own arrival out to China. She has been absent only six months and sixteen days—making a voyage out and home unprecedented.

The British residents in China have made a liberal subscription for the support of a clergyman of the Church of England in the city of Canton for five years, and have appointed a Committee to communicate with the Bishop of London and request him to appoint a suitable person. The movement appears to have been commenced by the Americans, who had in view a joint subscription for the common benefit.

The "Learned Blacksmith" says: "About the first of June, we propose, under certain conditions, to take steamer or packet for England. On our arrival we propose to take a private hickory staff and travel on, like Bunyan's pilgrim, through the country, at the rate of about ten miles a day,

"With a pocket for my wheat, and a pocket for my rye,
And a jug of water by my side, to drink when I am dry."

Whales have been seen near Nantucket several times lately, and Monday morning nearly a dozen of them were plainly in sight, frolicking and spouting to the westward of Tuckernuck.

The Providence papers come to us with their columns in mourning for the death of Gov. Fenner, of R. I., which event took place on Friday morning. He was in his 77th year.

The Supreme Court of New-York, in obedience to a requisition from the Assembly, have unanimously given their opinion that the election of Delegates to the Constitutional Convention must be held under the Apportionment subsisting at the time the act was passed, and cannot be affected by the subsequent Apportionment. They further decided that the 'Act Recommending a Convention,' having been expressly sanctioned by a direct Vote of the People, cannot be amended or altered without a similar vote.

Washington Irving has in preparation and will shortly publish a life of Mahomet.

Young Ritchie, who killed Pleasants in a duel, or more properly speaking, in a deadly fight, has been tried and acquitted. The Jury found a verdict without leaving their seats. The seconds were then arraigned as accessories, and also acquitted.

At a temperance convention held a few weeks since, at Freburg, Maine, it was stated that twenty-one widows had resided lately within one mile of the village, whose husbands had been killed by intemperance. Who makes widows?

A Carrier Pigeon, dispatched from Southampton, England, at 10 o'clock in the morning, arrived at its home in Drury-lane, London, upwards of 70 miles, in 85 minutes.

The daughter of Mehemet Ali was married at Cairo in December last, and it is said that the bridal feasts cost ten millions of dollars; enough to marry decently and happily all the marriageable daughters of Ham in Egypt.

Edward Fitzgerald, a poor fellow with the "horrors" upon him, was arrested in New Orleans on the 26th ult., charged with larceny. In his hat was found a human skull! This the accused accounted for by stating that it was the skull of his brother, who was killed at the taking of the Alamo, and that he always carried it about him as a remembrancer.

The Journal of Commerce states the marvelous fact, that the transmission of letters between this city and Canton, which are transmitted all the way by steam, can be calculated on with more exactness as to time, than the mails between this city and New Orleans.

Five mills, one in Boston, one in Providence, one in New Jersey, one in Pennsylvania, and one in Maryland, have recently commenced, or are about ready to commence, the making of railroad iron. They will all work up more than a hundred and sixty tons of pig metal daily, say a thousand tons a week.

Virginia has already nearly twenty woolen manufactories, and the products of her cotton manufactures amount to more than $500,000 per annum.

There is an axe factory at Collinsville, Conn., in which forty-five men turn out eight hundred axes per day. They are of the best quality, and find a rapid sale.

The Haverhill Banner states that Mr. J. P. Cushing, a gentleman of handsome fortune, now residing at Watertown, was waited upon, a few days since, by the assessors of that town to ascertain the amount they should assess him toward the expenses of the town. After inquiring, and being told the amount of the whole taxes to be raised, he desired the assessors to charge the whole amount to him!

The Cincinnati Union states that the subject of establishing vineyards is now the rage among many Ohio river agriculturists. Large plats of ground along the river are being trenched and prepared for the reception of vines the coming season. One gentleman is preparing a vineyard of some eighty acres, thirty miles from Cincinnati.

The editor of the Corpus Christi Gazette says that he is now prepared to give the fullest as well as latest intelligence relating to army movements and affairs, having located his office (a tent) in the centre of the camp.

There is a genius at Newark, N. J., by the name of Blakeny, a Millerite, who is lecturing to the people there to prove that Mesmerism is witchcraft, and "nothing else." He admits the truth of Mesmerism, even to Clairvoyance, examination of diseases, surgical operations without pain, &c., but contends that the whole is the work of his Satanic Majesty—that it is the sorcery and necromancy mentioned in the Bible and practiced by magicians, &c.

The Legislature of New Jersey adjourned *sine die*, on Saturday morning, after a session of 14 weeks, in which 104 laws and 11 joint resolutions were passed, and the whole statute book revised besides.

The Legislature of Massachusetts adjourned on Friday evening, after a session of 100 days.—Nearly 1,100 different matters were considered during the session.

An old couple, John Vanhise and wife, who long lived together near Smock's tavern, in Middlesex County, N. J., died at a very advanced age a few days since, within a few hours of each other.

In Philadelphia, on Saturday, a young man named Styles, was sentenced to the Penitentiary for 18 months for marrying two wives.

A fire, which destroyed $20,000 worth of property, occurred at Newark, N. J., on Saturday morning.

A literary Congress of German historians and philologists, is to be held at Frankfort in September next. Several distinguished English gentlemen have been invited.

The people of Boston have voted—4,687 to 348—to accept the Act authorizing the city authorities to procure water from Long Pond. The work will now be pushed in good Yankee style.

A French paper states that a Dr. Turnbull, of London, has made a discovery in the art of tanning, which, as that paper asserts, is destined to eclipse every thing of the kind heretofore known.

Four of the French Government steamers lately perished at sea; the Greenland, the Serpent, the Sphinx, and the Papin.

A London paper says that among the novelties of the day, in the way of imports, are piano fortes manufactured in the city of New York.

Seven hundred and eighty-one brick houses, and four hundred and sixty-five frame ones, were built at Cincinnati, during the year 1845.

A few days ago, two Irishmen, near Chicago, drank a quantity of whisky on a wager. The result was, one died on the spot, and the other is not expected to live.

Trinity Church is to be consecrated by Right Reverend Bishop McCoskry of Michigan, on the 21st of next month, and will be thenceforth devoted to regular public worship.

A Canadian paper speaks of the "delirium tremens" as the "dance of death."

Review of New-York Market,--Monday, April 20

FLOUR AND MEAL—Western flour is $5,50. The range for common descriptions Southern is 5@5 37½. For Corn meal there is a fair demand. Sales 300 bbls. Jersey at 3 25. Rye Flour is 3 25@3 37½. Bag meal 1 31½@1 50 for Yellow and White.

GRAIN—Corn 66@67 cts. measure, and 67 cts. wt.—Rye is nominally 74@75. Oats are duller. Sales Northern at 43@44c. Jersey 43@43½.

HAY—The market is quoted at 70@85cts, according to quality.

PROVISIONS—Shoulders 4½@4; Hams 5½@6½ cents. Smoked Hams 7@9 cts; Shoulders 5@5½ cts; Beef 6 cts. Cheese is in small supply, and ranges from 7 to 8½ cts—Butter dull at 8@10c. for Ohio, and 10@15c for Western Dairy.

MARRIED,

On the evening of the 8th of April, by Eld. Joshua Clarke, Mr. ELIAS B. IRISH and Miss ALMYRA MUNCY, all of Truxton, N. Y.

In Warren, N. J., on the 17th inst., by Eld. George B. Utter, Mr. ISAAC I. SMALLEY, to Mrs. NANCY POPE.

DIED,

In Alfred, N. Y., March 31st, Mrs. MARTHA SMITH, wife of Ashbel Smith, in the 53d year of her age, after a short illness of the scarlet fever. Mrs. Smith in early life united with the Six Principle Baptist Church in Brookfield, of which she remained a worthy member until her death.

Also, on the 2d of April, of the same disease, WILLARD SMITH, son of Ashbel Smith, in the 24th year of his age, after a short but severe illness of four days. He was a member of the 1st Seventh-day Baptist Church in Alfred, and adorned his profession by a meek and quiet life.

On the 19th of March, of scarlet fever, HORATIO B., son of Josiah and Sally T. Sherman, aged six years and fifteen days.

In Wirt, N. Y., on the 23d of February last, of bronchitis, JESSE W. JOHSON, son of Dea. Ezekiel Johnson, in the 23d year of his age. The deceased was a member of the Seventh-day Baptist Church in Friendship. He died happy, leaving his testimony to the power and value of the Christian religion.

"He has gone to the grave, but we will not deplore him,
Though darkness and sorrow encompass the tomb;
The Saviour has entered its portals before him,
And the lamp of His love was his guide through the gloom."

LETTERS.

Samuel Davison, Z. Campbell, Reuben W. Utter, A. Rice, Geo. Stillman, Anna S. Davis, Charles P. Rood, Thomas Avery, Joshua Clarke, Chauncey Tubbs, James A. Begg.

RECEIPTS.

New York—Dr. J. P. Bliven $4.
Lorrain—Benjamin Stillman $4.
Friendship—Matthew Stillman $4.
Millport, Pa.—George Stillman $5.
Plainfield, N. J.—Isaac Tingley $2.
North Adams—Willard Converse $2.
North Stephentown—John Simpson $2.
Westerly, R. I.—Benjamin P. Bentley $2.

NOTICE.—Some weeks ago we gave notice, that in order to encourage the prompt payment of what is due on our subscription list, we will receive $2 per year from those who are behind, if payment is made before the close of the present volume. All accounts remaining unpaid at that time, will be made out at $2 50 per year, agreeable to our published terms, and bills forwarded accordingly. We sincerely hope, that those whom it concerns will bear this notice in mind. From the commencement of the third volume onward, we intend to adhere strictly to our published terms.

ACKNOWLEDGMENTS.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums since the last report:—

Alfred Sabbath Tract Society, balance to constitute Eld. James R. Irish a Life Director,	$25 00
Pawcatuck, R. I. Church, to constitute Elder Alex. Campbell and George Greenman Life Members,	40 00
New York City Sabbath Tract Society, to make Eld. Thomas B. Brown a Life Member,	20 00
Contribution of Clarence Church,	5 00
Eliza H. Stillman, annual membership,	2 00
Church in Berlin, N. Y.	6 70

Uncurrent Money.

New England,	¼ dis	Georgia,	1½ dis.
Alb. Troy, &c.	¼ "	Mobile, specie paying	1 "
N. Y. country,	½@¾ "	New Orleans,	1 "
New Jersey,	¾ "	Ohio,	2 "
Philadelphia,	¼ "	Indiana,	2 "
Baltimore,	¾ "	Kentucky,	2 "
Virginia,	1 "	Tennessee,	2 "
N. Carolina,	1½ "	Missouri,	3 "
S. Carolina,	1½ "	Michigan,	2 "

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. NELSON STELLE, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

STATE CONVENTION.—STATE OF NEW YORK, SS. We, the Secretary of State, the Comptroller and the Treasurer of the said State, having formed a Board of State Canvassers, and having, in conformity to the provisions of the act entitled "An Act recommending a Convention of the people of the State," passed May 13th, 1845, canvassed and estimated the whole number of votes or ballots given for and against the said proposed 'Convention,' at a Central Election held in the said State, on the fourth day of November, in the year 1845, according to the certified statements of said votes or ballots received by the Secretary of State, in the manner directed by the said act, do hereby determine, declare, and certify, that the whole number of votes or ballots given under virtue of the said act, was two hundred and forty-seven thousand, one hundred and seventeen; that of the said number, two hundred and thirteen thousand, two hundred and fifty-seven votes or ballots were given for the said Convention:—That of the said first mentioned number, thirty-three thousand, eight hundred and sixty votes or ballots were given against the said Convention:—And it appearing by the said Canvass that a majority of the votes or ballots given as aforesaid are for a Convention, the said canvassers do farther certify and declare that a Convention of the people of said State will be called accordingly: and that an election for Delegates to the said Convention will be held on the last Tuesday of April in the year 1846, to meet in Convention at the Capitol, in the City of Albany, on the first Monday in June, 1846, pursuant to the provisions of the aforesaid act of the Legislature.

Given under our hand at the Secretary of State's Office in the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty five.

N. S. BENTON, Secretary of State.
A. C. FLAGG, Comptroller.
BENJAMIN ENOS, Treasurer.

STATE OF NEW YORK, SECRETARY'S OFFICE.—I certify the preceding to be a true copy of an original certificate of the Board of State Canvassers, on file in this office.

Given under my hand and seal of office, at the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty-five.

N. S. BENTON, Secretary of State.

STATE OF NEW YORK, SECRETARY'S OFFICE,
Albany, Jan. 28th, 1846.

To the Sheriff of the County of New York—Sir: Notice is hereby given that, pursuant to the provisions of the act entitled "An Act recommending a Convention of the people of this State," passed May 13th, 1845, an election will be held on the last Tuesday of April next, in the several cities and counties of this State, to choose Delegates to the Convention to be held pursuant to the provisions of the aforesaid act and certificate above recited.

The number of Delegates to be chosen in the county of New York will be the same as the Members of Assembly from the said county. Respectfully yours,

N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE, New York, Feb. 7, 1846.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided for. WM. JONES,
Sheriff of the City and County of New York.

DE RUYTER INSTITUTE

Will be opened for the reception of Students, Wednesday, April 29.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.
GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.
J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.
——— ——— Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

TEACHERS' CLASSES, for the special benefit of those designig to teach, will be formed at the commencement of the Fall Term, and continue seven weeks, with daily Lectures, and Model Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, $2 00 Academic, from $3 00 to $5 00. No Extra Charges for Drawing, Painting, Lectures, or Incidentals, except Instrumental Music. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from $1 00 to $1 50.

IRA SPENCER, M. D.,
Rev. LUCIUS CRANDALL, } Agents.
DeRuyter, March 6, 1846.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. C. KENYON, Principal, and Professor of Languages.
IRA SAYLES, Associate Principal, and Professor of Mathemat
GURDON EVANS, Professor of Natural Sciences.
J. R. HARTSHORN, Professor of Anatomy and Physiology.
O. STILLMAN, Professor of Vocal and Instrumental Music.
Miss C. B. MAXSON, Preceptress, Instructress in French, Italian, Drawing and Painting.
Mrs. M. B. KENYON, Assistant in the Female Department.

From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

EXPENSES.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL,
President of the Board of Trustees

Miscellaneous.

LINES,

Suggested by a visit to the City of Washington, in the 12th month of 1845.

BY J. G. WHITTIER.

With a cold and wintry noon-light
On its roofs and steeples shed,
Shadows weaving with the sun-light
From the gray sky overhead,
Broadly, vaguely, all around me, lies the half-built town outspead.

Through this broad street, restless ever,
Ebbs and flows a human tide,
Wave on wave, a living river;
Wealth and fashion side by side,
Toiler, Idler, Slave and Master, in the same quick current glide.

Underneath yon dome, whose coping
Springs above them, vast and tall,
Grave men in the dust are groping
For the largess, base and small,
Which the hand of Power is scattering—crumbs which from its table fall.

Base of heart! they vilely barter
Honor's wealth for Party's place;
Step by step on Freedom's Charter
Leaving footprints of disgrace;
For the day's poor pittance, turning from the great hope of their race.

Yet, where the festal lamps are throwing
Glory round the dancer's hair,
Gold-tressed, like an angel's, flowing
Backward on the sunset air;
And the low, quick pulse of Music beats its measures sweet and rare:

There to-night shall Woman's glances,
Star like welcome give to them—
Fawning fools with shy advances
Seek to touch their garment's hem,
With the tongue of flattery glozing deeds which God and Truth condemn.

From this glittering lie, my vision
Takes a broader, sadder range;
Full before me have arisen
Other pictures, dark and strange,
From the Parlor to the Prison must the scene and witness change.

Hark! the heavy gate is swinging
On its hinges, harsh and slow;
One pale prison lamp is flinging
On a fearful group below,
Such a light as leaves to terror whatsoe'er it does not show.

Pitying God! is that a WOMAN
On whose wrist the shackles clash?
Is that shriek she utters human,
Underneath the stinging lash?
Are they MEN whose eyes of madness from that sad procession flash?

Still the dance goes gaily onward—
What is it to Wealth or Pride,
That without, the stars are looking
On a scene which earth should hide!
That the slave ship lies in waiting, rocking on Potomac's tide!

Vainly to that mean Ambition
Which, upon a rival's fall,
Winds above its old condition
With a reptile's slimy crawl,
Shall the pleading voice of Sorrow, shall the Slave in anguish call.

Vainly to the child of Fashion,
Giving to ideal woe
Graceful luxury of compassion,
Shall the stricken mourner go;
Hateful seems the earnest sorrow, beautiful the hollow show!

Nay, my words are all too sweeping;
In this crowded human mart,
Feeling is not dead, but sleeping—
Man's strong will and woman's heart
In the coming strike for Freedom yet shall bear their generous part.

And from yonder sunny valleys,
Southward in the distance lost,
Freedom yet shall summon allies
Worthier than the North can boast,
With the Evil by their hearth-stones grappling at severer cost.

Now, the soul alone is willing,
Faint the heart and weak the knee,
And as yet no lip is thrilling
With the mighty words, "Be free!"
Tarrieth long the land's good Angel, but his advent is to be!

Meanwhile turning from the revel;
To the prison cell my sight,
For intenser hate of Evil,
For a keener sense of Right,
Shaking off thy dust, I thank thee, City of the Slaves, to-night!

"To thy duty now and ever,
Dream no more of rest or stay,
Give to Freedom's great endeavor
All thou art and hast to-day."
Thus, above the City's murmur, saith a Voice, or seems to say.

Ye with heart and vision gifted
To discern and love the Right,
Whose worn faces have been lifted
To the slowly-growing light,
Where from Freedom's sunrise drifted slowly back the murk of night!

Ye who through long years of trial
Still have held your purpose fast,
While a lengthening shade the dial
From the westering sunshine cast,
And of hope each hour's denial seemed an echo of the last.

O my brothers, O my sisters,
Were to God that ye were near,
Gazing with me down the vistas
Of a sorrow strange and drear,
Would to God that ye were listening to the Voice I seem to hear.

With the storm above us driving,
With the false earth mined below,
Who shall marvel if thus striving
We have counted friend as foe;
Unto one another giving in the darkness blow for blow.

Well, it may be that our natures
Have grown sterner and more hard,
And the freshness of their features
Somewhat harsh and battle-scared,
And their harmonies of feeling overtasked and rudely jarred.

Be it so. It should not swerve us
From a purpose true and brave;
Dearer Freedom's rugged service
Than the pastime of the Slave;
Better is the storm above it than the quiet of the grave.

Let us, then, uniting, bury
All our idle feuds in dust,
And to future conflicts carry
Mutual faith and common trust;
Always he who most forgiveth in his brother is most just.

From the eternal Shadow rounding
All our sun and starlight here,
Voices of our lost ones sounding
Bid us be of heart and cheer,
Through the silence down the spaces, falling on the inward ear.

Know we not our dead are looking
Downward with a sad surprise
All our strife of words rebuking
With their mild and loving eyes?
Shall we grieve the holy angels? Shall we cloud their blessed skies?

Let us draw their mantles o'or us
Which have fallen on our way;
Let us do the work before us
Cheerly, bravely, while we may,
Ere this long night-silence cometh, and with us it is not day!

A WHALE-CHASE.

SELECTED FOR THE LIGHT SHIP, BY EDWARD ROBINSON, JR.

No species of fishery can compare in intensity of interest with the Whale-Fishery. The magnitude of the object of the chase, the perilous character of the seas which it peculiarly frequents, are features which prominently distinguish the profession of the whale-fisher from all similar pursuits, and which invest the details of its history with the strong character inseparable from pictures of stirring exertion, privation, and danger. The following animated description of a Whale-Chase, is extracted from Capt. Scoresby's Voyages, and will give the reader an idea of the difficulties and dangers that attend the Arctic Whale-Fishery.

On the 25th of June, 1802, one of the harpooners belonging to the Resolution of Whithy, under my command, struck a whale by the edge of a small floe of ice. Assistance being promptly afforded, a second boat's lines were attached to those of the fast boat, in a few minutes after the harpoon was discharged. The remainder of the boats proceeded at some distance, in the direction the fish seemed to have taken.

In about quarter of an hour, the fast boat again made a signal for lines. As the ship was then within five minutes' sail, we instantly steered towards the boat, with the view of affording assistance by means of a spare boat we still retained on board. Before we reached the place however, we observed four oars displayed in signal order, which, by their number, indicated a most urgent necessity for assistance. Two or three men were at the same time seen seated close by the stern, which was considerably elevated, for the purpose of keeping it down, while the bow of the boat, by the force of the line, was drawn down to the level of the sea, and the harpooner, by the friction of the line round the bolard, was enveloped in smoky obscurity. At length, when the ship was scarcely a hundred yards distant, we perceived preparation for quitting the boat. The sailor's pea-jackets were cast upon the adjoining ice; the oars were thrown down; the crew leaped overboard; the bow of the boat was buried in the water; the stern rose perpendicularly, and then majestically disappeared. The harpooner having caused the end of the line to be fastened to the iron ring at the boat's stern, was the means of its loss; and a tongue of the ice, on which was a depth of several feet of water, which kept the boat, by the pressure of the line against it, at such a considerable distance as prevented the crew from leaping upon the floe. Some of them were, therefore, put to the necessity of swimming for their preservation; but all of them succeeded in scrambling upon the ice, and were taken on board the ship a few minutes afterwards. I may here observe, that it is an uncommon circumstance for a fish to require more than two boats' lines in such a situation. None of our harpooners, therefore, had any scruple in leaving the fast-boat, never suspecting, after it had received the assistance of one boat with six lines or upwards, that it would need any more.

Several ships being about us, there was a possibility that some person might attack and make a prize of the whale, when it had so far escaped us that we no longer retained any hold of it. We therefore set all the sail the ship could safely carry, and worked through several narrow and intricate channels in the ice, in the direction I observed the fish had retreated. After a little time, it was descried by the people in the boats, at a considerable distance to the eastward; a general chase was immediately commenced, and within the space of an hour, three harpoons were struck. We now imagined the fish was secure, but our expectations were premature. The whale resolutely pushed beneath a large floe that had been recently broken to pieces by the swell, and soon drew all the lines from the second fast-boat; the officer of which, not being able to get any assistance, tied the end of his line to a hummock of ice and broke it. Soon afterwards, the other two boats, still fast, were dragged against the broken floe, when one of the harpoons drew out. The lines of only one boat, therefore, remained fast to the fish; and this, with six or eight lines out, was dragged forward into the shattered floe with astonishing force. Pieces of ice, each of which was large enough to have answered the purpose of a mooring for a ship, were wheeled about by the strength of the whale; and such was the tension and elasticity of the line, that whenever it slipped clear of any mass of ice, after turning it round, into the space between any two adjoining pieces, the boat and its crew flew forward through the crack, with the velocity of an arrow, and never failed to launch several feet upon the first mass of ice that it encountered.

While we scoured the sea around the broken floe with the ship, and while the ice was attempted in vain by the boats, the whale continued to press forward in an easterly direction towards the sea. At length, when fourteen lines (about 1680 fathoms) were drawn from the fourth fast-boat, a slight entanglement of the line broke it at the stem. The fish then again made its escape, taking along with it a boat and twenty-eight lines. The united length of these lines was 6720 yards or upwards of three and a half English miles; value, with the boat, above £150 sterling.

The obstruction of the sunken boat to the progress of the fish must have been immense; and that of the lines likewise considerable, the lines alone being thirty-five hundred weight.

So long as the fourth fast-boat, through the medium of its lines, retained its hold of the fish, we searched the adjoining sea with the ship in vain; but in a short time after the line was divided, we got sight of the object of pursuit, at the distance of nearly two miles to the eastward of the ice and boats, in the open sea. One boat only with lines, and two empty boats, were reserved by the ship. Having, however, fortunately, fine weather and a fresh breeze of wind, we immediately gave chase under all sail; though it must be confessed, with the insignificant force by us, the distance of the fish, and the rapidity of its flight considered, we had but very small hopes of success. At length after pursuing it five or six miles, being at least nine miles from the place where it was struck, we came up with it, and it seemed inclined to rest after its extraordinary exertions. The two dismantled or empty boats having been furnished with two lines each (a very inadequate supply,) they, together with one in a good state of equipment, now made an attack upon the whale. One of the harpooners made a blunder; the fish saw the boat, took the alarm, and again fled. I now supposed that it would be seen no more, nevertheless we chased nearly a mile in the direction I imagined it had taken, and placed the boats, to the best of my judgment, in the most advantageous situations. In this case we were extremely fortunate. The fish rose near one of the boats, and was immediately harpooned. In a few minutes, two more harpoons entered its back, and lances were plied against it with vigor and success. Exhausted by its amazing exertions to escape, it yielded itself at length to its fate, received the piercing wounds of the lances without resistance, and finally died without a struggle. Thus terminated with success an attack upon a whale, which exhibited the most uncommon determination to escape from its pursuers, seconded by the most amazing strength, of any individual whose capture I ever witnessed. After all, it may seem surprising that it was not a particularly large individual; the largest lamina of whalebone only measuring nine feet six inches, while those affording twelve feet bone are not uncommon. The quantity of line withdrawn from the different boats engaged in the capture was singularly great. It amounted altogether, to 10, 440 yards, or nearly six English miles. Of these, thirteen new lines were lost, together with the sunken boat; the harpoon connecting them to the fish having dropt out before the whale was killed.

HAS THE NEGRO A RIGHT TO HIS OWN PERSON?

Extracted from the Speech of T. F. Buxton, in the House of Commons, 15th of the Fifth Month, (May,) 1823.

Now, one word as to the right of the master. There are persons whose notions of justice are so confused and confounded by slavery, as to suppose that the planter has something like an honest title to the person of the Slave. We have been so long accustomed to talk of "my slave," and "your slave," and what he will fetch if sold, that we are apt to imagine that he is really *yours* or *mine*, and that we have a substantial right to keep or sell him. Then let us, just for a moment, fathom this right. Here is a certain valuable commodity; and here are two claimants for it—a White man and a Black man. Now, what is the commodity in dispute?—The body of the Black man. The White man says, "It is mine;" and the Black man says, "It is mine." Now, the question is, if every man had his own, to whom would that Black body belong? The claim of the Black man to his own body is just this—Nature gave it him. He holds it by the grant of God. That compound of bone and muscles is his, by the most irreproachable of all titles—a title which admits not, what every other species of title admits—a suspicion of violence or fraud, or irregularity. Will any man say he came by his own body in an illegal manner? Does any man suspect that he played the knave, and purloined his limbs? I do not mean to say the Negro is not a thief; but he must be a very subtle thief indeed, if he stole even so much as his own little finger.

At least you will admit this—the Negro has a pretty good claim to his own person. If any man thinks he has a better, the proof rests with him. Then we come to the claim of the White man. What is the foundation of your right? It shall be the best that can be conceived. You received him from your father. Very good! Your father bought him from a neighboring planter. Very good! That planter bought him of a trader at the Kingston Slave-market: and that trader bought him of a man-merchant in Africa. So far you are quite safe! How did the man-merchant acquire him? *He stole him*—he kidnapped him! The very root of your claim is robbery, violence, inconceivable wickedness. If any thing on earth was ever proved by evidence, it was proved before the Slave-trade Committee, that the method of obtaining slaves in Africa was robbery, man-stealing, and murder. Your pure title rests on these sacred foundations. If your slave came direct from Africa, your right to his person is absolutely nothing. But your claim to the child born in Jamaica is (if I may use the expression) less still. The new-born infant has done—can have done—nothing to forfeit his right to freedom. And to talk about rights, justice, equity, and law as connected with slavery, is to talk downright nonsense. If we had no interest in the case, and were only speaking of the conduct of another nation, we should speak of slavery, as we now speak of Slave-trading; that is, we should call it rank, naked, flagrant, undisguised injustice.

EXPLOSION.—The bakery and grocery store of Mr. F. O. Welch, near the market, was blown up by gunpowder last evening. Only some five pounds of powder left in a keg exploded, yet the report was quite cannon-like, and the explosion forced entirely out the lower story of one side and end of the building, and considerably shattered the remainder. Fortunately no person was in the building when the explosion took place. [Cleveland (O.) Herald, March 30.

VIRGINIA FOREVER.

What glorious liberty they do enjoy in the "Old Dominion."

At a late meeting of the Court of Common Pleas, in Parkersburgh, three citizens, Rev. Benjamin Athey, Edward McPherson and Barcus Cook, was convicted of *reading* incendiary matter, and put under bonds to keep the peace. We understand the facts as follows:

Some two years since, a newspaper containing a dialogue, was sent to some one in Wood County, and at a wedding party, a few months ago, one of the guests *read* it for the amusement of the company. This dialogue the author imagines to have occurred between a demon and a ghost just arrived at Tartarus, in which the demon inquires:

Art thou that man of blood and birth
Devoid of human feeling?
The wretch I saw who last on earth
In human cattle dealing?

GHOST—I am from the South, the Ghost replies,
And I was there a Teacher—
Saw men in chains with laughing eyes—
I was a SOUTHERN PREACHER,
And when I saw the horrid sight,
Of slaves by torture dying,
And told their Masters all was right,
I knew that I was LYING, &c.

And after this, after the above named gentlemen has satisfied the Court that they had no evil design in reading these verses, and were moreover ignorant that to receive, read or circulate, such pieces of poetry was contrary to the law of the land and the liberty of Virginia, they were only required to enter into bonds and recognizances to keep the peace in the following order: Rev. Benjamin Athey, $400 for three years; Edward McPherson, $200, for two years; Barcus Cook, $100 for one year. After which they were dismissed with the distinct understanding that their case had been handled very leniently—but such would not be shown in another case!

[Marietta Intelligencer.

CURE FOR FEVERS.

The following account of the Indian mode of curing Fevers, is copied from a letter written by William Penn to Dr. Baynard, of England.

'As I find the Indians upon the continent more incident to fevers than to any other distemper, so they rarely fail to cure themselves by great sweating and immediately plunging themselves into cold water, which they say is the only way not to catch cold. I once saw an instance of it with divers more in company. Being upon a discovery of the back part of the country, I called upon an Indian of note, whose name was Tennoughan, the captain general of the clans of Indians of those parts, I found him ill of a fever, his head and limbs much affected with pain, and at the same time his wife preparing a *bagnio* for him. The bagnio resembled a large oven, into which he crept by a door on one side, while she put several hot stones in at a small door on the other side thereof, and then fastened the doors as closely from the air as she could. Now while he was sweating in his bagnio, his wife (for they disdain no service) was, with an axe, cutting her husband a passage into the river (being the winter of 1683, the great frost and the ice very thick,) in order to the immersing himself after he should get out of the bath. In less than half an hour he was in so great a sweat, that when he came out he was as wet as if he had come out of a river, and the reek or steam of his body so thick that it was hard to discern any body's face that stood near him. In this condition, stark naked, a body cloth only excepted, he ran to the river, which was about twenty paces, and ducked himself twice or thrice therein, and so returned, passing only through his bagnio, to mitigate the immediate stroke of the cold, to his own house, perhaps twenty paces further, and wrapping himself in his woollen mantle, lay down at his length near a long but gentle fire, in the middle of his wigwam or house, turning himself several times till he was dry, and then he rose and proceeded to get us our dinner, seeming to be as easy and as well in health as at any other time.

'I am well assured that the Indians wash their infants in cold water as soon as born, in all seasons of the year."

THE GREAT DESTROYER DETECTED.—Oh, how long have we been deceived! We long searched for the poison that was destroying our life. The drop said, *it is not in me.* I am but a drop and can do no harm. The little stream said, *it is not in me.* Am I not a little one, and can do no harm? And the demon of Intemperance, as she prowled around us, said, *let my drops and rivulets alone,* they can do no harm. Go stop, *if you can,* the mighty river. We believed her, but the river baffled our efforts. Its torrents rolled on, and for a time we contented ourselves with snatching here and there a youth from destruction. But we *now* see that the poison is in the drops and rivulets, and without these, that river which is still sweeping the young and the old into the ocean of despair, would cease forever.

DEATH BY POISON.—Amos S. Saxton, a native of this City, aged 45 years, came to a premature death, on Friday, by taking a quantity of Corrosive Sublimate and New-England Rum, by mistake. The deceased, a painter being employed to do some work on board the steamboat Troy, lying at the foot of Ninth-st.; the door of the storeroom, (in which was kept a demijohn containing Corrosive Sublimate, &c. for the use of the boat,) was left open in order that it might be painted; while the deceased was at work in this room, he drank freely from the demijohn, notwithstanding that it was labeled "Poison," in large letters, and the workmen had been previously cautioned. He died shortly afterwards.

☞ We regret to learn, says the Washington Union, that Mr. Serruys, late Belgian Charge to this Country, has taken his final leave of our Government, preparatory to his embarking for Europe to occupy a position equally honorable with the one he has filled in the United States. He has been appointed by his Government to a mission to Hamburg, Hanover, Bremen, and Oldenburg.

A Cure for Slander.—When men speak ill of you, live so that no one who knows you will believe it. You will find it a much better remedy than a law suit.

THE LICENSE LAW.

BY REV. J. PIERPONT.

"For so much gold we license thee,"
So says our law, "a draught to sell,
That bows the strong, enslaves the free,
And opens wide the gates of hell;
For public good requires that some,
Since many die, should live by rum."

Ye civil fathers! while the foes
Of this destroyer seize their swords,
And heaven's own hail is in thy blows
They're dealing, ye will cut the chords
That round the falling fiend they draw;
And o'er him hold your shield, the law!

And will ye give no man a bill
Divorcing him from heaven's high sway?
And while God says, "Thou shalt not kill,"
Say ye, for gold, "Ye may, ye may!"
Compare the body with the soul!
Compare the bullet with the bowl!

In which is felt the fiercer blast
Of the destroying angel's breath?
Which binds the victim the more fast?
Which kills him with a deadlier breath?
Will ye the felon fox restrain,
And yet take off the tiger's chain?

The living to the rotting dead,
The God-conteming Tuscan died,
Till by the way or on his bed,
This poor corpse-carrier dropped and died.
Lashed hand in hand, and face to face,
In fatal and in loathed embrace.

Less cutting, think ye is the throng
That to a breathing corpse for life,
Lashes in torture loathed and long,
The drunkard's child, the drunkard's wife!
To clasp that clay, to breathe that breath,
And no escape. O that is death!

Are ye not fathers? When your sons
Look to you for their daily bread,
Dare ye in mockery load with stones
The table that for them ye spread?
How can you hope your sons will live,
If ye for fish a serpent give?

O holy God! let light divine,
Break forth more broadly from above,
Till we conform our laws to thine,
The perfect law of truth and love:
For truth and love alone can save
Thy children from a hopeless grave.

DR. MASON ON LIGHT READING.

Rev. Dr. Mason, the pastor of the Bleecker street church, repeated a sermon last Sabbath evening, which I had the happiness of hearing once from his own desk, at the Madison st. church on the natural tendency of fictitious reading. It was a masterly effort, abounding in those strains of powerful, commanding eloquence which has distinguished his style as an orator, and resemble so much the majestic grandeur and power of his celebrated father. Dr. M. commenced with a vivid presentation of the impressive truth, that the natural and moral characteristics of men were formed in early life. The associations of youth generally leave indelible impressions upon the character. From this he passed to consider the influence of a man's aims and purposes upon his moral nature—if he strives for high, elevated, generous objects, his mind insensibly partakes of the same characteristics. On the other hand, low, vain selfish aims dwarfed and contracted the mind, and imparted their own *mean* hue to every faculty and principle of the heart. And this power will go on until the mind shall reach the *dignity* of a seraph, or sink to the debasement and despair of devils.

Dr. M. then illustrates what objects reading should accomplish. It should furnish the mind with knowledge, and improve the heart. Novel reading *accomplishes* neither of these purposes. It amounts at best, to nothing, and in most cases, to what is infinitely worse than nothing. It does not even cultivate the imagination; for the novel reader, instead of using and disciplining his own, only revels in the imagination of another. Much less does it improve the judgment, or furnish useful knowledge; for its immediate effect is to impair all the faculties, and give distorted views of facts and life. Least of all does it refine the feelings or foster the generous growth of emotion. For if you would find hearts as cold as ice, and hard as adamant against the objects of real charity—unwilling to move a finger for their relief, you must go to those who are accustomed to weep over fictitious wo. Could the history of the libertine, or gambler, or villain who revels in crime, and perpetrates unmoved, the deeds of atrocious wrong, in nine cases out of ten, he would be found familiar with the novelist, or the dramatist.

The agency of booksellers in diffusing the poison of fictitious literature, and their tremendous responsibility, were most forcibly alluded to, and the culpable remission of parents, in suffering their children to become familiar with novels, and to acquire a taste for them, was also censured as it deserves to be. Now-a-days there was no excuse for it. Good books, written with far greater talent, and possessing a greater interest, abound; and the thirst for knowledge, which belongs to young minds, can be allayed at purer sources than at the turbid, poisoned fountains of our imaginative literature. The sin and shame of the waste of time which novel reading causes, the strange spectacle of an immortal being living merely for amusement, and all the dread responsibilities of moral agency, were presented at the close, with an earnestness of manner, and vividness of imagery and force of language, which but few can equal.

[Syracuse Religious Recorder.

A SAD PICTURE.—Some appalling details were recently given at an examination before one of the town commissions of England. The London Times comments upon the practice referred to, in a strain of proper indignation, and gives the following as a portion of the testimony:—

"Have you ever known circumstances in which children have suffered by excessive doses being administered by mothers or nurses?

"*Oh, yes! I have known death ensue,* and also sleeping for a considerable length of time, so that there was difficulty in getting the child out of sleep. The deaths in the cases to which I allude, arose from sudden convulsions.

"Have the children in the habitual use of opiates any peculiarities of appearance?

"They look very drowsy and livid, and seem to be always sleepy. Their eyes are fixed. They become emaciated, their bellies protuberant, and they look very old.

"It is *curious* to see the children in the shop; *they stretch out their little hands, for they know the bottle,* and when they get it *drink it as eagerly* as the drunkard does his glass!

"You may know at once a child this accustomed to the use of these drugs. It becomes so thin that you can feel nothing but bone. Its eyes become sunken and fixed, its nose pinched; in fact, such children look like old wizened men and women. They sink off in a decline and *die.* I have reprobated the *practice to mothers,* but their answer es, 'What are we to do? it is so cross.'"

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED.

BY JAMES A. BEGG.

SECTION IV.

The Sabbath in Patriarchal Ages.

The inspired history of the world, down to the time of Abraham's call, is necessarily very brief. Having, therefore, given so distinctly the Institution and Design of the Sabbath in his record of of creation, Moses, by whom the entire history was penned, makes no express reference to it afterwards till the departure of the Israelites from Egypt. An idea, principally founded on this fact, has been advanced by some, that the Sabbath had not yet been revealed. The fallacy of such a view we have already shown, in the full consideration of the origin and purpose of the day of rest; and when we reflect that the single book of Genesis embraces the history of between two and three thousand years, we shall have little occasion to wonder at such omissions. In many respects, its historical details are scanty. The names of comparatively few individuals who lived during that period, are at all preserved; nor are we furnished with many incidents in the lives even of some of the most illustrious of the patriarchs. What a multitude of *facts* must have passed unrecorded! This being the case, the *silence* of the sacred penman concerning the personal observance of the Sabbath by any, can with no propriety be regarded as evidence that it was not so observed. Should we question the existence of many fearers of the Lord besides Enoch, between the death of Abel and the days of Noah, though we have not their inspired biography? Certainly not. But, although at the very outset, in the Word of God, we have the appointment of the Sabbath, and a reason universally applicable to the human race is there assigned, yet, from the want of express mention of of its observance by the patriarchs, it has been supposed by some that the divine appointment was of a later date. Having already shown, from the language of Moses, that the origin of the Sabbath must have been coeval with creation—having urged that the reason assigned by God for its observance is its being a memorial of His creation, which applies equally to the earliest and latest times; and that its advantages were alike needful for the creatures of God in all ages—having already referred at large to these, it might now seem almost unnecessary to notice the present objection. But as we may afterwards have accasion to advert to it, and as considerable importance has been attached to the silence of Moses, it may be proper to consider the objection farther, by referring to a few facts of a somewhat similar nature.

It must be obvious to all, that the Sabbath *may have been* observed by the patriarchs, without its being judged necessary by the inspiring Spirit, in so conscise an account of their lives, expressly to refer to it. This might, indeed, be deemed superfluous after its institution had been so distinctly given, especially when we remember that such decided testimony is borne to the faith of those who have obtained ample witness that they were righteous. As we are informed in Scripture of their calling on the name of the Lord—of their being just, and perfect, and walking with God—of their having the testimony that they pleased God—of their being heirs of the righteousness which is by faith of their obedient trust in the Lord, which enabled them to forsake kindred and country—of Jehovah's being with them—of their choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season—after all this testimony in their favor, it seems to me unreasonable to doubt their regular and consistent observance of the first divine appointment. It may surely be presumed that those who have been so praised of the Lord, the Spirit, that in a matter of such importance they did what they ought to have done. Can we ever doubt that social worship was observed by pious men either before the flood or after it, though their practice in this respect also is left unstated in the Word of God? Yet we have no express mention of the divine institution of the one as we have of the other. And, if the Sabbath is little spoken of before the giving of the law, so, it is needful to observe, that it is seldom named in Old Testament history at all. For about five hundred years after the time of Moses, it is never mentioned; and, indeed, it is only when connected with some circumstance of a general or of a national character, that it is in any way referred to—for of its personal or social observance before the coming of Christ, we never read—not even in the days of the most pious of the kings of Israel, of Joshua, David, Solomon, Jehosaphat, Hezekiah, nor Josiah. It will not, however, be thence concluded by any Christian, that at long after the giving of the law, in the times of these kings, the Sabbath was unknown. We know, indeed, the contrary to have been the case. But if we should be wrong in coming to such a conclusion from the want of evidance of its observance, where we have seven books filled with the history of five hundred years, the legitimacy of the same inference in regard to the patriarchs may surely well be questioned, and that with far greater force, where a single book is the record of the world's history, as well as that of the church, for two thousand five hundred years. As during the former period it is the great acts of faith or of apostacy in the national history of Israel, with which almost exclusively we are furnished, so also in the individual lives of the patriarchs it is the great prominent and distinguishing points of excellence in their character which are delineated, rather than the more ordinary exercises of religion which they practiced in common with others. Yet these their excellencies are sometimes set before us in language which expresses a fullness of fidelity that forbids our supposing their omission of any great duty imposed, or neglect of any great privilege conferred.

In like manner, and for the same purpose, we would notice that circumcision, although known to be observed universally by the descendants of Abraham, is never mentioned of individuals in Scripture history, from the settlement of the Israelites in the land of Canaan, till the time of Christ—a period of fourteen hundred and fifty years.

By the fearers of the Lord and their households, we have every reason to believe, the Sabbath would be observed, whatever others might do or say. When, therefore, we read of the faith of Abel, we might well conclude that he regularly hallowed the Sabbath of the Lord, independently of other evidence. But there is besides reason to believe that the reference is to this, when it is said that "at *the end of days*," (as literally *put* in the *margin*,) "it came to pass that Cain brought of the fruit of the ground, an offering unto the Lord; and Abel, he also brought of the firstlings of his flock, and of the fat thereof." Gen. 4: 3, 4. As it was "*by faith*" that Abel did so, it must have been in obedience to the will of God, which an act of faith always implies; and as the offerings of both were "brought" to the Lord, the place must have been that chosen for the *divine manifestation*, probably at the east of the garden of Eden; and if so, then have we reason to conclude that the time, "The end of days," was the Sabbath which God from the first had sanctified. The expression must have reference to some defined period, the end of days already *specified* and *numbered;* and, up to the period in question, we read of none such but the seven of which the *week* is composed.

God says, in terms of highest commendation, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws;" (Gen. 26: 5,) and with such general testimony immediately from the holy Lord, are we to doubt the Patriarch's observance of God's own Sabbath, because it is not so mentioned specially by name among the "commandments" which Abraham is stated to have kept? Such a testimony as is contained in these words, from the mouth of the Holy One of Israel, is exceedingly comprehensive. No believer in the inspiration of the record would, on reading this, believe for a moment that Abraham was a man of blood; or, that he rioted in the lusts of the flesh, although, except in reference to a few particulars, we have but a short account of his life. And if from the assurance that Abraham obeyed God's voice, and kept His charge, His commandments, His statutes, and His laws, we should feel bound to acquit Abraham of any imputation of habitual theft, or murder, or the violation of any other part of the moral law, although there be no express mention of the fact; so, in like manner, with God's recorded testimony in his favor, we have as little reason to doubt that the day which God has sanctified and blessed, because that in it He rested from His work, would be set apart by the father of the faithful for holy purposes, as part of God's charge and law. And if the Scripture acknowledgment of others, who through faith have likewise obtained a good report, be in some cases less explicit, still, the general terms of God's commendation, fully warrant our believing that they also witnessed for their Creator, and enjoyed his blessing, in sabbatic rest.

We should farther be greatly assisted in our conceptions on the subject of the patriarchal observance of the Sabbath, did always remember, in considering it, that between the creation of the world and the time of Moses, the circumstances were very different from the present. The longevity of the ancients contrasts forcibly with the subsequent abbreviated duration of human life—so that, long as the period sounds in the ear, when expressed by the number of years, the whole time of the traditionary maintenance of the Sabbath was filled up at most by only six successive generations. From Adam, to whom God gave the Sabbath in Paradise, to Moses, through whom it was promulgated anew to the Israelites in the wilderness, its traditionary history, it has been remarked, might be borne through Methuselah, Shem, Abraham, Isaac, Joseph, and Amram. By the constant recurrence, therefore, of the day of rest, regularly observed by the pious descendants of Adam, and by others under their influence, the Sabbath was in little danger of being forgotten, in those early ages, in its outward form at least.

Again, although we are not told, in so many words, of Noah's observance of the Sabbath, surely we may discover something more than an unmeaning coincidence in the fact, that, as the waters of the flood receded from the face of the earth, the intervals of his movements are marked by *weeks*. After receiving again into the ark the returning dove, which found no rest for the sole of her foot, "he stayed yet other *seven days*, and again he sent forth the dove out of the ark;" she returned with her olive leaf, and he stayed yet other *seven days*, and sent forth the dove, which returned not again to him any more." Gen. 8: 9—12. If we may not believe this to be the act of a pious mind choosing the Sabbath blessed of the Lord, as that on which he primarily looks to God for the signal of deliverance and safety, it is at least scarcely possible to fail of observing Noah's notice of recurring *weeks* in his repeated "*seven* days'" delay. And how came time to be distinguished into *weeks* at all, in this early stage of the world's history, if not by the observance of the Sabbaths which marked their close, since no solar or planetary movement, or any process in nature, could lead to such division?

It has, likewise, been considered, that the "day when the sons of God came to present themselves before the Lord, and Satan came also among them," of which we read in the history of the Patriarch Job, was the weekly Sabbath. And the repeated instances there recorded of an assembly of the people of God on a determinate day, and that for the purpose of presenting themselves before the Lord, affords no little reason for the conclusion, that this was done in obedience to a divine appointment; and, if so, it is highly probable that the original institution "made for man," and glorifying to his Maker, was the one chosen for worship by the sons of God, at this time, as thus recorded. Job 1: 6; 2: 1.

We find, indeed, that the division of time by *weeks* is not only mentioned early in the history of man, but that this form of enumeration prevailed even among those less nearly related to the recognized family of the faithful than those we have hitherto noticed, implying, at least, that regularity of observance of *weekly time* in patriarchal ages, which can only be accounted for by believing the memorial of creation to have been then in some measure, and in some manner, recognized. Thus, in Mesopotamia, we find that Laban, the Syrian, when reproved for the deception practiced in substituting the tender-eyed Leah for the well-favored Rachel whom Jacob loved, and for whom he had served, soothes him thus, "Fulfill *her week*, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her *week;* and he gave him Rachel his daughter to wife also." Gen. 29: 27, 28. Palliating the fraud he had practiced, the father is willing that his younger daughter also be given to Jacob, so soon as the first marriage, already begun, shall have been fully completed, which the seven days of the feast is here believed to imply, in conformity with what we find in the case of Samson. Judges 14: 12. This identity of *seven days* with the term *week*, in these two cases of marriage, suggests this to have been then a defined and perfectly understood period, confirming the idea that in Syria, in the days of Jacob, the return of the Sabbath marked out the term which it weekly closed; while the perfection which it indicated, became a reason for adopting the complete *week* for the duration of the marriage feast.

It appears perfectly evident, from the form of the divine address to the Israelites in the wilderness, that *they*, at least, through all their sojourn in Egypt, and through all their oppression there, had retained the knowledge of the weekly division of time. "The *sixth* day" and "the *seventh* day" are terms used in explaining to them the manner in which the miraculous supply of the manna would be given, but they are terms which could convey no meaning except to those who were acquainted with such weekly division.

It seems, indeed, unreasonable to suppose that, in the patriarchal ages, mankind would be wholly ignorant of the fact of creation having been completed in six days, and of God's resting on the seventh; and these references to their notation of time by *sevens*, and by *weeks*, intimate, not indistinctly, their knowledge of the sacred character consequently imparted to the Sabbath, and that to the righteous of the generation of men from the beginning it was known, and by them observed.

Andrews (on the Fourth Commandment) well remarks, that it is indeed unlikely that the patriarchs would have a knowledge of *tithes*, practiced by them as approved by God, though not enjoined in inspired patriarchal history, of *sacrifices* observed by all the patriarchs, from Abel downwards, of the eldest sons as the family *priest*, and yet that they could be ignorant of the Sabbath. He also gives it as the opinion of Calvin, that the frequent sacrifices of Abraham, and the other patriarchs, would usually be presented on the Sabbath.

[To be Continued.

From the London Christian Examiner.

THE MISSIONARY.

Addressed by Mr. Wm. Beattie to the Missionary Moffatt, on his return to Africa.

"*Come over and help us!* Though scorching the clime,
Though redden'd with slaughter, and hideous with crime;
Yet the night is fast waning—the day-star appears,
To establish our hopes and extinguish our fears!
Come over and help us! Our courage renew!
For the harvest is ripe—but the laborers are few!"

What voice did I hear? 'Twas the fervent appeal
Of the soldiers of CHRIST to enkindle our zeal!
'Twas the voice of His servants, whose standard of peace
Brings light to the blind—to the captive release!
"Come over and help us! till truth shall prevail,
And the Bible be taught in the temple of Baal!"

We come! We are ready! Our Master demands
This test of our fealty—this work at our hands!
And, fearless of pestilence, prisons and bonds,
To the "call," each disciple exulting responds.
For he feels—he believes that an Eye from above
Regards with complacence his "labors of love!"

"*Come over and help us!* Embarked in His cause,
Let us march 'neath His flag, and promulgate his laws!
Here are triumphs to gain!—here are kingdoms to win,
That groan 'neath the bondage of Satan and Sin;
Here dark SUPERSTITION is thronged in the glen,
Where demons lay wait for the spirits of men!"

Then forward! thou servant of Him we adore,
Bear the "tidings of gladness" to AFRICA'S shore!
For HE in whose cause we behold thee depart,
Shall strengthen thy hand and encourage thy heart!
And a heart so devoted—a fervor so true,
No doubts can bewilder—no dangers subdue!
To God we commend thee! and soon may we hail
Our ZION uprear'd on the *ruins* of Baal!

A True Sketch.

A short winter day was just drawing to a close, as a young and poorly clad girl reached the door of a splendid mansion in Bleecker Street. The servant ushered her into a large and elegant apartment, where sat Mrs. M., the mistress of so much wealth and grandeur, in conversation with a friend. The young girl stood a moment, then courtesied, and presented to Mrs. M. a small bundle, saying, "I hope the work will suit you ma'am."

'The work is well enough,' said Mrs. M. examining it carefully, 'but why did you not bring it before? It is at least a week past the time it was promised. Unless you are more punctual and keep your word better, I cannot let you have any more work.'

It was growing dark, and the room was not yet lighted, so that the tears that gathered in the girl's eyes could not be seen, but her voice was very tremulous as she answered.

'I did not mean to break my word, ma'am; but my mother has been much worse, and my little brother in chopping wood cut his foot; so I have had to'—here her voice became inarticulate, and she hastened out of the room.

'That is always the way with these people,' said Mrs. M.—'a sick mother, or a sick aunt, or a cut foot, anything for an excuse.'

Meantime Mary reached the humble dwelling she called home. Whether her feelings were laboring under the wound so thoughtlessly inflicted, or her mother's illness distressed her, or her heart sickened at the thought of helpless poverty, or it might have been the contrast between the room she had just left, and the room she had just entered, which forced itself upon her: whatever was the cause, contrary to her usual serenity and care to appear as cheerful as possible before her mother, she covered her face with her hands, and leaning upon the rude table before her, burst into a passion of tears. It was but for a moment, for a faint voice from the bed called, 'Mary.' She started from her posture of grief, and went to her mother's bed-side. 'Mary, dear, wipe your eyes and sit down by me here, and read the thirty-fourth Psalm; it will do us both good." Mary reached down from the shelf the well-worn Bible, and seated at the foot of her mother's bed, in a subdued voice read aloud. She had just finished reading the verse, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all," when a gentle tap was heard at the door. A little girl, some years younger than Mary opened it, and a lady entered.

'Is this where Mary Morris lives?'

Mary started from the bed, 'That is my name ma'am.'

'Ah yes, you are the one I just saw at Mrs. M's. I enquired you out, and am come to see if I can be of any service to you; how is your mother?'

The last tallow candle was dimly burning beside the bed where Mary had been reading. The lady went towards it, and took the hand of the emanciated sufferer.

'Have you any physician?'

'No ma'am. My poor husband's last sickness cost me so much, that I have now nothing left to pay one. I hope I shall get better in a few days, and then all will go on well; but now it is very hard for poor Mary.'

'But you have a high fever and should be attended to; my husband is a physician; he will call and prescribe for you, and here are some provisions for the children, and Mary just open the door, my servant has brought you a wheelbarrow load of wood ready split; give all your attention to your mother and you shall be well provided for.'

Their hearts were too full for expression of thanks, but the lady needed them not, to convince her that there was no luxury like that of doing good. There were tears shed in that humble room that night, but not of bitterness, and there were thanksgivings that would put to shame the feeble gratitude of thousands who are 'increased with goods and have need of nothing.'

N. B. Mrs. M. went that night to witness the performance of a popular tragedy, and was so overcome by the distresses of the hero and heroine, as to be unable to attend to anything else for several days. D. W.

[N. Y. Evangelist.

Religious Controversy.

We were comfortably situated in the stage The horses were under way, when a young man continued a conversation which it appeared had broken off at the last stopping place.

"At any rate," said he, "I do not believe the story of Jonah swallowing the whale."

"And what is there so strange in that, young man?" said an elderly man on the opposite seat.

"Strange," said the youth, "it is absurd, astonishing, impossible."

"You speak very confidently, sir; wiser men than you have believed it," continued the deacon, "and indeed why should not that be true as well as any other part of the good book?"

"I never saw it in the good book!" exclaimed the other.

"Then I am sorry to say that you are very ignorant of your Bible, young man, and it seems to me that a person who shows such a lack of religious knowledge ought not to be so confident on such a subject;" and the old gentleman looked at another very sober gentleman who sat opposite to him, as if for his approval.

The other gentleman opened his mouth for the first time, and said, "I perfectly agree with the young man, I do not believe in that story either."

The deacon looked thunderstruck, and stammered out—"But, sir, I thought that you were a member of the church."

"Yes sir, I am, and I believe every thing that is contained in the Bible."

"I beg your pardon, sir, but—"

"And I beg yours, sir, but the young man said he did not believe that Jonah swallowed the whale."

"Jonah swallowed—whale swallowed," said the deacon, bewildered, "Did you not say, young man, that you did not believe the whale swallowed Jonah?"

"Not at all, sir—I said I did not believe that Jonah swallowed the whale."

"Well, well," said the old gentleman, "that alters the case, and I'm sure I did not know what you were talking about."

Here the gentleman opposite took a pinch of snuff, and leisurely observed that such was generally the case with religious controversy; that one party was talking about one thing, and the other party of another. "Therefore," said he in conclusion, "I very seldom engage in religious discussions, and more especially do I avoid them when traveling in a stage coach."

The first disputant looked at the gentleman as if he intended to know him when he saw him again, and the young man went to sleep."—*British Churchman.*

Individual Effort.

It should be no discouragement to a Christian, that from the peculiar circumstances of his situation, he cannot put forth such an amount of effort as will visibly tell on the interests of Christ's kingdom. He should be solicitious only on one point, that he do what he can and in the spirit of faith. The efficacy of any effort must depend on the divine blessing, and the penny which a poor Christian casts into the treasury of the Lord, may really accomplish more for the enlargement of Christ's kingdom, than the thousands of an ostentatious giver.

God holds the resources of the universe in his hands; he could accomplish all his stupendous purposes without the aid of man, but he has condescended to admit them as co-workers with him and it may easily be seen, that in order to secure his blessing, it is not essential that our contributions should be magnificent, but hearty. Of course this view should not be abused by the niggardly, who give but little, under the plea that the widows' mite is as acceptable as the munificent gifts of the rich, for if if we do not all that we can, we can lay no claim to the widow's praise. We speak only for the encouragement of those who can really, to outward appearance, do very little, and who fear that this little will be of no avail. Such should look fiast to their own hearts, and then doing what they can, should wait confidently for the blessing of God on their work of faith and labor of love. Their effort, however apparently insignificant, will not be in vain in the Lord. The fervent prayer of a poor and obscure Christian may prove a mightier instrument for the promotion of God's glory, than the applauded service of one who occupies a broad space in the public eye. Every disciple of Christ is called to do something, and as he is required to render unto the Lord according to that which he hath, and not according to that which he hath not, no excuse will justify him in remaining idle. [Presbyterian.

Revival in a Bible Class.

In 1841 there was a revival of religion in a small missionary church in Maine, as fruits of which some fifteen or twenty individuals made public profession of their faith in Christ. The revival commenced in a Bible class, taught by the pastor, in connection with the study of Scripture Questions on the Epistle of Paul to the Romans. As the class proceeded to consider the fifth lesson, "God will judge men according to their moral characters, and not by their religious privileges or professions," the pastor felt unusually solemn. Soon a deep solemnity pervaded the class, and the members were so much affected that they were unable to answer the questions. The pastor then closed the book, and began to address them on the scenes of judgment, and the interest of their souls. A revival at once commenced, and every impenitent member of that class of thirty was hopefully converted. The revival extended to the Sabbath school, in which many of the members of the Bible class were teachers. This class, which was held on a week-day evening, spent two years on the Question Book on Romans, holding a meeting every week. And all the members have ever since felt a special interest in that portion of the word of God.

The Sabbath Recorder.

New York, April 30, 1846.

DUTY OF CHRISTIANS TO LABOR FOR THE CONVERSION OF THE JEWS.

The position occupied by the Jew, is in many respects peculiar, and unfavorable to his reception of the Gospel. He stands as it were in the breach between the Pagan and the Christian. On the one hand, he is conscious of possessing the most important truths, especially the great central truth of one self-existing and omnipotent God; and hence he looks with contempt upon the idolatries of paganism, seeing no attraction in any of its sculptured follies. On the other hand, he clings with tenacity to the belief, that his fathers, to whom God had so often revealed himself, would never have rejected, much less crucified, the Messiah whom God had promised. Standing thus, he exults in his superiority over the pagan, and systematically repels the approaches of the Christian. He is, therefore, in a position peculiarly unfavorable to the reception of the Gospel. In view of this, and with a mind terrified at the imprecation of the Jewish rulers, "Let his blood be upon us and upon our children," many a sincere Christian has been led to doubt whether the Gospel is now designed to be the joy of that nation, or at least whether it is to become such through human instrumentality. Of course such a doubt, wherever it is entertained, paralyzes interest and puts an end to effort. But to our mind, the numerous conversions which have already taken place among the Jews, sufficiently refute the notion that we are not to labor for and expect their reception of Christ in the Gospel.

Granting, then, as facts will certainly require us to grant, that the sin of the Jews is not so great as to exclude them from the benefits of the Gospel —and that, in attempting their conversion, man is not presuming to usurp the place of God—let us look for a moment at their claims upon the favorable regard and vigorous exertion of the Christian church.

In doing this, the first ground of claim which would be urged upon us, is derived from *their present afflicted and degraded condition*. It was a doctrine of our Saviour, that the sick have an especial right to the attention and skill of the physician. If that doctrine is applicable in this case, no other reason need be presented to support the claims of the Jews. In looking at their *spiritual* condition, we see in it much that is calculated to awaken our sympathy. With the loss of their city and temple, departed many of the comforts and supports of their religion. The life and soul of what belonged exclusively to the Mosaic dispensation, was to be found in the temple services, and those typical sacrifices which were there offered. But when these have ceased, with no new arrangement introduced as to their consummation, or to supply their place, that code of religion which was once instinct with life, becomes a mere dead skeleton. The only food upon which they can now live, is the hope that the Messiah, to whose coming they then looked, will yet appear for their deliverance; and this hope, so long deferred, instead of sustaing their infirmity, must often be the occasion of most discouraging sickness of heart.—A view of their *temporal* condition shows equally well their necessitous state. Scattered through all nations, like strangers in a strange land, they have for many centuries been a hissing and a proverb, while the very name of a Jew stands connected with the worst species of persecutions, massacres, confiscations, and banishments. The remark is a common one, that 'the recollection of ancient grandeur and glory tends to enhance the sense of present humiliation and distress.' Apply this to the Jews, and the degree of their suffering may be somewhat appreciated. Once they were the aristocracy of Scripture, and stood in the foremost ranks of human exaltation. Now they are bereft of their coronets, and sunk to the very abyss of wretchedness. Once there pertained to them the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Now, "the city sits solitary that was full of people! She that was great among the nations, and princess among the provinces, how is she become tributary!" If any thing more than an exhibition of their necessities is requisite to show the claims of the Hebrew nation to have the Gospel preached unto them, we know not whence it can be drawn.

But a question may possibly arise in regard to their claims upon *us*. To this we may well turn our attention, and see if aside from their necessities we are not debtors to them in a sum which we never have paid. All will be ready to admit, that to the Hebrew nation we are indebted, not only for the embodyment and preservation of the sacred records of the Old Testament, but for those instructive and admonitiory incidents which are presented on every page of their history. They lived and acted under the eye and direction of God himself, and by preserving a faithful record of what transpired in those circumstances, they have given us a living dramatic picture of God's providence for thousands of years. Is it worth nothing to us, that we know how our Father and Judge regarded these different events in their history? And do we owe nothing to those who have, often at the expense of their own exposure, faithfully informed us in regard thereto?—Or, if we look more minutely at the sacred oracles, we shall see somewhat that appeals to our gratitude, and calls for an appropriate expression of that gratitude. Whenever, for instance, the simple and sublime records of Moses fill us with awe, and enhance our reverence for the majesty of God; whenever the sweet Psalmist of Israel awakens the deepest feelings of our souls, and enables us to pour forth the fullness of our hearts; whenever the son of Amoz wafts us to the skies, or opens before us visions of the future; —we *must* reflect, that Moses, and David, and Isaiah, were Jews, fathers of the present generation, who appeal to us in behalf of their children, now without the consolations of a belief in the anointed of the Lord whom they foresaw.—Or, passing to that crowning glory of God's manifestations of himself to man, inquire who were the medium of that communication—who the privileged ones of that day? Who was the eloquent preacher from the wilderness, that drew all Judea after him? Who was the loving disciple, that taught the luxury of living and laboring for others? Who was the fervid apostle to the Gentiles, that demonstrated the truth of the Gospel, and fixed the anchor of Christian hope within the veil? These all were Jews, and brethren of those whose cause we plead. They were of the seed of Abraham, upon whom the Son of God took hold. They were of the lost sheep of the house of Israel, to whom the angel of the covenant was sent.

But why multiply these proofs of obligation? Every admonition that guards us—every hope that animates us—every promise that sustains us—all that gives joy to this life, and confidence for the next—is closely connected with the history of the Jews. Do not justice and gratitude combine, then, to urge upon the Christian church the obligation to labor for their conversion?

☞ When we published some weeks ago an article concerning the Liberty Party, we had no expectation that we should be called upon to publish a reply. But the following has been sent us; and to carry out our principle of hearing both sides, we give it a place, presuming that there is no shorter way to end the matter.

POSITION OF THE LIBERTY PARTY.

To the Editor of the Sabbath Recorder:—

I read with some interest, in a late number of your paper, an article with the above caption. As one deeply sympathizing and heartily cooperating with the Liberty Party in all its noble efforts to effect a great moral and political reform in our country, I cannot refrain from reviewing that article in a few words, awarding to the writers of it the same honesty of purpose in setting forth the sentiments therein contained, as I claim for myself in differing from them. I agree with you, Mr. Editor, that the article in question contains many truths. Cheerfully subscribing to the first four propositions, I must differ with the authors in the conclusion they have arrived at, viz: that the Liberty Party cannot overthrow slavery by concentrating all their efforts upon that *one* point, but must withdraw a part of their forces and direct them at other points of comparatively insignificant importance, as though slavery was so feeble an enemy as to be overcome by a divided force. The Liberty Party, from the dawn of its existence, has been characterized for its oneness of purpose, its stern adherence to the great and comprehensive principle of universal freedom. Looking upon American slavery as the most outrageous violation of all that freemen hold dear, and the first cause of all our national embarrassment; and believing that the adoption or rejection of the cherished principles and plans of either political party, could not bring permanent prosperity to our country, while this festering cancer was gnawing at its vitals—while this upas, planted by the hands of legislative enactment, and watered by the dews of executive and judicial sanction, was permitted to load the breeze with its fatal effluvia, instilling itself into every department of our body politic, and rendering us a reproach to the civilized world,—the pioneers of the Liberty Party felt called upon by motives noble and holy to sever the ligaments that bound them to those parties, which had so basely betrayed the best interest of the country, and covered the country's worst enemy with the shield of legal sanction. They united to destroy an evil paramount to all others that could afflict the country. Trusting in the God of truth, they reared the platform of *universal freedom*, broad as the earth, high as the heavens, feeling assured that such an object, predicated on such a foundation, could not fail of success. That object was the extinction of slavery by the power of public opinion and the legitimate exercise of the constitutional powers of the national government. Such is the Liberty Party, and may God grant that such it may ever be. Yet comprehensive as are our principles, there are some amongst us who seem wanting in ability to appreciate them, or consider them too small for the exercise of their powers. They have never experienced the potent effect of properly directed truth, or never been entirely weaned from party associations, and long to return to them. We must have help from others than "Philanthropists and Religionists." The emissaries of the devil must be called to push forward a great moral enterprise for the overthrow of his strongest hold on earth. We must strengthen our host by incorporating into our creed a silly apology for a principle advocated by one of the great parties, thereby drawing recruits from its ranks. We are told that we are to derive reinforcements from a party that "has labored and will continue to labor for the aggrandizement and supremacy of slavery," by adopting certain principles of theirs, which they can as well and with more hope of success advocate in their present connection. It is well known, that a "tariff for revenue" is a hobby which a certain party has rode almost to death. 'Tis vain to hope to draw strength from any but that party by making the tariff question an issue. The whigs claim a tariff for protection, with equal zeal and propriety. Were we to advocate, as is proposed, a tariff for revenue, and thereby gain a few votes from the democratic party, could those of our party who left the whig ranks go with us still? And in appealing to whigs, should we not have one more objection to remove before they would join our ranks, and *vise versa?* But were we to adopt the proposed policy, are we sure of drawing strength from the democratic party? By no means. To suppose that any considerable portion of that party would come into the measure of abolition, could they do it without a sacrifice of their cherished principle, "a tariff for revenue," evinces an ignorance of that party which is unpardonable, especially in editors of a liberty paper in Michigan. . . . . To suppose, then, that to bring them into the abolition measure, it is only necessary to bring their worn-out scape-goat along with them, is an intolerable absurdity, unworthy of its authors. But admitting the premises, that we might gain numbers by adopting the policy of the other parties, it only shows the depth of degradation into which those parties have fallen. Our party is a party of *principle*, and if men cannot be won to the support of those principles by an appeal to their sense of right and justice, the party is better off without them. If the one great and grand principle of universal liberty has not enough of inherent virtue to elicit their support, would it gain any thing were they drawn around it by selfish interests, and collateral circumstances. If we gain strength, we must do it by a stern adherence to our one great idea. We have only to convince men of the workings of slavery, and their responsibility, and they will lend their aid. This is and should ever be the paramount object of the Liberty Party. But it will cease to be such, if we admit any of the topics so long and bitterly contended for by the other parties. Let all our help be Lafayettes and De Calbs, who enlist, impelled by a love of liberty and hatred to tyranny.

But it is said that we have, after six years effort, gained only 70,000 votes, and that a million is necessary. That indeed must be a desponding heart, that in view of this result would turn back to Egypt. That the Liberty Party, amid the wild vortex and mad strife of 1844, should muster 70,000 dauntless spirits to bare their bosoms to the most envenomed dart of combined malice and unprecedented abuse, is cheering to every heart that can appreciate the principles of our noble enterprise. We have increased in an unprecedented ratio—and yet it is said we are to be "a mere temporary party, short lived, and few in numbers." Verily false prophets have arisen, who cannot trust the God of truth, but would rear demi-gods as help-meets.

I am assured that the authors of the article under consideration will find but few followers, and I trust they may be able to comprehend the grandeur of the one idea upon which the Liberty Party is predicated, and return to its support, and labor to convince men that slavery has brought our country so near the verge of ruin that to waste their energies to build up and tear down tariffs and banks is suicide, is madness. What would we think of a hunter who should raise his gun to shoot the sporting squirrel, when a huge bear was close upon him with extended jaws to devour him. A huge hydra has long been stalking with brazen-faced impunity over our land, crushing beneath his polluted feet the broken hearts and ruined hopes of expiring millions—virtue, religion, and morality, expire at the touch of his pestilential breath, while he shouts a malignant triumph over an expiring nation's departing glory. Philanthropists, religionists, moralists, and politicians, in the name of God and humanity, we ask your aid to destroy this monster, and save our country from the threatened judgments of an offended God. Abandon the strife for party ascendancy, for dollars and cents, and contend for the great principle of universal liberty. When this is secured, then will we unite and secure the pecuniary interests of the country. Till then, we cannot. Do not hastily commit yourselves against us; but "prove all things, and hold fast that which is good."

DARWIN E. MAXSON.

Westerly, R. I., April 1846.

SABBATH-KEEPERS AND THE LEGISLATURE OF PENNSYLVANIA.—Some weeks ago we published an appeal to the Legislature of Pennsylvania in favor of allowing such citizens as conscientiously observe the seventh day of the week as the Sabbath to pursue their ordinary callings on the first day. We venture to say, that not a single person who read that appeal candidly, could in good faith deny the justice and safety of granting the object desired. Yet, strange as it may appear, the Legislature has refused to consider and act upon the subject. On Tuesday last, Mr. Galloway called up the bill, when it was decided, by a vote of 45 to 29, not to entertain it. The principal reasons given for not acting upon the subject heretofore are, the amount of business on hand, and the uncertainty of members respecting the wishes of their constituents. But persons who have attended at Harrisburg, think that the true reason is a fear to take a stand in opposition to public opinion, however unjust such public opinion may be.

PERSECUTION AT CONSTANTINOPLE.—The Alliance and Visitor says that the latest accounts from Constantinople bring the intelligence that persecution against the evangelical Armenians has broken out afresh, and with violence. The Patriarch's wrath, which began with excommunicating an evangelical priest, has been exercised in driving from their houses, and their daily means of support, some hundred or more devout and pious Armenians. They have generally taken joyfully the spoiling of their goods, and are cheerful and happy under their sufferings.

THE DERUYTER CHURCH.—There has been a very desirable improvement in the Seventh-day Baptist Church in DeRuyter for a few months past. An increase in interest has been manifest for more than a year past, in which many of our members have shared; and we have been confidently looking for a better state of things. We continued meetings every evening, after the close of our Quarterly Meeting in February, for about a month. There have been some five or six conversions, and two conversions to the Sabbath—one of them a member of twenty years' standing in the Baptist Church in this place. I have never known the spiritual condition of this church so good as at present. J. B.

THE SABBATH IN THE N. Y. LEGISLATURE.

To the Central Association, and all others interested:

DEAR BRETHREN,—I have been waiting the action of the Senate of this State, to announce to you the fate of the Bill for our protection on the Sabbath. I have just received news from Albany, that the Bill was lost in the Senate. The Bill that passed *nem. con.* in the Assembly, was referred in the Senate to the Judiciary Committee. That Committee made an adverse report, which was agreed to in the Senate. I am the more surprised at this, from the fact that some of the Senators expressed themselves favorable to the Bill, and none to my knowledge against it, while I was in Albany. In addition to this, some half dozen of the members agreed to use their influence to secure its passage. I am unable to account for the action of the Senate, after all the encouragement I received while there. We are now thrown back on the law of 1839. This failure has perhaps occurred in the most favorable time for us. We may possibly, by proper action, secure all that we wish in the amendment of the Constitution this summer. If so, we shall feel ourselves safer under the protection of organic than statute law.

It is very desirable, that the delegates to the several associations come prepared to act with reference to this matter. This defeat should only increase our activity. And if we can not receive protection in the observance of the Sabbath because we are so few, we must make the truth of the Bible Sabbath ring in every village and hamlet, in every city and town, throughout the State.

I shall make a full report to the Central Association of my action under their appointment, and of all matters of interest connected with the action that has been taken on the subject.

Respectfully, JAMES BAILEY.

DR. WATTS.—An interesting reminiscence of Dr. Watts is going the rounds, quoted from the London Baptist Reporter for January, 1846. It is to the effect that when Dr. Gibbons visited him in his last illness, he said: "Dr. Gibbons, I have been lately reviewing our controversy with the Baptists, and my conviction is, that they have the best of the argument, and I die a decided Baptist."

MARTIN LUTHER.—It is said that the 300th anniversary of Luther's death, which fell on the 18th inst., was to be celebrated with the greatest pomp in all the Lutheran Churches of Prussia. In that of the Royal Palace of Wirtemburg, in which repose the mortal remains of Luther and Melancthon, 400 artists and *delettanti* were to perform the Messiah, and Luther's celebrated hymn, "Ein Festerurgist unser Gott," composed by himself.

CURIOUS CUSTOMS.—It is a custom among the Jews, during a thunder storm, to open their doors and windows, because it is in a storm that they expect the coming of the Messiah. The Catholics of Suabia and other districts of Germany, toll the bells of their churches to deprecate the effects of lightning, and in Senegal there is a tribe who sit at the door of their huts, and take unwearied delight in seeing "the spirit of the world" dart along their plains and mountains of sand.

SINGULAR.—A letter from Smyrna, dated March 7, 1846, gives an account of a very singular circumstance which occurred in the Pachalic of Anatolia, in Asia Minor. The people were starving in that region for want of food, when Divine Providence interposed for their preservation. A glutinous substance, or *manna*, of which they make bread, has fallen in large quantities, which is gathered and sold in the public markets at 17s. per quarter.

RELICS.—The Montreal Register says that the King of Prussia has purchased the wine-vase and cup with which Luther used to administer the sacrament; and which are described as of silver, gilt in the inside. The cup resembles an ordinary goblet, but inclining in its circle to the oval; the vase has the form of a jug, is covered with subjects representing the Passion, and is said to be of admirable workmanship. From Berlin, it is stated, that the house of the celebrated Jewish philosopher, Mendelssohn, has been purchased by the Jewish commune of that city, at a cost of $35,000, for conversion into a free school for the children of the Jewish poor.

BAPTIST ANNIVERSARIES.—Official notice has been published of the time and place of meeting of the following societies:—American Baptist Home Mission Society, in the First Baptist Church, Brooklyn, Wednesday, May 13. American and Foreign Bible Society, First Baptist Church, New York, Thursday evening, May 14 —sermon by Richard Fuller, of S. C. American Baptist Society for Evangelizing the Jews, First Baptist Church, New York, Friday evening, May 15. Baptist General Convention, Peirrepont-st., Brooklyn, Tuesday, May 19. First meeting of the American Baptist Missionary Union, at the same place, Thursday, May 21.

TROUBLE.—The Evangelical Alliance and World's Convention is to meet in London in August next. Some of the newspapers are beginning to discuss the probabilities of trouble from an attempt to combine such a heterogeneous assemblage. Indeed, trouble has commenced already. At a recent meeting in Birmingham, Eng., of a large number of influential supporters of the movement, it was resolved, after much debate, that no slaveholders should be invited to attend the Convention. Of course there is more trouble ahead.

"STARVING IRELAND."—Under this heading, the Alliance and Visitor says that the contribution of Ireland for the Propaganda, for the month of December last, was £810 13s. 6d. This is at the rate of £10,000 per year, and considering the potatoe panic and outcry of famine, it is a tolerable sum wrung, at this severe season, from the wretched population of Ireland, for promoting Popery in England.

CHRISTIAN PARLOR MAGAZINE.—The May number of this paper commences a new volume. It is a work of great value, occupying a place between the heavy Quarterly Reviews and the trashy monthly or weekly magazines. Its embellishments are of a high order, and its reading matter is well adapted to enlighten the understanding and purify the heart. Published by D. Mead, 141 Nassau-st.

DEAR READING.—The first newspaper published in the State Virginia was printed at Williamsburgh, the seat of Government, 1780. The terms were conspicuously placed at the head of the paper, and ran thus:—

"All persons may be supplied with this paper at Fifty Dollars a year, and have advertisements (of a moderate length) inserted for ten dollars the first week, and seven dollars for each week after."

The paper was issued once a week, and of course its cost to subscribers was about ninety-six cents per number. What would be said of such a price in these days of cheap literature?

THE SEASON IN ENGLAND.—Rev. Wm. Dean, the Baptist Missionary from China, left Boston for Liverpool on the 1st of March. In a letter to the Editor of the N. Y. Recorder, dated London, March 16, he says:—

"A fortnight ago, and I saw New England in the gloomy habiliments of winter; now I look upon Old England in the gay costume of summer. Then I was riding over the snow banks of Boston, as a ship bounds upon the ocean's waves; now I have just lighted after a flight from Liverpool to London, over the green fields of this Island world. England has justly been called a *garden;* as such she is putting on her brightest colors, and appears in all the promise of spring. The fruit trees are in bloom, and the fields are covered with flowers. The rich meadows are overspread with beautiful green grass, and the surrounding hedges are covering themselves with vernal leaves. The winter here has been unusually mild, and the spring presents a lovely picture, especially to the eye so recently accustomed to look upon leafless trees and banks of snow."

SUNDAY IN NEW-ORLEANS.—The following announcements of Sunday sports are taken from a New-Orleans paper of the 16th ult. They give some idea of the estimation in which Sunday is held in that city:—

To-night, at the Circus of Hows & Mabie, there will be some extra doings. Horsemanship excelling any thing ever performed by an Arab—gymnastic feats, such as were never seen in the arena of ancient Rome—and conundrums by the clown, that will throw Billy Black into the shade.

To-night, the first appearance of Mary Duff, and numerous other attractions.

A trotting match will come off at 3 o'clock today, on the Metairie Course. It is to be for $100 a side—2 mile heats in harness. The nags are William Mish's spotted horse Arab, and Harry Richards's bay horse Thayer.

This morning, the Native American Artillery, commanded by Capt. Forne, will parade at nine o'clock, and repair to the plains at Bayou St. John for drill and target practice.

TEMPERANCE INCIDENT.—A meeting of the Washingtonian Temperance Society was recently held in Baltimore, at which Mr. Mitchell, one of the six founders, narrated the origin of the Society. Several other gentlemen spoke, among whom was a Mr. Casey. The Baltimore Visitor says:—

"The last named gentleman made emphatically a 'telling speech,' as the reader will understand when informed that it brought to the pledge, in humble contrition, it is hoped, *his own son*, whom intemperance had separated from an affectionate and confiding wife within the first year after marriage. Oh! it was a blessed sight to see that 'prodigal son' weeping in the arms of his overjoyed father, and one which left scarcely a dry cheek in the assemblage. Would that every enemy of the temperance movement—aye, and every lethargic friend thereof, could have witnessed it."

BENEVOLENCE.—The late David Tichenor, of Newark, N. J., has left in his will to the Presbyterian Church in Newark and the Female Charitable Society of that place, each $500; the American Home Missionary Society, American Board of Foreign Missions, and the American Colonization Society, each $1000, and after providing for relatives, gives the residue of his estate (amount not stated) one half to the Treasurer of the city of Newark for the education and support of orphan children, and the other half to the American Bible Society. Mr. Tichenor was a bachelor, and died at a very advanced age.

RELIGIOUS TOLERATION IN CHINA.—Doubts having been expressed whether the Chinese edict of religious toleration, published some months since, was designed to include Protestants as well as Catholics, the British Plenipotentiary in China recently addressed a note to Keying, the High Imperial Commissioner, soliciting information on this point, to which he received a reply showing that no distinction is to be made between Protestants and Catholics.

General Intelligence.

DOINGS IN CONGRESS.

The principal thing done last week was to agree upon the form of the "Notice" in regard to Oregon. This was done by the appointment of a committee from the House to meet a committee from the Senate, and confer upon the subject. They agreed to the form of a Joint Resolution, which was finally approved by both Houses. It is substantially that passed by the Senate, and published in our last. Pacific in its character, and requiring negotiation, there is but little probability that the Oregon question will lead to war. Besides this business, the House had under consideration the bill relative to the Smithsonian bequest, and also the bill making appropriations for the Post Office Department. In the Senate, bills were reported and twice read, for the establishment of Branch Mints at New York and Charleston.

SIX DAYS LATER FROM EUROPE.

The Steam-ship Great Western reached New York on Tuesday at 1 o'clock P. M. Her news is six days later, but is of little importance. Parliament had adjourned for the Easter holidays, and there had consequently been no discussion of the Oregon Question. The tone of the press in regard to Oregon is decidedly more pacific. The cotton market had improved since the sailing of the Caledonia. Iron was on the decline. The Corn Law was to come up immediately after the meeting of Parliament.

War in the 19th Century.—The opinion is often expressed, that the day of wholesale butcheries according to the laws of war, is past. But news from India, received by the last steamer, shows that such an opinion is erroneous. Two most bloody battles have recently been fought in India between the British and Sikh armies, of which the European Times gives the following account. Let those who think war is a trifling evil, read and ponder:—

"The first battle was under the command of Sir H. Smith, and the latter Sir Hugh Gough, which was, perhaps, one of the most bloody on record. In Sir H. Smith's battle, the whole army of the enemy has been driven headlong over the difficult ford of a broad river; his camp, cannon (56 pieces), baggage, stores of ammunition and of grain—his all, in fact, wrested from him by the repeated charges of cavalry and infantry; and in that of Sir Hugh Gough's, the Sikhs lost 12,000 men and 65 pieces of artillery. The English had 300 men killed, 13 of whom were officers, 2,500 wounded, of whom 101 were officers. The action commenced in the morning, and the work of destruction had closed by 11 o'clock in the forenoon. Sir Hugh Gough's account of this battle proves it to have been, while it lasted, one of the most terrific on record. Unlike the able maneuvering of Sir H. Smith, this affair seems to have owed its success to the daring intrepidity of our men, who stormed the enemy's entrenchments, bayonet in hand, defended as they were, by 30,000 Sihks and 70 pieces of artillery. The slaughter was immense, for our troops braved the enemy's fire by reserving their shot until they got within his entrenchments. The action terminated in the complete route of the enemy, the capture of his guns, and the loss of his camp and baggage. An awful sacrifice of life took place on the Sutlej, in attempting to cross which, our troops mowed down thousands of the flying foe, and those who escaped the fire were drowned in the stream. This victory has put the finishing stroke to the war. It has brought the Sikhs to their knees—and they are now humble suppliants for mercy and forbearance. They have agreed to pay a million and a half sterling, in the course of four years, toward the expenses of the war, the payment to be enforced by the occupation of Lahore."

Straw Braiding Machine.—The following description of a machine invented by Mr. Elisha Fitzgerald for braiding tuscan straw, we copy from the N. Y. Tribune:—

"For this machine the straw is prepared by simply cutting the requisite length and steeping in water. It is then put in a proper box or holder, perhaps two hundred straws at once, and the machine, requiring only a very slight power from water, steam or hand, does the rest. Each straw is picked up separately when wanted, and carried to the right place; two strands are carried over and packed down at each revolution of the machine; and whenever the small, soft portion of the straw is braided in, the machine cuts it off and goes after another. Should it not find one where it has a right to expect it, or should an unfit one be presented, it stops working! The attendant then puts the right sort of a straw where one should be, and off she starts again! This putting in a straw when one happens to break or miss, (which is rarely,) and the feeding with straw by the handfull, are all the work required of the attendant, who may thus attend twelve to twenty machines, each of which is braiding faster and far better than could possibly be done by hand. It is little to say that this invention must lessen the cost of braiding fine straw nine-tenths, besides transferring to this country a branch of industry for which we now pay Europe millions per annum. The machine is of moderate size, requiring perhaps three feet square of room, and is built at a cost of about $300 for each. We hear that a company has purchased the patent, and is now busily constructing machines to bring it into extensive use. The straw also, which has hitherto been wholly imported, even when the braiding was done here, will now be grown on our own soil, giving a farther diversity to agricultural productions.

Manufacture of Straw.—The extent of the Straw manufacture in this country is almost incredible. The wheat or rye from which the straw is used, is cut when green, and bleached either by the sun or some chemical process. In New-England straw plaiting and braiding is carried on to a great extent, Massachusetts alone employing upwards of 12,000 females in the business. The small town of Foxborough, in Norfolk County, with scarce two thousand inhabitants, employs fourteen hundred and twenty-eight persons in the straw business, and manufactures annually 266,260 bonnets, valued at $320,929. A snug little sum this for one small country town to receive for straw manufacture only.

The Magnetic Telegraph.—A letter dated Utica, N. Y., April 20, says:—"A new experiment has just been tried at the Telegraph office here. It has been a matter of curiosity as to how the Telegraph would communicate intelligence at different points of the line, when it gets in operation from Albany to Buffalo. The thing has been tried this forenoon by placing two machines a short distance apart, both connecting with the Albany wires, and the intelligence communicated was imprinted with equal distinctness on both. This experiment, therefore, settles all doubts upon the subject, and establishes the fact that intelligence may be communicated at as many points as is desired, at the same moment, merely by placing a battery at the several places. So then the news may be jotted down here, at Syracuse, Auburn, Rochester, &c. *the same instant*, without disconnecting the wire."

Earthquake in the West Indies.—By way of Havana we have received advices from the town of Cuba. On the 22d ultimo. at 7 1-2 in the morning, after a calm sultry night, low rumbling sounds were heard. Suddenly the ground shook violently, causing the greatest consternation. The people rushed into the street for safety. The first shock lasted one or two minutes, and after a lapse of five minutes, the ground was again violently shaken. It was a solemn moment; in every direction the frighted inhabitants might be seen on their knees, calling on God to save them, expecting every moment to be swallowed up. Several lighter shocks were felt during the forenoon, but it is believed that no lives were lost. Several buildings were thrown down, and very many cracked. In the evening mass was said in all the churches for their deliverence from death.

The "Camp of Israel."—The Nauvoo (Ill.) Eagle, April 16, says, This is the 'title and address' which has been adopted by the company of Mormons now on their way Westward.

A mail carrier arrived here on Monday last from the Camp, and reported the pioneer party or head Column, as having passed the tributaries of the Chariton river, over 150 miles distant. By this time they are probably on the banks of the Missouri.

Thus far, every thing has gone favorably, with the exception of the breaking down of a few overladen wagons.

If they ever reach California, their dependence must be partly upon slow traveling and partly upon *miracle*—but *chiefly* upon the latter.

It is the intention of at least some of the companies that leave this spring, to halt in the valley of the Sweetwater River, and put in a crop for the subsistence of themselves and others who may follow.

Numbers are now on their way from the Eastern States to join the expedition.

Threshing Machine.—Mr. R. K. Tuttle, of Morristown, N. J., has invented a Threshing Machine which, according to the Jerseyman, would do credit to the genius of any Yankee. It is driven by a crank, which can be turned with greater ease than a common fanning mill. Three hands only are required to tend it—one man moves it with less exertion than threshing with a flail—one feeds it, and the other rakes and binds the straw, and heaps the grain. Three bushels of wheat or rye, or six bushels of oats, can be threshed in an hour. The straw is cleaner and straighter, and less broken than when threshed with a flail.

New Bell Arrangement.—We learn from the Rochester American, that an instrument has recently been invented, which is a great improvement upon the common arrangement of house bells. It consists of a face, plate, dial, and case, similar to a neat parlor clock, within which is a simple and durable machinery connecting with a bell. Whenever from any room the bell is drawn, a stroke of the bell gives instant warning, and the index immediately turns to the number on the face plate corresponding with that of the room from which the call proceeds, and there remains fixed until readjusted.

Chances of Marriage for Females.—The following curious statement, by a Dr. Granville, is taken from an English paper. It is drawn from the registered cases of 876 women, and is derived from their answer to the age at which they respectively married. Of 876 females, there married,

3 at 13	113 at 20	28 at 27	5 at 34
12 at 14	86 at 21	22 at 28	2 at 35
16 at 15	86 at 22	17 at 29	0 at 36
43 at 16	59 at 23	9 at 30	2 at 37
45 at 17	58 at 24	7 at 31	0 at 38
66 at 18	36 at 25	5 at 32	1 at 39
115 at 19	24 at 26	7 at 33	0 at 40

Silent but Eloquent.—In the dreadful earthquake which destroyed the city of Caraccas, in 1812, with forty thousand inhabitants, the clock of the cathedral was stopped, it is supposed, by the first shock. The tower in which the dials are placed, one fronting each quarter of the heavens, remained standing; although the clock has been repaired and set going again, one of these dials and its hands have never been disturbed. They still point to the hour and minute which heralded so many souls, without a single moment's warning, into eternity.

Origin of Newspapers.—Mankind are indebted to the wisdom of Queen Elizabeth and the prudence of Burleigh for the first printed newspaper. It was entitled the English Mercurie, and was, by authority, "imprinted at London by her Highness's printer, 1588." The earliest number, preserved in the British Museum Library, dated July 23, in that year, contains the usual intelligence, given after the fashion of the London Gazette of the present day.

Mechanics.—An able writer pays the following just tribute to the mechanics of this country:—"They are the palace builders of the world; not a stick is hewn, not a stone is shaped, in all the lordly dwellings of the rich, that does not owe its fitness to the mechanic's skill; the towering spires that raise their giddy height among the clouds, depend upon the mechanic's art and strength for their symmetry, beauty, and fair proportion; there is no article of comfort or pleasure but what bears the impress of their handywork. How exalted is their calling—how sublime is their vocation! Who dare to sneer at such a fraternity of honorable men—who dares to cast odium upon such a patriotic race? Their path is one of true glory, and it is their own fault if it does not lead them to the highest posts of honor and renown."

American Towns.—A writer on the vast multiplication of European and classic names for towns in the United States, remarks that in all Europe, there is bnt one London, whilst in this country we have five Londons, one New London, and seven Londonderrys. We have six towns called Paris, twenty-one Richmonds, sixteen Bedfords, nine Brightons, nine Chathams, eleven Burlingtons, sixteen Delawares, fourteen Oxfords, fourteen Somersets, nine Cambridges, twenty-five Yorks, and other English names in proportion. We have three Dresdens, fourteen Berlins, twenty Hanovers, and four Viennas. All the cities of the East are multiplied a great many times, with the exception of Constantinople, in place of which we have Constantine. There are one hundred and eighteen towns and counties in the United States called Washington; there are ninety-one Jacksons, sixty-nine Jeffersons, fifty-eight Monroes, fifty Madisons, thirty-two Harrisons, nineteen Adamses, sixteen Van Burens, twenty-one Clays, three Websters, and but one Tyler. Of Bentons there are fourteen, Franklins eighty-three, and Lafayettes thirty-four. The popularity of an individual can hardly be inferred from the number of times his name occurs on the map. Clinton is multiplied twenty-seven times, Decatur nine times, and Perry one. The national habit of imitation is very strongly shown in our names. There are very few that occur but once, and these are very peculiar. Small Pox, for instance, a town in Joe Davies county, Illinois, stands alone yet, or did when the census was taken; so does the town of Jim Henry, Miller county, Missouri; but they will, doubtless be imitated before long. [Morning Telegraph.

The Oldest Bible.—Mr. Joseph J. Mickley, of Philadelphia—who has many rare old books—owns a German Bible, that was printed at Nuremberg, by John Sensenschmidt and Andrew Frissner, in 1475. The book is a splendid folio, once owned by the Duke of Sussex. It is a perfect copy, beautifully printed, with rich illuminations, wrought with the pen and brush, and although but thirty-five years after the discovery of printing, is the *fourth* edition.

SUMMARY.

As a party of young ladies were taking a walk for the purpose of viewing the Falls, near Watertown, one of their number, named Frances Reed, an adopted daughter of Mr. Peter Howk, of that town, having ventured too near the edge, became dizzy, it is supposed, and falling over the steep embankment, was instantly hurried away by the current and drowned. The body had not been recovered at the last accounts.

The Packet Ship Henry Clay has been undergoing repairs. They will be completed this week, when she will be put afloat again in as good condition as she ever was.

The Oregon, it is now stated, will be afloat in a fortnight, and her repairs will not cost over five or six thousand dollars.

The largest mail ever received at the Boston Post Office, was brought there from the Caledonia, at half past one, P. M., consisting of 113 bags of letters and papers. It was important to forward the letters and papers for the South by the steamboat mail, which closes at 4 P. M. The clerks went at it, and before half past four o'clock, the mail for the South was on its way to New-York! In less than three hours, a mail, containing over 35,000 letters, was dispatched by the clerks of the Boston Post Office.

A man painted black, and otherwise disguised, attempted to rob a woman residing near Beallsville, Monroe County, Ohio. She had sold a horse for $75, which fact the villain knew. He demanded the whole amount. She gave him some bank notes, and desired that he would count them. As he stooped to do so, she struck him over the head with a heavy poker, and then alarmed the neighborhood. In a few minutes the man was found dead. So says the Belmont Chronicle.

William Cobbett, a son of the celebrated political writer of the same name, has been many years in the Queen's Prison for contempt of the Court of Chancery. This contempt consisted in his inability to defray the costs and fees in a trial had against him, which inability is called a refusal, and construed to mean a contempt.

It appears by papers found on board the slavers, that the slaves cost on the Coast $15 or $20 each, and will sell in any part of Brazil for $300. If the Pons had reached her destination in safety, she would have cleared about $250,000. If the Panther had been successful, she would have made $350,000 above all expenses.

John McGonegal, Esq. Supervisor of Irondequoit, a few days since, noticed a dog burying something in the earth, when on examination he found he had completely covered up a lamb several weeks old without inflicting any other injury upon it. As Mr. McGonegal "unearthed" it, immediately the little fellow scampered off in haste to join his late comrades. This is the "second offence" of this kind which said dog has committed this Spring.

George Kearn, an old grey-haired Christian, a local preacher in the Methodist denomination, (not a seceder,) has been imprisoned in Tazewell County, on the charge of feeding the hungry, clothing the naked, and giving aid to the hunted fugitive! He is a resident of Woodford County, but as there is no jail there, he is confined at Tremont. How long shall wicked men, under the sanction of the law, be permitted to insult God, and mock his mercy and loving kindness.

At a recent township election in Elyria, Ohio, some sixty votes were cast of the following sort: "No connection with a pro-slavery Government"—"Uncompromising hostility to Slavery." The Sentinel says, "this number included all those persons who have formerly composed the third party of this township."

The ship Pacific arrived at New-Orleans, from New-York, in eight days and sixteen hours, which is the quickest passage on record.

A terrible accident occurred in the Brooklyn Navy Yard on Tuesday afternoon, April 21, by the falling of a "spile driver" by which three men were killed, one instantly, and the other two died soon after.

The Legislature of this State has agreed to adjourn *sine die* on the 13th of May.

The fare to Albany in the elegant North River Steamers has been reduced to 25 cents.

The Mississippi valley is likely to supply the world with pig lead. The whole amount to be brought to market this year will probably exceed seventy million pounds.

The Art Union says, that although almost surpassing belief, casts have actually been made from the daguerreotype plates; a mould has been obtained in the usual manner, impressions are obtained from the mould by the electric process. This is among the most startling facts of the age. We have seen several beautiful examples produced by Dr. Paterson, of Glasgow, on whom the honor of the discovery rests.

A mine of Cannal Coal has been opened in Calloway County, about 150 miles from St. Louis, wnich is said to be inexhaustible.

Last week a man on Federal Hill, R. I., while drawing water from a well 70 feet deep, accidentally fell in head-foremost to the bottom, were there was about four feet of water. A rope was lowered down to him, and he fastened it around himself and was drawn up to within ten feet of the top, when the rope slipped and he fell again to the bottom, about 60 feet. A person present went down and succeeded in getting him out. He had received but little injury, to the astonishment of all present.

The rum dealers, says the Worcester (Mass.) Transcript, have one good customer left. The Government, we perceive, has advertised for *sixty thousand gallons!* for the navy alone.

A breach of promise case has recently been tried at Lowell, and the injured lady received $3500 damages. Both parties were young and respectable, and belonged to West-Cambridge.

The departure of another of the old Jersey Blues, is announced in the death of Leonard Fisher, of Gloucester Co., aged 90. He was with Washington at Trenton, and bore a part in most of the prominent engagements of the Revolution. Just as we concluded this note, our attention is arrested by the death of still another of the old veterans of the Jersey line—Jacob Johnson, sen'r, of Hunterdon Co., who died at the age of 93, leaving a widow one year older. The venerable old couple have lived together in love more than 70 years. He has been a ruling elder in the Bethlehem Presbyterian church nearly ever since the Revolution.

As one of the Roxbury omnibuses, fully loaded with passengers, was coming over the Neck on Tuesday afternoon, a young man jumped in, and after deliberately collecting all the fares, jumped out again. To the astonishment of the poor passengers, on arriving at the head of State-st., they were informed by the driver that the gentlemanly collector had nothing to do with the concern, and that his collections were made entirely on his private account.

A Peace Convention was held at Fitchburg, Mass., on the 17th inst., Amasa Walker, Elihu Burritt, and others, being the officers.

Gov. Dorr's health is said to have become more feeble within the last two months. He rides out occasionally, of an afternoon, but otherwise is not able to leave his home.

An intelligent gentleman who has been engaged in the production of Sugar in Cuba for the last thirty years, after a careful examination, estimates the value of property in that Island owned by Americans, at $35,000,000.

An Opera House and Music Saloon is to be built on the site of the late Miller Tabernacle in Boston.

There are 700 Temperance Societies in Germany.

Bonaparte's house, at Longwood, St. Helena, is now a barn—the room he died in is a stable, and where the imperial corpse laid in state may be found a machine for grinding corn.

The Montgomery (Ala.) Journal says, that Mr. E. A. Holt, a practical planter of Montgomery County, has presented us a stalk of rye measuring eight feet in length, while one of its joints measured twenty-four inches. The stalk was cut on the 28th ult. The editor measured it himself and seems to think it was rather a tall specimen of what Alabama prairies could do.

The ship Henry Clay was brought up to the city on Tuesday of last week, and is now at the Sectional Dock. She does not appear to be at all strained—not a seam opened nor a link broken—although she has been twenty days on the beach, which is an additional proof of the superior manner in which our New York ships are built.

An idea of the value of some business locations in St. Louis may be inferred from the fact that lots in that city was leased a few days since for a term of years at $33 per foot per annum. Several other lots in the same square are under lease for $21 per foot per annum.

Review of New-York Market,—Monday, April 27

FLOUR AND MEAL.—Fine Genesee sells at $5 12½. Southern $5. Corn Meal $3 25. Rye Flour 3 12½. Bag Meal 1 31@1 50.

GRAIN—Corn 68c. Rye 68c. Oats 42@44c.

PROVISIONS—Shoulders 4c; Hams 5@5½ cts. Smoked Hams 6½@9c. Sides 6c, Shoulders 5c, Beef 5½@6c. Lard will bring 7c. Cheese is light and selling at 6½@8. Old Western Butter is 9@10 cts. and in fair demand.—Grease Butter is in good inquiry at 6½@7c.

MARRIED,

In Grafton, N. Y., on the 16th inst., by Rev. Azor Estee, Mr. Daniel H. Maxson, of Petersburgh, to Miss Olive West, of the former place.

DIED,

In Petersburgh, Rensselaer Co., N. Y., on the 11th inst., Stephen Potter, Esq., in the 88th year of his age. Brother Potter was born in Richmond, in the State of Rhode Island. In his youth he was hopefully converted, and became a member of the Seventh-day Baptist Church of Hopkinton, then under the pastoral care of Eld. John Burdick. In 1787, he removed with his family into the town of Petersburgh, N. Y., which at that time was an unsettled wilderness, and in which he passed the remainder of his life. After his removal to this country he became a member of the Seventh-day Baptist Church of Berlin, where he continued his membership until the Petersburgh church was organized. He assisted in the formation of this church, and continued a member of it until by death his standing was transfered, as we trust, to the church triumphant. He was a useful and valuable member in the church, and one who accustomed himself to acts of hospitality and to the entertainment of strangers. He filled the office of Justice of the Peace for many years, and other civil and military posts, until released from them on account of the increase of years and infirmities.

Brother P. has left an aged widow, and a numerous posterity to mourn their loss. Among the latter, there still survive ten children, all of whom, except a widowed daughter, have removed to distant parts of the country. He has left sixty grand-children, sixty-one great grand-children, and one of a succeeding generation.

His funeral discourse was preached by Eld. William Satterlee, of Berlin, from Isaiah 42: 16—"*I will bring the blind by a way that they know not*," &c. This discourse was pronounced with firmness and energy, and was well calculated to produce a happy influence upon the large congregation which attended, and to comfort the aged and desolate widow and relations present.

W. B. Maxson.

In Berlin, on the 13th inst., of measles, Mrs. Elizabeth Hendrick, aged 80 years.

NOTICE.

There will be a Quarterly Meeting held with the Seventh-day Baptist Church in Truxton, N. Y., commencing on the sixth day of the week, before the the last Sabbath in May.

JAMES BAILEY.

CENTRAL ASSOCIATION.

The Eleventh Anniversary of the Central Association will be held with the Seventh-day Baptist Church in Scott, Cortland Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June, (June 5,) at 10½ o'clock A. M. Introductory discourse by Eld. C. M. Lewis; James Bailey, alternate.

JAMES BAILEY, *Rec. Secretary.*

EASTERN SEVENTH-DAY BAPTIST ASSOCIATION.

The Tenth Anniversary of the Eastern Seventh-day Baptist Association will be held with the Sabbath-keeping Church at *Marlborough*, West New Jersey, on the fifth day of the week before the fourth Sabbath in the fifth month, (23d of May,) at ten o'clock. A. M. The Introductory Discourse will be preached by Eld. Lucius Crandall; Eld. A. B. Burdick, alternate.

☞ As the Secretaries have had to pay $10, the past two years, for printing the Minutes, above the amount appropriated, it is suggested that the several churches in the Association appropriate to the Treasury of the Association $3 for every 100 members in their respective churches, from which fund the Treasurer shall pay their actual cost.

PAUL STILLMAN, Ass't. Rec. Sec.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. Nelson Stelle, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of

JONATHAN S. DUNHAM.

DE RUYTER INSTITUTE

Will be opened for the reception of Students, Wednesday, April 29.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.

GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.

J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.

Mrs. LUCY M. CARPENTER, Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

Teachers' Classes, for the special benefit of those designig to teach, will be formed at the commencement of the Fall Term, and continue seven weeks, with daily Lectures, and Model Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, $2 00 Academic, from $3 00 to $5 00. No Extra Charges for Drawing, Painting, Lectures, or Incidentals, except Instrumental Music. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from $1 00 to $1 50.

IRA SPENCER, M. D. } Agents.
Rev. LUCIUS CRANDALL, }

DeRuyter, March 6, 1846.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. C. KENYON, Principal, and Professor of Languages.
Ira Sayles, Associate Principal, and Professor of Mathemat
Gurdon Evans, Professor of Natural Sciences.
J. R. Hartshorn, Professor of Anatomy and Physiology.
O. Stillman, Professor of Vocal and Instrumental Music.
Miss C. B. Maxson, Preceptress, Instructress in French, Italian, Drawing and Painting.
Mrs. M. B. Kenyon, Assistant in the Female Department.

From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be farther increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this farther advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

The Teachers' Classes, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also to all the students gratis.

The Academic Year for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2.

Expenses.—Tuition, per term, from $3 50 to $5 00. Board, per week, $1 00. Piano, (extra,) per term, $10 00. Washing, lights and fuel, per term, from $2 00 to $5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed $70 00; and may even be reduced much below this, where individuls board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

SAMUEL RUSSELL,
President of the Board of Trustees

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

No. 8—The Sabbath Controversy—The True Issue. 4 pp.

No. 9—The Fourth Commandment. False Exposition. 4pp.

☞ The Sabbath Tract Society has also published "An Appeal for the Restoration of the Lord's Sabbath, instituted in Paradise and enjoined in the Fourth Commandment; in an Address to the Baptists, from the Seventh-day Baptist General Conference." pp. 24.

☞ Remittances for Tracts, addressed to the General Agent, Paul Stillman, New York, containing full directions *how* and *where* to be sent, will be promptly attended to.

TOBITT'S PRINT, 9 SPRUCE ST.

Miscellaneous.

FOR THE CHILDREN.

THE WAY TO HEAVEN.

Which is the way to heaven?
Dear mother, tell,
Where children, all forgiven,
In glory dwell.
Tell me, that I may run therein,
That I a glorious crown may win,
Tell me, dear mother, tell.

Is that the glorious way?
Kind mother, tell—
Marked on that solemn day
The chariot fell.
O tell me, and let me fly away
As Elijah, in chariot bright as day,
Mother, kind mother, tell.

Or is that the gloomy road,
Dear mother, tell:
Which the glorious martyrs trode,
Defying hell!
Tell me, and e'en the hottest flame
Shall prove my love for Jesus' name,
Tell me, dear mother, tell.

ANSWER.

T'is not as Elijah rode,
In chariot bright;
Although he has reached the abode
Of pure delight.
Nor are we called to tread the road,
Bearing the stains of martyr's blood,
To heaven, so pure, so bright.

Believe, believe, dear child,
In God's dear Son;
Hark! Jesus, meek and mild,
Bids children come.
You'll find in him the blessed way
That leads to everlasting day—
To heaven, to heaven, our home.

THE BIBLE.

Within this blessed book divine,
What light and truth and glory shine!
Here may the erring find their way,
The needy drive their wants away.

Happy the child that loves to read,
And on these mental treasures feed,
But good that he had never been born
Who reads to doubt, reject and scorn.

Temperance Address to Children.

We love to talk to children and try to help them to be happy. There may be pleasure in making and seeing others miserable, but there can be no real happiness or enjoyment in it. The times in which we live, present many inducements to all, but especially to the young to practice self-denial, and thereby be happier themselves and also be the means of greater good to others.

The love of *wine, beer, and cider, of rum, brandy, gin, and whiskey*, is an acquired love. The alcohol, or principle in these liquors which makes people drink them, is a poison, and it is never pleasant to the human taste or stomach, until custom has made it so. When the appetite or love of any of these drinks is formed it is very difficult, and often impossible to conquer it. There are more than ten thousand drunkards in the United States under fifteen years old. Probably one-half of the five hundred thousand drunkards in our country, formed the appetite for these poisons before the age of fifteen.

The wine-glass, or beer-cup, or cider-mug, or some other form of presenting alcoholic poison, has been so common in almost all the families of our land, that childhood and youth have early and frequently been led astray by the mistaken, but well-meant influence of parental, or family precept and example. But now every body knows that alcohol, in any form, for persons in health, is always injurious to our bodies, our minds, our morals and our souls. Those of our countrymen who do not know these things, have kept themselves in ignorance, by the habitual use of these poisons, or by criminal inattention to this important subject.

The wisest of men has said, by the direction of our Heavenly Father—"Wine is a mocker, strong drink is raging—look upon wine when it is red, when it giveth its color to the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder." This is said of intoxicating or alcoholic wine or liquor. The juice of the grape, "the fruit of the vine," or unfermented wine, is nutritious, healthy, and useful, and like bread, milk and honey, is a blessing.

Now we wish kindly and affectionately to say to you, because we love the youth of our country, that any intoxicating liquor if drank by sober and respectable people, intemperance, with all its untold evils and horrors, cannot be banished from our land and world. For it has been the moderate use of these drinks, by the sober and respectable, which has formed and kept up the fashion, and really made all the drunkards. We fear that many who now drink their wine and other alcoholic liquors moderately, will soon become drunkards, and that very many who are already such, will refuse to adopt the only plan that can save them, total abstinence, and will die enemies to God and man, go into a drunkard's grave and the drunkard's eternity. But to the YOUTH, who have not yet formed the "evil appetite," and are not so corrupted by fashion, as many of their seniors, do the friends of our country and humanity look, to prevent any more drunkards being formed among them, and thus, in the next generation, to banish this woful blight and curse from among men.

Will you do it sons and daughters of America? You can if you will. The number of days, and the amount of happiness you will thus add to your own existence, cannot be counted up in time, while your increased usefulness and comfort to others, will be greatly beyond your present power to tell.

Youth's Temperance Associations, on the only safe plan, are now forming in many of our cities, towns, and villages; in the higher, district and Sabbath schools, and thus inviting to cast around you by uniting with these institutions, or forming them yourselves, "a sure defence from drunkenness." Fear not the sneer of the "wine-bibber," or lover of "strong drink." Put on "moral courage," imitate the self-denying and virtuous, and you will thereby procure self-respect, the esteem of the wise and good, and the approbation of our Father in heaven.

The Contrast.

It was a cold morning. Snow was on the ground, and many sleighs were gliding rapidly over its crusted surface. A dashing equipage was driven to the centre of a commercial square, and its thickly cloaked occupant stepped upon the pavement. A poor woman with a shivering child stood before him.

"Good sir, my child is starving—give me a shilling to buy bread."

He looked sternly upon her, and her upturned eyes dropped at the fierce look, while she involuntarily pressed her infant to her breast.

"Woman! go to the Alms-house; I have nothing for you!"

The denial, and the harshness of the tone in which the words were spoke, sunk deeper into her heart disquieting her more than the repulsive expression of his features. She sighed and said to her child, "God take compassion on thee!" and her sobs and wailing expressed the bitterness of the mother's sorrow.

He passed on.

The horses were champing on the bright bits, and throwing up their sleek and arching necks as if delighted with the clanking sounds of the bells so profusely strung around them. A boy of ten or eleven years of age was gazing with the eagerness of juvenile curiosity, wonder and delight, upon the splendid vehicle, and the noble horses. Although on his way to school, he had turned aside for a few moments, and in his open and pleased face was written the expectation of the joy which he would experience when, at some future day, he might sit behind such animals, and be whirled along the smooth road.

While his eyes were thus occupied, and his feelings were thus swelling up like the waters in an overflowing spring, his ears heard the low and piteous request of the indignant petitioner, and the coarseness and brutality of the rich man to whom it was addressed, checked the current of his joyous emotions. Scarcely were the words uttered before he was hurrying off, and ere the moanings of the woman had ceased, he was running back from a shop, distant but a few yards.

"Here, poor woman, take this bread and feed your child."

The sobbings were exchanged for a scream of surprised delight; the bread was quickly seized, and a portion of it given to the child, who, almost famished, and stiffened with cold, could with difficulty receive the proffered sustenance. The boy stood until the child commenced to eat, and the mother, whose attention and persuasive accents had been employed in various methods to impart warmth and to induce it to eat looked up, while a gleam of satisfaction at the result of her experiments, and of thankfulness for the timely relief, broke over her anxious and saddened countenance, "God bless you, little sir, and if you have a mother, may she be long preserved to you?"

The blood rose to his cheeks, and the glow spread over his forehead; his throat seemed as if filling with something, which rising, almost induced choking; tears rushed to his eyes; and with mingled feelings of pity and gladness he ran on to the school-house. Genuine charity! thou hast the uniform light and heat of the sun.

Children, be kind to the poor, for he that giveth to the poor, lendeth to the Lord.

THE SIXTH COMMANDMENT.

Exodus xx. *Thou shalt not kill.*

The intention of this text is to forbid wilful murder. The law regards the intentions of the heart. Suppose a man should attempt to shoot a mad dog that ought to be killed, and some person unknown to him should be within range of his shot, and should be killed by it, he would not have violated this law, though he would have killed a man. On the other hand, should a man shoot at a man with the intention of killing him, and miss his mark, and by accident kill a mad dog, he would nevertheless be guilty of a violation of the law, because he would intend murder in his heart.

The principle in this commandment is that one man has no right to take away the life of another man, unless he is so authorized to do, under the circumstances, by God, in whose hands are the lives of all men. That God did authorize the taking of life for some crimes cannot be denied, and hence it was not forbidden at the time by this law, for God could not forbid a thing and command it at the same time. But some now think we have no authority under the gospel to take life, and hence, that we may not kill a human being for any crime. It must turn on this one point, does God authorize men to take away the life of the murderer? We leave every one to answer this question for himself; we all agree that what is called murder is wrong, that it is forbidden by this commandment. The reasonableness of the commandment may appear from the following considerations.

1. God is the author of life, and hence, he has a right to control and dispose of it. The man therefore who takes away the life of another, interferes with the rights of God, unless he can prove that God has authorized him so to do.

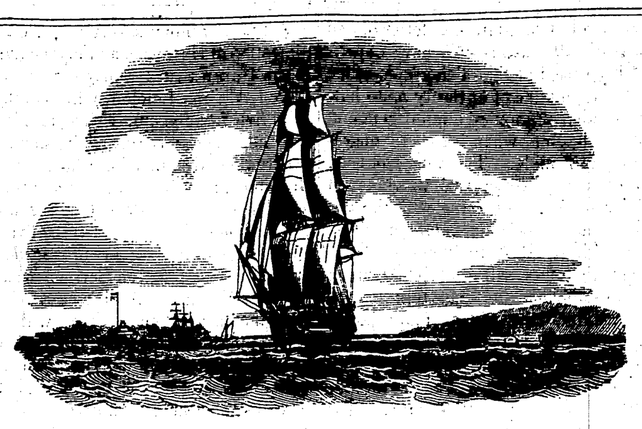
2. All men, deriving life from God, the same source, must stand on a level in regard to their right to life. As all men have the same right to life, there can be no right to kill a man, for the right to kill one man would involve the right to kill all the men in the world, since that one man has just as good a right to live as every body else.

3. Men are the subjects of God's government, and act in this life for a future state, and to cut short their probation by killing them and send them to their final account uncalled by God, must be an awful business.

4. Men sustain social relations here, which forbid us to kill one another. How much sorrow would it cause you, should some one kill your father, mother, brother or sister, and yet everybody is somebody's father, mother, brother or sister.

Children should guard against anger and all bad temper which, if indulged, may lead to murder. How many children have in a fit of anger struck their little brothers, sisters or playmates. The reason they did not kill them was, they could not strike hard enough; they struck as hard as they could. Anger itself is sinful, and often leads to murder. We will close by requesting the children to read and consider the words of Christ, Matt. v. 21, 22. We have no room to comment upon this text, let each make his own comments.

Anger may glance into the breast of a wise man, but rests only in the bosom of fools.



The End of the Voyage.

BY THEODORE THINKER.

THERE she comes! See, the noble ship is just passing through the Narrows. She has been safely wafted over the Atlantic waves. The gale only urged her more rapidly on her course homeward, and now the spires of the island city have risen upon the view of the voyager, and his bosom beats high as he thinks of the glad meeting he will soon enjoy with those whom he loves.

Onward she comes. All sails are set. How she ploughs the blue waters. See, how the white billows dash against her bow, as she flies on her course. She has been wildly tossed upon the treacherous ocean; but now she is safe. Soon she will cast anchor. How eager are the voyagers to reach the shore; for it is the shore of their native land.

Thus it is with the Christian. In this world, he is not at home. While he is tossing upon life's waves, he is looking forward to the day when, all his pilgrimage ended, he shall arrive at his heavenly home. What perils he must encounter. How rudely do the waves sometimes dash against his bark. Clouds and darkness, rocks and quicksands, storms and gales, he must encounter them all. But he trusts in an almighty Pilot, and he is safe. He thinks of his home, and the thought cheers his heart.

At length, weary and toil-worn, his heavenly home bursts upon his view. He sees the mansions of the city of his God. How his soul exults in view of the happy greetings of those members of his Father's family, from whom he has long been separated. Oh what joys are in store for him! He is to see Him who has ever been to his heart the "one altogether lovely."

Dear young friends! how I wish you might all have the hope of the Christian! Then when the voyage of life is over, it will be sweet to enter the harbor of eternal rest.

Youth's Cabinet for May.

A Story for Boys.

A Paris correspondent of the Courier des Etats Unis relates an anecdote of Mr. M——, a rich but eccentric individual in Paris. He had retired from business with a yearly income of one hundred and fifty thousand livres. He was careful to preserve his principal untouched, but was in the habit of spending all the interest. His ordinary expenses were managed with method and economy—but the amount which he disposed of in charities was quite large—and he always kept on hand a considerable sum to be expended in any emergencies which might occur—and sometimes he found no little embarrassment in getting rid of this reserved fund.

Not long since, he found he had on hand one thousand crowns, which he was anxious to dispose of. While he was debating with himself how he should expend it, one of the chimneys of his hotel took fire. The alarm was given—the firemen were first called—afterwards the chimney-sweeps, to sweep the other chimneys. Among them was a little bright-looking Savoyard, (a native of Savoy, among the loftiest Alpine mountains) who, ragged and soiled as he was with soot, gaily sung his song. Mr. M——regarded him with interest. The song was amusing, and caused him to smile—and his heart warmed towards the little sweep.

"My little friend," said Mr. M——, "I think I must make you a new year's present."

"Many thanks, my good sir," replied the Savoyard, showing two noble tiers of polished ivories, "I shall be pleased to receive it."

"You seem to be perfectly happy," continued Mr. M——, "you sing in excellent spirits. You are of course contented with your condition."

"Yes, sir, I am contented—but I should be much better contented if I could have remained in my own country, with my dear mother and sisters."

"And what hinders you from returning?"

"Oh," said the little sweep, "it is very easy to talk about it—but I cannot quit the business of chimney-sweeping until I have made a fortune."

"How! a fortune? How is that?"

"A great deal! No less than two thousand francs, which will require at least ten years. Yes, ten years must pass before I shall be able to see again my mother and my dear native mountains!" said the boy, while a tear glistened in his eye.

"You shall go *to-morrow*, if you like," said Mr. M——.

"Are you joking with me, sir?"

"No—I tell you, you may leave Paris as soon as you like. Your fortune is made!"

"What! my two thousand francs!"

"Yes, and more—I will give you three thousand. Go, find your master—and bring him here."

The master was found, the whole matter was arranged, and the bright little Savoyard, weeping with joy, and clad in neat and appropriate costume, departed the next day for his native mountains to embrace his mother, and carry happiness into her humble cottage.

Singular and affecting incident at Sea.—Through the kindness of one of our friends at Scarborough, we are enabled to communicate to our readers a singular and affecting incident at sea. On Sunday afternoon, the 4th inst. three little boys of the names of Davis, aged 15, Carlisle, 14, and Foster, 12 years—the two former fishermen's sons, were amusing themselves with an excursion on the sea, at Scarborough, in a small boat about thirteen feet long, having with them only one oar and a small sail. The little fellows sculled themselves out to a distance of a few miles from land, when thinking they perceived some other boys coming out in a boat to fetch them back again, they hoisted their small sail, and the wind blowing out from the shore, the boat was unfortunately carried out a further distance to sea. To their inexpressible grief, the land at length entirely disappeared, and, after making several fruitless attempts to regain the shore, darkness put a stop to all further endeavors, and a strong gale of wind forced them to a still greater distance into the ocean. When morning returned, not a speck of land could be discerned, and no sail hove in sight. The situation of the three boys now became dreadfully distressing, not one of them knowing how to make land, and not a single mouthful of provisions on board their frail bark. To add to their distress, the oldest boy, Davis, fell sick, and continued in that state the whole of the day. The sun again set, leaving them no prospect of a rescue from a watery grave. The feelings of their poor parents and friends on shore all this time were heart-rending while endeavors to discover them proved futile. Tuesday morning dawned, and after straining their eyes the whole of the day in search of a sail, or land, and wearying themselves with fruitless toil, night came on, and the poor little fellows, overcome with fatigue, hungry, and benumbed with cold, laid themselves down at the bottom of the boat, and left themselves at the mercy of the winds and waves. On awakening in the morning, they were horror-struck to find their companion, Davis, dead. The little distressed mariners described this as the worst of all. Fortunately, the sea all this time was tolerably calm, but the third day passed over with still less hopes of deliverance. Wednesday night approached but no friendly hand was stretched out to save the two youthful mariners who, with the lifeless corpse of their companion, continued to float upon the bosom of the waters duriug the fourth night. In the afternoon of Thursday, they descried a sail in the distance, and with eyes filled with tears they beheld a ship bearing down toward them. She proved to be a Dutch vessel, bound for Amsterdam. The captain immediately took the two boys on board his own vessel. They were in a dreadful state of suffering, having never tasted food from Sunday afternoon. While the poor little fellows were being received into the Dutch vessel, they perceived some of the sailors about to throw the body of their companion overboard. With affecting accents they besought their deliverers to let them have the dead body of Davis to take back with them to Scarborough to his friends; but their entreaties were followed by a heavy splash in the water, and the body of the poor unfortunate fisherman's boy was lost from their sight. The captain of the vessel, and the whole crew, behaved with the greatest kindness to the boys; and upon the vessel's reaching Amsterdam, they forwarded their charge to London, from whence the two adventurous youths set out for Hull, and to the inexpressible joy of their distressed and agonized parents, they arrived in Scarborough on Wednesday evening last.

What Faith is.

"Father, my teacher said this morning, that all the little boys must try and please God, but we could not do it without faith: what is faith?"

"That's an important question, Charley; I must think awhile, before I answer you."

"Well, father, can't you tell me now?"

"I'll try. What is that white article on the mantel?"

"Alum, sir."

"Do you know what alum is made of?"

"No, sir."

"Do you know *how* it is made?"

"No, sir."

"How, then, do you *know* it is alum?"

"You told me so, sir; and mother calls it alum."

"You believe it is alum, then, because you have been *told* it was."

"Yes, sir."

"Now, bring me the Bible; this, you know, is the word of God; can you tell me any one thing God says of himself in this book?"

"Yes, sir. He says he loves all the works of His hands."

"What does He say of His Law?"

"That it 'is holy, just and good.'"

"What does he say about good people?"

"That in heaven, 'they shall shine as the stars for ever.'"

"What does he say about bad people?"

"That unless they 'repent, they shall all perish.'"

"Now, do you *believe* these things?"

"Yes, sir."

"You *believe*, then, that piece of alum is alum, because I *told* you so; and you *believe* what God says of himself and His Law because you *hear* it, and are *told* you ought to do so."

"Yes, sir."

"Then you have faith; for faith is believing what God says to us in his word."

"Then, father, if I read the Bible, and believe what it says, when I die, I will go to heaven, where grandmother is; will I?"

"Not unless you *do* what the Bible says, as well as *believe* it; there is a great difference between believing a thing and doing a thing."

"There is!"

"Certainly; listen, the Bible says, '*Thou shalt not steal*;' now, you *believe it wrong to steal*, don't you?"

"Yes, sir."

"Well, suppose you were to take from some one something that does not belong to you, (that would be stealing,) don't you see, then, that at the very same time you *believe* what the Bible says to be right, you are *doing* what you know to be wrong."

"Yes, sir; I understand you now."

"Remember, then, that the Saviour has said, —not every one that merely believes what I say unto them, shall be saved; but he that *does* the will of my Father which is in heaven:' and this also—'he that *knoweth* his Master's will and *doeth* it not, shall be beaten with many stripes."

HOW TO BECOME WISE.

Seek all that may by man be sought,
Learn all that can by man be taught,
Trust God through faith for all the rest,
And you with wisdom shall be blest.

A YOUNG JEWESS OF TANGIER.

We find an interesting article on the Jews in the *Missionary Chronicle* copied from an "Appeal for the Jewish Nation," by E. L. Mitford Esq.

It appears that nothing more is required to make a Christian, or a Jew a Mahometan, by their law, than the deposition of two witnesses of their having pronouced the words, "There is no God but God, and Mahomet is the Apostle of God." Against this testimony the protestation of the Jews are vain, and the penalty of recantation is burning at the stake.

There was a young Jewess of respectable family residing in Tangier, summoned before the Cadi by two Moors, who deposed to her having pronounced their profession of faith. This she utterly denied, but in vain, and the Cadi decreed her conformity to Islamism on pain of death. But the affair became public and reached the ears of Mulia Abderaahman, to whose decision it was referred.

"Whatever might have influenced her accusers, there could be no doubt of the motives of the Sultan in enforcing the decree, which was to obtain another plaything for his hareem; in fact, so well known was his character in this respect, that from the moment of her being ordered to his presence, no one expected any other result—for few possibly imagined, nor did the Sultan himself, that she would have courage to brave the alternative rather than abandon the faith of her fathers. Such, however, was the case. She was first sent to the Serail, where every means were employed to shake her constancy; threats, blandishments, and the most brilliant promises were tried by turns, and were equally unsuccessful. Even her relations were allowed to see her, to endeavor by their persuasions to divert her from her resolution; but with a firmness which against such assaults could have been the effect only of the deepest conviction, this young and noble creature held fast her integrity, and calmly chose a horrible though honorable death, rather than the enjoyment of an ignominious existence of shame and infamy.

"The Jews came forward with offers of immense sums of money to save her, but her fate was irrevocably decided, and the only mercy the baffled tyrant could afford his young and innocent victim was, to allow of her being beheaded instead of her being burnt alive. I had an account of the closing scene by an eye-witness who was one of the guards at the execution, and although, as a body, there is nowhere a more dissolute set of irregular soldiery than the Morocco Moors, yet he confessed to me that many of his vice-hardened companions could not restrain from their tears, and that he himself could not look with dry eyes on a sight of such cold blooded atrocity.

"This beautiful young creature was led out to where a pile ready for firing was raised for her last couch; her long dark hair flowing disheveled on her shoulders, she looked around in vain for a heart and hand that could succor, though so many eyes pitied her: for the last time she was offered—with the executioner and pyre in all their terror before her—her life, on condition of being false to her God; she only asked for a few minutes for prayer, after which her throat was cut by the executioner, according to the barbarous custom of the country, and her body consumed on the fire."

LETTER FROM MISS P. T. YOUNG,

Teacher at the Free Baptist Mission in Haiti.

PORT AU PRINCE, Jan. 18, 1846.

Dear Brother,—I will occupy a space in bro Jones' sheet, to manifest, if no more, that the same interest in the cause of Missions, and in the spread of the glorious gospel of our Saviour, which actuated me in offering myself to your Board, renders me still willing and desirous to remain among, and labor for this needy people. But my mind is frequently distressed by fears that my feeble labors will not benefit them, and that my coming to Haiti will be in vain. Many obstacles are in the way of reforming this people. They look upon a white man, especially an American, with much contempt. They remember, with disgust, that the United States of America refused to recognize their independence, and they despise (*les blancs*) the whites.

Catholicism is deeply rooted here. A sister of the church told us yesterday, that if one Catholic attends a Protestant church, "forty Catholics pitch upon him the next day, and he won't go again," to use her expression. Intoxicating drinks are extensively used in all classes of society. Masonry is a prevailing evil in Port au Prince. There are several Masonic Lodges in the city. *Plassading* or residing together, a male and female, in an unmarried state, is practised by thousands. This union is abandoned by the will of either party, and the female, without means of supporting her children, allows them to grow up as near like the beasts as you can imagine a human being, usually without clothing, feeding upon yams, bananas, sugar-cane, &c., and of course without education. I think that one thing which has led to this deplorable practice, is, that before persons can enter into the marriage state, the law requires that they first pass through certain church ceremonies—and farther, a lawful wedding is attended by more cost than many poor people are able to meet. They therefore justify themselves in such a course, and say that it is necessary to be rich in order to get married. On the other hand, you already know that those who do marry, often have several wives. Add to this the practice of Sabbath breaking, and deceiving. If there are any moral restraints here, they are very feeble upon the mejority of the people. They can have no idea of virtue, of honesty—and especially disinterestedness. They cannot appreciate the motives of missionaries. but suppose that they come among them for selfish and designing purposes.—They have no confidence in themselves, and how can they have in others? I do not say all this to *discourage* you, but to show you why I sometimes have discouraging thoughts. But, my brother, the Lord knows how to bring about his own righteous purposes. There is one thing about it, if any are ever converted, and live a consistent Christian life, surrounded by all these counteracting influences, no person need doubt the reality of the change. Let not this work cease. May the Lord encourage your heart. My love to your family and inquiring friends. I must close, by subscribing myself, yours in the Lord,

MISS P. T. YOUNG.

—*Christian Contributor.*

MISS FIDELIA COBURN.

We copy the following extract from a letter published in the Liberty Standard for this self-denying Missionary among the colored people in Canada.

"My school is very large, and in the same house where I live, which contains but one room. The Sabbath meetings are here also, which makes my labors much harder than though we had a school-house. beside it brings me considerable company, and thereby increases my family expenses.

I have seven in family all the time, beside the company. We have writing benches all around the room, but at one corner in which is a bed, and a stove in the middle with movable seats to fill up the centre. Thus you see that I cannot have much waste room. However, I do really think there is not a more quiet, peaceable, happy group in the world than my family, and a very interesting family too! The County Commissioner called on me a few days since. He remarked, 'You have a very interesting family!' The youngest is about 5 years old, and the oldest about 12. One, is a boy about 8 years of age, and all the *man* we have about the house.

Often cases occur when it seems really necessary to take children into my family and take the care of them. This, together with the importance of having some where they may obtain such an education and moral training as shall qualify them for teachers of primary schools among us, lead me to lay the following proposition before the public, as one method of benefiting the people.

I propose to take as many as it will be convenient to have in a family, if the public will aid in sustaining so many, at $10 a year in cash, and clothing found beside. Several female Anti-Slavery Societies have paid over the money already, which has been acknowledged in the Standard, and by which means I am enabled to support my present family."

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED.

BY JAMES A. BEGG.

SECTION IV. [Concluded.

The Sabbath in Patriarchal Ages.

But this argument may be carried much farther. For it is not merely from the few incidental notices or allusions which the Scriptures contain of the observance of sevens and the notation of weeks by the patriarchs and other individuals in early ages, that we are led to believe the knowledge of the sanctifying and blessing of the Sabbath to have been carried down to them. That its sacred character was known, and in some manner observed, in the earliest ages universally, among nations not possessing the written revelation of God's will, nor deriving their religious observances from the Israelites, is attested by heathen as well as by Jewish and Christian authors. Not only was there a veneration expressed by them for the number *seven*, in cases for which there is no divine appointment, but the seventh day itself was regarded as a festival, and that under circumstances which we can only account for, by believing the fact of the divine institution having descended by tradition to nations by whom it came afterwards to be grievously corrupted. Thus we find Balak, King of Moab, repeatedly erecting *seven* altars, and offering thereon *seven* sacrifices, (Num. 23: 1—30;) and in the earliest history, and from the oldest traditions, of nations far separated from each other, we find the division of time into *weeks* of seven days. Not only the Assyrians, Egyptians, Arabians, Indians, and other nations of the east, but ancient Romans, Gauls, Britons, Germans, and nations of the north, have all been named as affording distinct evidence of this. Manifold direct quotations have been adduced from authors of antiquity, in proof even of the known and acknowledged sanctity of the seventh day, in cases where it must manifestly have had its origin at an earlier period than that of the giving of the law to Israel, and have been derived from a different source than from that people, with whom they were so often at enmity. The religion of the Israelites was not so esteemed by their idolatrous neighbors, that they would readily copy observances peculiar unto them, and which were celebrated, avowedly, in obedience to the God of Israel, and declared to have relation to His glory. Yet some of the quotations from Greek poets bear a decided similarity to the language of Moses in his history of the creation, and indicate an acquaintance with the orgin of this world's affairs by those from whom their traditions and observances were derived, perhaps less perfectly known, if not nearly forgotten, by their descendants more remote from the time to which they relate.

The evidence on this part of the subject, relative to different nations, and concerning different ages, has been presented by many authors. We quote first from one who has been at considerable care in collecting the testimony, as more enlarged than by many others.

"It is true," he remarks, "the Gentiles a thousand ways depraved the use of the Sabbath, by keeping holy day to their idols, saith Aretius; they also wrested the name to a wanton and ridiculous signification, in which, notwithstanding, there hath remained some footsteps of the ancient origin al, to which at length the Gentiles, though late, ought to return. To omit their depravations, see in them the footsteps of every particular:—*

"First, the Gentiles set apart certain and constant days, not moveable and wandering.

"Macrobius saith, there are four kinds of public holy-days, Feriaum, (that is, days vacant from pleading and labor,) Stative, Conceptive, Imperative, and Nundinative; and the Stative are common to all the people on certain and set days and months, and noted with standing observations in their calendars.

"Secondly, they observed a certain day of seven, and particularly *the seventh*.

"Hesiod saith, *the seventh day* is a holy day.

"Lampridius telleth of Alexander Severus that, on *the seventh day*, when he was in the City, he went up to the Capitol, and frequented the Temple.

"Homer saith, *the seventh day* is holy, and that it was the day in which all things were perfected, and on which we depart from the banks of hell.

"Callimachus saith the like, and that it is the birth-day, chief and perfect.

"Clemens Alexandrinus showeth that not only the Hebrews, but the Greeks also, knew *the seventh day* holy.

"Eusebius affirmeth that almost all, as well philosophers as poets, knew that *the seventh day* was more holy.

"And Philo, the Jew, saith, Who doth not honor that *sacred day* which returneth *every week?*

"*The seventh day* holidays were wont to be granted to children in school among them. Certain of the Ethnick doctors were wont only to dispute *on the Sabbaths*.

"Seneca, in his ninty-fifth epistle, shewing that exhortations are not enough, but we need obliging precepts, yea, the decrees of wisdom, he reckoneth up *the Sabbath* as the festival day for religion, but condemneth their manner of observing it, when he saith, Let us forbid any one to light a candle on the Sabbaths; for neither do the gods want light, and men themselves are not delighted with the smoke; he worshipeth God who knoweth him.

"Macrobius sheweth, that Saturn, (of whom was the name of *Saturday*,) was honored with candles lighted at his altars, and wax tapers offered on his days.

"Aretius hath these words, The Greeks and Latins call *the Sabbath*, the day of *rest*, which the Gentiles called Saturday; and the same also they consecrated also to rest, for civil actions and warlike affairs, and fit for contemplation; and therefore on this the divine patronage was to be implored against dangers and misfortunes.

"Thirdly, they observed a whole day.

"Macrobius bringeth in one Vetius thus speaking, We truly, that we may both honor the sacred holy-days, and eschew also the slothful numbness of resting, and might turn our leisure into employment, we come together to spend the whole day in learned fables to be conferred upon, as out of some dark riddle.

"Fourthly, they observed their festivals with severe exactness from all work.

"The custom of the heathen in this kind, I find in Macrobius lively set forth, wherein the very manner of a true Sabbath rest, and what works may and may not be done, are not amiss defined. His words are these: The priests affirmed, that the holy-days were polluted if any work were done on the solemn set days; besides, it was not lawful for the king of the sacrifices, and the Flamines, (that is their chief priests,) to see a work done on the holy-days; and therefore by a crier it was proclaimed that no such thing should be done, and he that neglected the precept was fined; besides the fine, he that did aught unawares on such days was to offer sacrifice for expiation. And Scævola the high-priest affirmed that the willful offender could have no expiation; but Umbro denieth that he is polluted who doth work about holy things, and things pertaining to the worship of God, or any thing which had respect to an urgent commodity of life. Scævola, lastly being asked what might be lawfully done on the holy-days, answered, that which would hurt if it were left undone. If an ox fell into a pit, and the master helped him out, he profaned not the holy-day; nor he that preserveth his house from ruin by putting a prop to a broken beam; whence also Maro, learned in all discipline, knowing that a sheep might be washed to cure the scab, so pronounced, that in such a case it was lawful to dip the sheep on the holy-days, if it were done for the medicine sake:

'To lead the bleeding flocks of sheep,
To wash in healthful waters deep.'

For by adding the word 'healthful,' he sheweth that it was granted them only in case of a disease to be cured in the sheep, not for gain's sake.

"The Gentiles were so exact about sacred things, that nothing was omitted that might conduce to their solemnity, that it grew into a proverb, when they would express a care of omitting nothing, to say, Holy things are to be finished. Upon their feasts to Saturn, full liberty and freedom was granted to servants. And Lucius Actius, in his Annals, relates that all, through cities and countries in Greece, and chiefly in Athens, before Rome was built, celebrated the day to Saturn, and every one saw to his household herein; and this was their custom, received by tradition, that the servants and the masters alike feasted together.

"Philo Judæus calleth the seventh day a general festival to be observed of all people for ever. And again he saith, that the divine law admonisheth all of duty; Barbarians, Grecians, inhabitants of main continents, as well as of islands; the Westerlings, the Easterlings, the Europeans, and the Asians; the whole habitable world even to the uttermost coasts. For who doth not honor that holy day, returning every week, bringing remission of labor and holy vocations to the master of the family with his household, not only to freemen but also to servants, yea, moreover, to the beasts under the yoke?

"Josephus, in his second book against Appian, also saith, Neither is there any city of the Grecians, or Barbarians, nor any nation, to whom the custom of *the seventh day*, in which we rest, hath not come." *

To these we add, from another author, two or three additional testimonies:

"Porphyry says, The Phœnicians consecrated one day in seven as holy.

"Linus says, A seventh day is observed among saints or holy people.

"Tibullus says, The seventh day, which is kept holy by the Jews, is also a festival to the Roman women.

"The several nations here referred to, cannot, it is plain, have fallen upon this practice by chance. It is certain they do not derive it from the Jews. It follows, therefore, that they received it by tradition from a common source, and that source must have been Noah and his family." †

But although, instead of these important and numerous testimonies, there had been no evidence of the fact, nor reason to conclude, that among Gentile nations, without a written revelation, the Sabbath was in some way held sacred, at times and in circumstances which lead us to believe that their observances were derived from the immediate descendants of Noah, and which make it impossible for us to suppose that they owed their origin to an imitation of the Israelites—even supposing that there was not the shadow of regard to God's own appointment at creation—this would not, surely, invalidate the authority of its original institution. And if disregard of the authority by which it is enacted would not annul the obligation, still less should the want of evidence, were there even less than there is, both of a direct and inferential kind, be so esteemed. The practice of others was not needful as a reason for the sanctification of the Sabbath, by any to whom the will of God on the subject was known; and the inspired narrative of the spirit and conduct of the patriarchs, brief though that narrative be, impresses us with the conviction, that those who obeyed God's voice, and kept His charge, His commandments, His statutes, and His laws, were neither ignorant of, nor inattentive to, that blessed institution which weekly testifies for Him who made and moves the universe.

* We have not deemed it necessary to insert the multiplied references to the various works cited by the author from whom we quote; and we have, in one or two instances, omitted Latin quotations where the translation is given.

* Byfield's Doctrine of the Sabbath Vindicated. pp. 80—85.
† Dwight on the Fourth Commandment.

OBJECT OF THE MISSIONARY.

The Christian Watchman contains some account of a meeting of the missionary Judson with the students of Waterville College, Me. It was in one of the recitation rooms, which, though crowded to excess, was hushed into the most death like stillness, in order that not a syllable should be lost to any ear. The missionary began with manifest signs of deep feeling, and said:—

"Upon an occasion like this, dear brethren, a multitude of thoughts crowd upon me, so that I know not where to begin or what to select. Probably many of you have the ministry in view, and some perhaps look forward to a missionary life. You will expect me to speak of missions and missionary life. I have seen so much of the trial and responsibility of missionary labors, that I am unwilling to urge any one to assume them. *The urging must come from a higher source.* One important thought just occurs to me. You have but *one* life to live in which to prepare for eternity. If you had four or five lives, two or three of them might be spent in carelessness. But you have but *one*. Every action of that one life gives a coloring to your eternity. How important then that you spend that one life so as to please the Saviour, the blessed Saviour who has done every thing for you.

"If any of you enter the gospel ministry, in this or other lands, let not your object be so much to 'do your duty,' or even to 'save souls'—though these should have a place in your motives—as *to please the Lord Jesus.* Let this be your *ruling motive* in all that you do. Now do you ask *how* you shall please Him? How indeed shall we know what will please Him, but by *His commands?* Obey *those commands* and you will not fail to please Him. And there is that 'last command' given just before He ascended to the Father, 'Go ye into all the world an preach the gospel to every creature'—it is not *yet* obeyed as it should be. Fulfill that, and you will please the Saviour.

"Some one asked me not long ago whether *faith* or *love* influenced me most in going to the heathen. I thought of it a while, and at length concluded that there was in me *but little of either.* But in thinking of what *did* influence me, I remembered a time, out in the woods back of Andover Seminary, when I was almost disheartened. Every thing looked dark. No one had gone out from this country. The way was not open. The field was far distant and in an unhealthy climate. I knew not what to do. All at once that 'last command' seemed to come to my heart directly from heaven. I could doubt no longer, but determined on the spot to obey it at all hazards, for the sake of *pleasing the Lord Jesus Christ.*

"Now, my dear brethren, if the Lord wants you for missionaries, He will set that command home to your hearts. If He does so, *neglect it at your peril.*"

TRADITIONS OF NATIONS.

The nations of the earth which have longest possessed a knowledge of letters, have given to the world the most distinct traditions of the great facts in Bible history.

The Chaldeans, several years before the Christian era, talked and wrote about the flood—the destruction thereby of the primitive race of men—the new peopling of the earth by the only family which was preserved. They spoke of the father of this family as having been warned in a dream, concerning the destruction which awaited the world, and that he built a ship, and went into it with his family—that when the flood began to abate, this man, whom they call Xisuthrus, let out birds, which at first returned to the ship, finding no resting place—that when the flood was fully abated, the ship rested on a mountain, when he went forth to offer sacrifices, and strayed from the rest of the company or family, who went and settled in Babylon. The Xisuthrus of the Chaldeans, was evidently Moses'-Noah. The Chaldeans reckoned ten kings before the flood: while Moses counts ten generations.

The Chinese traditions, if they do not absolutely refer to the same person, under the name of Fohi, as Moses' Noah, are indeed most singular. They describe their first king as having lived at a time which would make him a cotemporary of Noah, or so nearly so, that the difference is a matter of no real moment.

They connect with the life of their first king Fohi, so much that Moses connects with Noah, that it appears among the greatest singularities that two nations so disconnected and so unlike, should have preserved the same matter of history or tradition from the ancient date which they had, if indeed no such peculiar circumstances as they relate had taken place.

The Chinese say their first king had no father; that his mother conceived him encompassed with a rainbow, which is an evident allusion to the rainbow's appearing to Noah: with other circumstances similar to Mosaic account. The Chinese history supposes the residence of Fohi to have been in the north-west province of Ararat, where the Ark rested after the abatement of the waters.

The fact that the Chinese may claim to be descended from Noah, or to have had him for their first king, by no means militates against the Mosaic account; inasmuch as all living have descended from Noah.

The Greeks, in ancient times, maintained a belief in the fact of a flood, which had long before destroyed the human family for its wickedness, with the exception of one man, whom they called Deucalion, who, on account of his piety, was preserved and became the father of a new race.

They reported that Deucalion had a large chest into which he put his family and numerous beasts, and floated safely on the water, until the flood was over.

On the first settlement of Mexico by the Spanish, they were surprised to find in the Mexican manuscripts which they obtained, an account of the fall of the mother of mankind, accompanied by a serpent, together with an idea of the flood, with a single family escaping on a raft. Among them, the observance of every seventh day was maintained.

Similar traditions have been found among other nations where the Scriptures have never been known, where the Gospel has never been published. Upon what imaginary ground these traditions can be accounted for, except upon the acknowledgment that the grand items of Bible history had their origin in facts, is not known.

The Hindoos and others have like traditions, while the Bible alone gives a distinct history. Its credibility, and the united origin of the human race, is very strongly sustained by these facts of existing traditions.

REUNION OF SAINTS.

If the mere conception of the reunion of good men in a future state infused a momentary rapture in the mind of Tully—if an airy speculation, for there is reason to fear it had little hold on his convictions, could inspire him with such delight, what may we be expected to feel who are assured of such an event by the true sayings of God? How should we rejoice in the prospect, the certainty rather, of spending a blissful eternity with those whom we loved on earth; of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected, with every tear wiped from their eyes, standing before the throne of God and the Lamb, 'in white robes, and palms in their hands, crying with a loud voice, Salvation to God, that sitteth on the throne, and to the Lamb for ever and ever.' What delight will it afford to renew the sweet council we have taken together, to recount the toils of combat and the labor of the way, and to approach, not the house, but the throne of God, in company, in order to join in the symphonies of heavenly voices, lose ourselves amid the splendors and fruition of the beatific vision. [Rev. R. Hall.

THE MOTHERLESS.

How interesting he appears to every feeling mind. A child robbed of his mother, excites universal commiseration and affection from every bosom. We look forward with anxiety to every future period of his life, and our prayers and hopes attend every step of his journey. We mingle our tears with his on the grave of her whose maternal heart has ceased to beat, for we feel that he is bereaved of the friend and guide of his youth! His father would, but cannot supply the loss. In vain the whole circle of his friends blend their efforts to alleviate his sorrows, to fill the place occupied by departed worth; a mother must be missed every moment by a child who has ever known and rightly valued one, when she sleeps in the grave. No hands feel so soft as hers—no voice sounds so sweet—no smile is so pleasant! Never shall he find again in this wide wilderness, such sympathy, such fondness, such fidelity, such tenderness, as he experienced from his mother! The world is moved with compassion for the motherless child, but the world cannot supply her place for him.

"HOPE THOU IN GOD."—When the traveler Park, sinking in despondency in the deserts of Africa, cast his eye on a little plant by his side, he took courage: "I cannot look around," said he, "without seeing the works of the providence of God." And thus asks every Christian: "Will God feed the young ravens? Does he number the hairs of the head? Does he suffer the sparrow to fall to the ground without his notice, though two are sold at a farthing?" Should not I then hope in God? God has but to speak, and it shall be done; to command only, and it shall stand fast; but to speak again when it stands fast, and it shall be broken in pieces. With him are power and might: "None can stay his hand, or say unto him, What doest thou?" Hope, therefore, in God, because he is almighty, and he will supply all thy wants. [Cecil.

PIOUS WIVES.—A short time ago as I was conversing with a pious old man, I inquired what were the means of his conversion. For a moment he paused—I perceived I had touched a tender string. Tears gushed from his eyes, while with deep emotion he replied, "My wife was brought to God some years before myself. I persecuted and abused her, because of her religion. She, however, returned nothing but kindness; constantly manifesting an anxiety to promote my comfort and happiness; and it was her amiable conduct, when suffering ill treatment from me, that sent the arrow of conviction to my soul." "Temper," added he, "is every thing."

A GREAT TRUTH.—In vain do we seek to awaken in our churches zeal for missions as a separate thing. To be genuine, it must flow from love to Christ. It is when a sense of personal communion with the Son of God is highest, that we shall be most fit for a missionary work; either to go ourselves, or to stir up others. If we allow it to become a business of dollars and cents, we shall see no results. "Find preachers of D. Brainerd's spirit," said John Wesley, "and nothing can stand before them; but without this, what can gold or silver do?" Let gushing affection to the Lord Jesus Christ become the ruling passion, and it communicates the thrill of evangelical zeal to every member of the electric chain. A church of such ministers, of such members, would be an apostolic, a heavenly church. [Dr. Alexander.

MISSIONS AND SLAVERY.

The following letter from a missionary among the Karens, contains a solemn reproof to the American churches. Who can read it without grief and shame for the unholy alliance of religion with slavery which is countenanced among us?

MERGUI, Oct. 27, 1845.

Messrs Editors:—Will you or some of your valuable correspondents, tell me how to meet the following objection, which I have to meet wherever I go among the wild Karens? "If we become disciples, when you get a large number of us, you intend to entice us away and make slaves of us in your own country." This objection is often urged with as much seriousness and confidence as though they were actually acquainted with the system of American slavery. Did these ignorant, but *slave hating* heathen, churches—would they not say to our faces, "*Go back*, thou hypocrite—*Go back*, and teach the heathen of your own country, and give *them* the Bible, before you come here to impose upon us." I am fully pursuaded, that did they know it this would in substance be the language of many a wild Karen.

Will *not* the Karens become acquainted with the history of American slavery? I see not how it can possibly be avoided.

Some of their young men are learning our language; becoming acquainted with our books, papers, &c. And when they once begin to get the idea, they will not cease their importunities until they know its history. And when it is once known, it will spread like wild-fire among the people. Sometime since, I noticed in a public paper the following remark, as coming from brother Kincaid: "If the heathen were aware of the slaveholding character of our churches, by whom the missionaries are sent out, the usefulness of the missionaries would be at an end." Now I should not be willing to go so far as this, and say that their usefulness would be at an end But I most sincerely believe, that the strength of the missionary's arm would be *sadly paralyzed.*

I thought I felt interested for the slave before I left my native land; but during the eight years since I left and came to this heathen country, I have been witnessing the amount of men and money employed in behalf of the heathen of these provinces, and how small their number compared to the slaves of the United States of *free and independent* America. According to the census of Government in 1840, the whole population of these provinces, including Malay—Chinese—Siamese and Toungthoos, (who never have any missionary,) was 115,000, not *one-twentieth* the number of oppressed heathen in that land of boasted freedom and Christianity. And what is the amount of means used in behalf of this population? There are on the ground at present thirteen missionaries and their wives, and one single female. According to what statistics I have before me, the whole expense cannot be *less* than $20,000 a year, and I believe it must be considerably *more* than that. Don't understand me to convey the idea that we have a superabundance of labor and money. *No! indeed.* Almost every department of labor among us is suffering for want of reinforcement. In many instances we cannot employ assistants and have schools for the want of money. Had we twice the amount of men and money, there would be an abundance of work to be done. But when I think of it, in connection with American slavery, and think of the slaveholder holding the Bible from his own people, and yet apparently anxious to give the same to the heathen, my heart sickens, while it seems as though I had been dreaming over the subject of American slavery. Would that we might all awake, and wash our hands from this *awful pollution!* D. L. BAYTON.

CONVERSION OF AN ESQUIMAUX.

It was in the last days of December, 1803, that a discourse was held on the words of our Saviour, 'The Son of Man is come to seek and to save that which was lost;' (Luke xix. 10,) and it was shown that precisely those who feel themselves to be the worst, and are most afraid of being lost, have the nearest right to the Saviour, since he seeks them, knowing that they cannot seek him. The Lord opened the heart of a young widow of bad character to attend to what was spoken, and she thought, 'What is that? Can it be that He is come to seek and save the worst and the vilest? I am the vilest of all who are here assembled.' Immediately after the meeting she hastened to a solitary glen, and, falling on her knees, cried aloud to Jesus, 'If what I have just heard be true, that thou hast come to save the vilest, O save me, for I am the vilest of all, and must otherwise perish.' She received on the spot an assurance that her sins were forgiven her, and returning home, she related to her companions, with tears of joy and gratitude, what God had done for her soul, and how her heart was filled with such an unspeakable love to Jesus, who had thus comforted her, that she could no more serve sin as aforetime. This account, and the happiness which beamed in her eyes, made a powerful impression on three other women who lived with her, and who had never before heard of such an experience. They were all greatly moved, and were likewise awakened to new life, making the same joyful experience as the poor widow. Hitherto they had lived in constant disharmony and strife—now they manifested the greatest love for one another, and their mouths overflowed with praises to Jesus for the mercy he had shown them. This fire of love soon spread to every house. Men and women, old and young, were laid hold on by divine grace.—*United Brethren's Missionary Intelligencer.*

NOBLE REVENGE.—When I was a small boy, there was a black boy in the neighborhood, by the name of 'Jim Dick.' Myself and a number of my play-fellows were one evening collected together at our usual sports, and began tormenting the poor colored boy, by calling him "blackamoor," "nigger," and other degrading epithets; the poor fellow appeared excessively grieved at our conduct, and soon left us. We soon after made an appointment to go a skating in the neighborhood, and on the day of the appointment I had the misfortune to break my skates, and I could not go without borrowing a pair of Jim Dick. I went to him and asked him for them. "O yes, John, you may have them in welcome," was the answer. When I went to return them, I found Jim sitting by the fire in the kitchen, reading the Bible. I told him I had returned his skates, and was under great obligations to him for his kindness He looked at me as he took the skates, and with tears in his eyes said to me, "John, don't never call me blackamoor again," and immediately left the room.—These words pierced my heart, and I burst into tears, and from that time resolved not to abuse a poor black in future. [Southey.

CONSTANTINOPLE.—The latest intelligence (Feb. 7th,) from Constantinople is of the most interesting and afflictive character. Ecclesiastical persecution against the evangelical Armenians has broken out afresh and with great violence. The public excommunication of an evangelical priest was the signal for the unslaught. Numbers of serious Armenians have since been driven from their shops, manufactories, houses and friends, and not even the aged have escaped the violence; various methods have been adopted to annoy and distress the pious Armenians. The missionaries write, that such a persecution never before occurred at any of our missionary stations.

There are probably one hundred devout Armenians now driven forth from their means of daily subsistence, and from their homes and friends, by this ecclesiastical persecution; and yet, so far as they know, only two of the men—and these weak minded, though apparently good men—had even attempted to compromise with the Patriarch. They take joyfully the spoiling of their goods, and are cheerful and happy under their sufferings. But this persecution for conscience sake, instead of diminishing the interest of the people in the instructions of the missionaries, has greatly increased it; their houses are the resort of multidudes for religious instruction, and their public meetings were never more fully attended. [Vermont Chronicle.

The Sabbath Recorder.

New York, May 7, 1846.

OBSTACLES TO THE CONVERSION OF THE JEWS.

Many persons think of the Jews as a distinct and united people, set apart from every other nation by their peculiar religious opinions, and anxiously waiting for the coming of the Messiah. Hence they express not a little surprise, that only here and there an individual is brought to believe on Christ, notwithstanding so much exertion has been made on their behalf. But this surprise would be greatly modified by a familiar acquaintance with the real condition and feelings of the Jews. In one sense, it is true, they are distinct and united. Through all the changes which have marked their history, they have retained the same features, and the same bold national peculiarities; and, though scattered in every quarter of the globe, yet, instinct with cohesive power, they have ever claimed affinity for each other, and ever shown a readiness to amalgamate. At the same time, there are minor differences among them, which have at times been the occasion of coolness towards each other, if not of utter strife. But the great obstacle to their reception of Christ is deeper and more difficult to remove. Many of them are so engrossed with the cares of the world, and so successful withal in their worldly schemes, that they neither think of nor care for the Messiah. Others—and their number is very large—are exceedingly skeptical in respect to all the promises of Scripture, or have fallen into downright infidelity. When the Gospel is presented to men of this stamp, it of course meets not only with that kind of opposition which is common from all worldly men, but, in addition, it is opposed by a profession of confidence in what is regarded as another form of religion. Hence the obstacles to its reception are of the most formidable character, and such as require in an especial manner the interposition of the Spirit of God for their removal.

There are, however, among the Jewish nation, many sincere inquirers, who are not only free from skepticism, but remarkably accessible to the truth. Such persons are generally ready to hear the claims of Christianity, candid in their investigaton of them, and frank in presenting their objections. These objections are of a nature to have great influence over the minds of those who raise them. They ought therefore to be understood by those who have given occasion for them. Let us look at some of the most common, which will be met by every person who attempts to hold a controversy with an intelligent Jew.

The course which has been pursued towards the Jewish nation by the representatives of Christianity, has perhaps done more than any other one thing to prejudice them against the Gospel. Christians have always professed that their doctrines were derived from and consistent with the sacred oracles given to the Jews. Yet at a very early period in the history of the church, a deliberate attempt was made to set Christians apart from the Jews, and to secure legislation in favor of the one and against the other. The ruling motive of this movement was clearly enough expressed by Constantine the Great, when he said, "Let us have nothing in common with *that odious brood*, the Jews, who crucified the Lord." A wicked and revengeful spirit led him to represent them as unworthy of confidence, and to exert all his influence for their injury. Thus were they set apart from those in whom they had a right to expect friends. The work which was commenced by Constantine has been carried forward by his successors. In one form and another efforts have been made to create a distinction between Jews and Christians, and to stigmatize as mean and contemptible whatever could be regarded as in any degree Jewish. The consequence has been, that in lands called Christian, not less than in pagan lands, they have been subjected to oppression, spoliation, derision. Their property and persons have often been violated, and they have been hunted fiercely as a prey from shore to shore. France, Spain, and Germany, have at different times been stained with Jewish blood; and even in England, on several occasions, havoc has been made of this devoted people. They have been outlawed and murdered; or, robbed of their possessions, they have been sent forth homeless, hopeless wanders. It is true that the day of such things is past. But the influence of this treatment at the hands of Christians will never be wholly obliterated. While the remembrance of it is fresh in their minds, they will find in it an occasion to reject Christianity.

Again, in our familiar conversations with intelligent and pious Jews, we shall often meet with an objection drawn from the idolatries of the Christian church. The Jew has always been noted for the tenacity with which he clings to the doctrine of the Divine Unity, and the supreme contempt with which he looks upon every form of idolatry. To him the skillfully-graven image of the Virgin Mary differs in no essential respect from the coarsely-wrought image of a pagan deity. To worship the one is as wicked and degrading in his view as to worship the other. To do penance in a Christian church, he deems no more praiseworthy than to tear one's flesh at a heathen festival, or sacrifice one's life under the car of Juggernaut. Hence when he sees incense and prayer to saints or the Virgin, offered in nominally Christian churches, and under the sanction of nominally Christian teachers, he very naturally questions whether the system which they profess to believe can be legitimately derived from that which he has been taught.

Another objection, and one which is so common that it ought to be considered, is drawn from the rejection among Christians of the Sabbath of the fourth commandment. The Sabbath has ever been sacred to the Jews. They know the solemnity with which it was instituted in Paradise, when the Creator rested from all his works. They have inferred, from the time of its institution, what we have learned from the language of our Saviour, that it was made for all men. They have seen it introduced among the commandments of the Decalogue, which from their nature they suppose are binding to the end of time. They have seen proof of the Divine regard for the institution, in the fact that throughout their nation's history the richest blessings have followed its observance and the severest curses have followed its neglect. They have been told by the Christian, that Jesus Christ came not to destroy the law or the prophets, but to fulfill them. Yet, knowing all these things, they see the Christian church trampling upon the day which God has sanctified for a Sabbath, and hallowing a day in which he has commanded them to work. While they look upon this fact, without inquiring in regard to the time when the change was made, but taking for granted that it was done by the authority of Jesus Christ, they feel authorized in concluding, that this cannot be the long-expected Messiah, who should come to fulfill the law and the prophets, and to do the Father's will.

Such are some of the objections raised by intelligent and pious Jews when the claims of the Christian religion are urged upon them. They regard every member of the visible church as carrying out the spirit, and living up to the precepts, of the Lord Jesus Christ; and when they compare the facts among Christians upon which these objections rest, with the prophetic descriptions of the state of things which should exist under the Messiah's reign, they hesitate about throwing away Judaism, with the many proofs that it is from God, to adopt Christianity, with its persecutions, its idolatries, and its neglect of the Sabbath. Of course these objections furnish no good reason for the unbelief of the Jews. They are, however, real obstacles in the way of their conversion—obstacles which will continue to be felt while the facts continue to exist. They ought, therefore, to be understood by all Christians, especially those who are laboring for the benefit of the children of Israel.

Incendiary Newspaper.—In Wood Co., Va., they have a curious way of showing how much they prefer darkness to light. It seems that there are in that county several subscribers to the Western Christian Advocate, a Methodist paper published at Cincinnati. The Grand Jury, fearing the influence of that paper, have presented it as incendiary, asserting that the editor has avowed himself an abolitionist, and that his paper inculcates doctrines denying the right of masters in their slaves, denouncing slaveholders as monsters, and calculated to lead to insurrection and rebellion on the part of the slaves. By this decision, the paper is brought within the reach of a law which sentences it "to be burned in the presence of a magistrate." Nor is this all; to *read* or even *receive* the paper by any public or private conveyance, is "deemed an act of felony," and the person convicted thereof is liable to be "punished by imprisonment in the Penitentiary for a term of not less than two years nor more than five years." If such things are done in a State bordering on free soil—the State which has furnished this country with so many Presidents, and high civil and military officers—what may we not expect from those darker and more southern regions where slavery holds undisputed sway?

Millerism.—The last phase and present whereabouts of this *ism*, are presented in a paper published at Boston by J. B. Cook, entitled "The Advent Testimony." He teaches that the Adventists were mistaken, not as to the *time*, but as to the *manner*, of Christ's coming, they having looked for it *literally* instead of *spiritually*. His theory is explained by the parable of the virgins, and he says that we have already passed the preparation of the virgins, the going forth to meet the bridegroom, the tarrying at the door, the midnight cry, the coming of the bridegroom, the going in of those that were ready, the shutting of the door; and *now* is the confusion at the door. The next event, according to Mr. Cook, will be the answer of the Lord to those who insist on entering, "I know you not."

War Prayers.—The Archbishop of Canterbury, in compliance with instructions from e proper officer, has prepared a form of prayer and thanksgiving to Almighty God for the victories lately vouchsafed to the British arms,' "over a host of barbarous invaders who sought to spread desolation over fruitful and populous provinces enjoying the blessings of peace under the protection of the British Crown." Prayers have also been offered up in all the Anglican Churches throughout Great Britain for the success of the war against the Sikhs. There are many persons who will doubt the policy and good taste of such a movement, thinking that to connect the name of the Great Ruler of Mankind with the slaughter of His creatures, is neither Christian-like nor philanthropic.

England and Rome.—From the following statement, it would seem that the conversion of all England to Popery is by no means despaired of at Rome:—"At the feast of St. Gregory, which was celebrated on the 12th March, in the Church of Montecello, in the Convent of the Benedictines, a *triduo* had been ordered on the occasion, to demand from the Almighty the conversion of England. A number of English Catholics had joined in the pious ceremony, and the remainder of the month of March was to be devoted to prayer for that intention."

☞ The following article, from the Michigan Christian Herald, speaks our mind exactly. But we do not understand how the writer of it, if he believes what he says, can justify his own practice respecting one of the oldest moral and "*positive*" institutions revealed in the word of God. It is written, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Now how to reconcile that positive command to do no work on the *seventh* day, with the common practice of making the seventh day the busiest day of the week, without violating the principles laid down in the article below, is what puzzles us. Will the editor of the Herald throw some light upon the question?

POSITIVE INSTITUTIONS.

The emphasis with which positive institutions are marked in the revelation of God's will, and the peculiar approbation which is bestowed upon the due observance of them, is worthy of remark. Why are such weight and importance attributed to what seems in itself to possess no moral value? Why are the leading promises and blessings which are peculiar to every dispensation of divine truth made to depend apparently more upon these arbitrary enactments than upon the more valuable dictates of the moral law. God was pleased to test the obedience and fidelity of man in innocence by such a command. And this recorded fact has often been made the object of unbelieving cavils. The reason of it, however, is profound and important. The moral duties arising naturally out of our relation to each other, would be of force independent of God's express command, and might be, nay they often are, discharged irrespective of His will. But positive institutions have no reason or force, and cannot be obligatory, except upon the express command of the sovereign authority. Consequently our observance of them is the best possible proof of our regard to that authority. Such was the command given to Adam, that he should not eat of the fruit of the tree in the midst of the garden—that given to Abraham and his descendants, that they should circumcise their male children on the 8th day, and that given to believers under the gospel, that they be baptized—and that they commemorate the Lord's death in the breaking of bread. These all rest on the simple and express institution by God. And from the nature of the case, our obedience must be simple and implicit. We have nothing to do with the reason of the thing, Adam must not ask "why am I forbidden the fruit of this tree more than of any other?" Abraham must not ask, "might not something else have done as well as circumcision? Is there not as much virtue, as much sanctifying power, in the point of a needle as in the edge of a knife?" We must do the very thing which God has commanded; we must do it, simply because He has commanded it, and then we give the best possible proof of our reverence of His authority, and most emphatically avow our allegiance to Him as our rightful sovereign.

The World's Convention.—It seems probable from present indications, that the American churches will be numerously and ably represented at the great Convention to be held in London in August next. The Synod of New York and New Jersey has appointed no less than six clerical delagates, most of whom expect to attend. The Eastern Synod of the Reformed Presbyterian Church, has also appointed six delegates. Other denominations are making appointments with equal liberality. Although we have no very high hopes from the Evangelical Alliance or Union which it is proposed to form or consolidate, we think much good may be expected from the opportunity which will be afforded influential religious men to become personally acquainted with each other. It will do more than diplomacy to promote peace and brotherhood among the nations.

One sided Liberality.—In the western part of the State of Maine there are many churches usually known as "Bullockits," from the name of their leader, who was some years ago excluded from the Free-will Baptists. They have been somewhat notorious for discarding all sectarian trammels, and holding to the greatest liberality. Recently, however, one of their ministers proposed to his quarterly meeting a question concerning the subject of temperance, to which he insisted upon having an answer. But instead of an answer, he received a notice of his own exclusion. It seems, therefore, that the members of this "liberal" ecclesiastical body, while they claim for themselves the liberty of being intemperate, will not grant to others the liberty of talking against intemperance. This is what we call one-sided liberality.

English Baptist Anniversaries.—The annual meetings of the various benevolent societies among the Baptists of England, took place last week. From a document received in this country, it appears that Sunday, April 28, was selected as a day to take collections for the Baptist Foreign Missionary Society. Arrangements had been made for the preaching of no less than one hundred and forty sermons on that day in London and its vicinity, each sermon to be followed by a collection for foreign missions.

A New Movement.—A new class of fanatics has just sprung up in Pennsylvania, claiming to be the forerunners of Elijah. They are followers of Sidney Rigdon, who is believed by them to have received an immediate revelation from heaven. An ecclesiastical government has been organized under a board of directors, called the Board of Twelve. This Twelve have published an epistle, in which they say:—

"In obedience to the revelation of heaven, we hasten to communicate to you the joyful intelligence that the land pointed out by the Lord for the gathering of his people, has been purchased, and the deed secured. The land is situated in Cumberland Valley, Franklin Co., Pa., one mile from Green Castle. The word of the Lord, through our President and Prophet, is, 'that the door is now open for the gathering of my people, and the less delay the better for them, verily, verily, thus saith the Lord.'"

Praiseworthy.—In Philadelphia, a plan has been started, and will probably be carried out, for the physical relief and moral instruction of the poor, irrespective of sex, color, religion, or place of birth. It is proposed to erect a building capable of sheltering two thousand persons, where employment will be furnished to those who are taken in, giving to each a fair compensation for his or her services. To allay the apprehensions of the working classes, that a combination of labor may lead to the lowering of prices, committees from the different trades are to regulate the sale prices of the articles manufactured. If this plan can be carried out, it will do more than indiscriminate alms-giving ever can do to improve the condition of the poor.

Protests.—Three hundred and sixty gentlemen of Bangor, (Maine,) have signed and published a Protest against allowing a steamboat to arrive at that place on Sunday. If such protests were of any use, a good occasion might be found for issuing one from New York. For, strange as it may seem after what has been said in newspapers and conventions against the desecration of Sunday, we have never known a time when it was so common for steamboats to start from this city on Sunday as during the present season.

Special Providence.—Cassius M. Clay, speaking of the men who were foremost in persecuting him during the hour of his prostration and weakness, says that the misfortunes of some of them, particularly Mr. Marshall, have stripped him of whatever resentment he felt at liberty to indulge. He has only had to sit still, and see the startling denunciation of Scripture, "Vengeance is mine, and I will repay," *literally fulfilled*. The following are his words:—

"Not one year has passed since the mob of the 18th, and yet we have lived to see some of its most prominent advocates drinking the bitter cup which they would have thrust upon us. Some have been publicly disgraced; some have suffered the loss of friends and family—some have been reduced to poverty—some have gone to that bourne whence no traveler returns; and some are now walking about among men, in the full tide of reason and strength, with the horrid image of inevitable death before their eyes daily, with haggard countenances, showing their consciences are bloody with the crime of proposed murder!—living over the four days and more, which they inflicted on a supposed dying man! However much we attempt to dispel *the idea of a special Providence, when men see these things*, reflection will seize on the mind—remorse upon the soul—and we venture to say, that not one of all those triumphant thousands, who in August perpetrated the foulest crime known among men, will pass away, without bitterly regretting that day."

The Conscience of the Duelist.—Upon this subject the editor of the Baptist Register has the following remarks, which deserve the consideration of those who think lightly of the subject of dueling:—

"Ritchie who killed Pleasants has been tried and acquitted, and the seconds also. To be acquitted by an earthly tribunal is one thing, and by conscience is another:—and that the conscience of Ritchie will ever be pacified without deep penitence, we do not believe, even in that sad section where the spirit of dueling is cultivated. We remember well the duel between Acker and Hamilton, the latter the son of Gen. Alex. Hamilton, and both young men of great promise. Hamilton fell from the ball of Acker, as did his father shortly after from that of Burr. But Acker never recovered from the wound he had inflicted on his own soul. He immediately withered under its corroding influence, and sunk into an early grave. Burr's conscience was too much seared to feel any thing; but for years he was a vagabond on earth; and when he ventured back to the city of New York, the world looked on him as a murderer, and he never rose above the gradation of infamy. The duelist who kills his antagonist, if a harrowing conscience does not hasten him to a speedy grave, universal odium will rest upon him until he reaches it. Honor is the object of the conflict, and if death ensue honor is the very last thing secured. No one can go over even in part the duels that have disgraced our nation, and not find that public reproach has invariably followed those who have engaged in them."

Expensive Doctrine.—The following calculation gives some idea of the cost of the doctrine of purgatory to the members of the Catholic Church. If a single "bank of piety" does such an immense business, what must be the sum paid to similar institutions throughout the world?

"It appears from a calculation made by the editor of the Calendar, that the price for praying a soul out of purgatory is between eight and nine-tenths of a mass, and from thirty to thirty-eight francs. The calculation is based upon a public statement, which has for some years past been posted in the churches of Madrid, which declares that 'The sacred and royal bank of piety has, since its foundation in 1721, to Nov. 1826, delivered from purgatory one million thirty thousand, three hundred and ninety-five souls; eleven thousand four hundred and two souls from Nov. 1829 to Nov. 1837. The net cost of delivering all these souls from purgatory, was upwards of forty-three millions of francs; and a little over half a million of masses. So it seems that a great many more francs than masses are required to get a soul out of suffering. These forty-three millions francs, it will be recollected, are only what are paid into the royal bank of piety for the liberation of souls from purgatory; and are but a mere trifle in comparison to what the Romish priests fleece out of their ignorant followers in the way of pardons, indulgences, and numerous other inventions of the mother of abominations.'"

Caution.—A correspondent who recently visited New York, says: "The traveling public should be cautioned against the swindlers in your city who pretend to engage conveyances westward on the canal with cheapness and dispatch. They are a set of cheats and liars. Travelers should purchase tickets only for one stage at a time."

The New Volume—New Subscribers.—Six numbers more will complete the second volume of the Sabbath Recorder. We are making arrangements to bring out the third volume in an entire new dress, and under circumstances which will greatly increase the interest and value of the paper. No pains shall be spared on our part to render it all that its warmest friends desire. And now we have one request to present to those who would see the Recorder live and flourish, which is, that they will make an immediate effort to increase the number of our subscribers and readers. It is a hard task, at best, to sustain a denominational paper; and that task is greatly increased when the friends of the enterprise fail to give it their hearty and active co-operation. But if each person who ought to feel the same interest with ourselves in sustaining the paper, would make a little exertion for that object, there would be no difficulty. Brethren and Friends, will you do it? We hope to hear from you before the commencement of the new volume.

DeRuyter Institute.—The Summer Term of DeRuyter Institute opened on Wednesday of last week, April 29. It will be seen that Mrs. Lucy M. Carpenter, whose qualifications are well known, is for the present to occupy the responsible station of Preceptress. An accomplished teacher of Music has also been engaged, who will give instructions upon the Piano. Farther particulars may be learned by reference to the advertisment in another column.

The Chronotype.—Elizur Wright, Jr., the translator of La Fontaine's Fables, and author of an interesting series of letters from England which went the rounds a year or two ago, has been for some time past editing a daily paper in Boston called the Chronotype. We are glad to learn, that his daily has succeeded so well that he now proposes to issue a weekly, to contain all the reading matter of the daily, including the Gropings in Great Britain. Price $2 a year in advance.

A Speech of the Right Stamp.—The New-Jersey Methodist Missionary Society held its anniversary in Newark last week, at which appropriate speeches were made by several persons. While the contributions were being made, Dr. Bond of New-York, begged the privilege of making a short speech, which he assured the audience, should be more practical than any they had heard. Being requested to proceed, he related the anecdote of several literary gentlemen being together with Lord Dorset and the poet Dryden; when it was agreed that each, (with the exception of Dryden,) should write a composition, the comparative merits of which Dryden was to decide. Lord Dorset wrote a sentence and threw it on the table for the consideration of the umpire, while the others produced their labored articles. Dryden arose and said, "Gentlemen, you have all done well, but the preference is due to Lord Dorset's His reads, '*I promise to pay John Dryden, £500.*' Here, now, said Dr. B. is my speech—it is borrowed, to be sure, but it reads, "*I promise to this missionary cause* $200." The Dr. held up the $200 notes, and the contribution went on with increasing interest, and about $4,000 were secured —3,600 toward a new Methodist Mission for China.

ANNIVERSARIES, MAY, 1846.

Sunday, May 10.

Rev. Nicholas Murray, D. D., will preach a sermon before the Presbyterian Board of Foreign Missions, in the First Presbyterian (Dr. Philips') church, at half past 7 P. M.

The Rev. Dr. Cheever will preach the annual sermon before the Foreign Evangelical Society, at half-past 7 P. M. in the Reformed Dutch church in Lafayette Place. *Collection* will be taken up.

New-York Bible Society—Sermon by Rev. Dr. Kennedy, of Albany—Tabernacle, half-past 7 P. M. Collection will be taken up.

Monday, May 11.

Amer. Seamen's Friend Society—Tabernacle, half-past 7 P. M.

Tuesday, May 12.

Am. Anti-Slavery Society—Tabernacle, 10 A. M.

American and Foreign Anti-Slavery—Tabernacle 3 P. M.

N. Y. and Am. Sunday School Union—Procession of children 3 P. M. and addresses at the Central Presbyterian church, Broome-st. at half past 7 P. M.

Foreign Evangelical Society—Mercer-st. (Dr. Skinner's) church, half-past 7 P. M. Addresses by Rev. Drs. Pohlman, Eddy, and Adams, and Rev. Messrs. Wolff, Andrews, and Kirk.

N. Y. State Colonization Society—Tabernacle, half-past 7 P. M.

Wednesday, May 13.

American Tract Society—Tabernacle, 10 A. M

Am. Home Miss. Soc.—Tabernacle, half-past 7. P. M.

Am. Female Moral Reform Soc.—Allen-st. church, half-past 7 P. M.

The Christian Alliance, at Dr. Cone's church in Broome-st., half-past 7 P. M. Addresses may be expected from Drs. Peck, Beecher, Hague, and others.

Amer. Society for Meliorating the Condition of the Jews—Reformed Dutch church in Lafayette Place, at half-past 7 P. M.

Thursday, May 14.

American Bible Society—Tabernacle, 10 A. M

American Protestant Society—Dr. McElroy's church, corner Grand and Crosby-streets, at half-past 7 P. M. Addresses by Dr. E. Beecher, Rev. E. N. Kirk, from two missionaries of the Society who were once Roman Catholic Priests, and from others.

Amer. Temp. Union—Tabernacle, half-past 7 P. M.

Amer. Education Society—Mercer-st. (Dr. Skinner's) church, half-past 7 P. M. Business meeting half-past 4 P. M. Brick church chapel.

Friday May 15.

A. B. C. F. M.—Tabernacle, 10 A. M.

Sunday, May 17.

American and Foreign Sabbath Union—Tabernacle, half-past 7 P. M. Sermon by Rev. Albert Barnes, on the importance of the Christian Sabbath to young men.

General Intelligence.

DOINGS IN CONGRESS.

Congress was in session only a part of last week, having adjourned over from Thursday to Monday to allow time for cleansing the Houses, and preparing them for summer.

The most important business was the passage of the bill to establish the Smithsonian Institute. The following synopsis of it is taken from the National Intelligencer :—

Sec. 1. Provides that the President, the heads of the Executive Department, the Chief Justice, Commissioner of the Patent Office, and the Mayor of Washington, with such other persons as they may elect honorary members, shall be constituted an establishment by the name of "the Smithsonian Institution," and to have perpetual succession.

Sec. 2. The principal of this bequest ($515,-169) is loaned in perpetuity to the United States, at 6 per cent, from the first of September, 1838; and the interest which has already accrued ($242,120) is appropriated to the erection of buildings and other expenses.

Sec. 3. The business to be conducted by a Board of Regents, to be composed of the Vice-President, the Chief Justice, the Mayor of Washington, three Senators, and three Representatives, with six other persons, two of whom shall be members of the National Institute in the city of Washington, and the other four residents of the States. The Regents to appoint one of their number as Chancellor, who shall be the presiding officer; also a Secretary and other neeessary officers.

Sec. 4. A site to be selected by the Regents for the necessary buildings; which site *may* be taken out of the public grounds lying between the Patent Office and Seventh-street, if the President and the Heads of the Executive Departments assent to such selection; if not, then to be taken from any public grounds within the city.

Sec. 5. Provides for the erection of the buildings, in which accommodation is to be made for the reception and arrangement, upon a liberal scale, of objects of Natural History, including a Geographical and Mineralogical Cabinet—a Chemical Laboratory, Library, Gallery of Arts, and necessary lecture rooms—which buildings, if on the Patent Office square, may so connect with the Patent Office building as to form, in appearance, a wing to that building.

Sec. 6. All articles of art and curious research, all objects of natural history, plants, geological and mineralogical specimens, belonging or to belong to the United States, which may be in the city of Washington, to be delivered up to the Institution, and the books, manuscripts, minerals, cabinet, &c. of Mr. Smithson to be also delivered up and deposited in the building.

Sec. 7. The Secretary to be librarian and keeper of the museum, and to employ assistants.

Sec. 8. From the interest of the fund an appropriation, not exceeding an average of $25,000 annually, is made for the gradual formation of a library, to be composed of works pertaining to all departments of human knowledge.

Sec. 9. Any accruing interest not herein appropriated, or required for the purposes specified in the act, may be disposed of as the Regents may deem best for the promotion of the purposes of the testator.

EIGHT DAYS LATER FROM EUROPE.

The Steamship Cambria, which left Liverpool on the 19th of April, was run ashore near Cape Cod, on Saturday night last. It is believed, however, that she will be got off without much delay or damage. On Sunday morning two passengers were landed, who came on to Boston, arriving at 4 o'clock P. M.

News had been received, that on Thursday, 16th ult., Louis Philippe, king of France, was fired upon while taking his ride in the front of Fontainebleau, by a man seated on the wall. The Queen, Princess Adelaide, the Dutchess of Nemours, the Prince and Princess of Salome, were in the carriage with the king. Three balls cut the fringes but no one was hurt. The Queen picked up a piece of the wadding. The assassin was immediately arrested. His name was Lecompie, and he was an old general, guardian of the forest of Fontainebleau.

Cotton has advanced half a penny to a farthing a pound, in consequence of the news by the the Hibernia, confirming the previous accounts of defect in the amount of the crops.

Business of almost every description was still in an uncertain and stagnant state.

The corn and iron trade remained about the same as at last accounts.

Matters in Ireland were growing worse and worse. The accounts of the famine in that country are truly deplorable.

The printing establishment of Messrs. Stevenson & Co., printers to the University, in Edinburgh, has been destroyed by fire. This establishment was remarkable for its rich collection of characters in all the Asiatic tongues, especially the Chinese, and the estimated amount of loss is large.

Sir Robert Peel had taken an opportunity in Parliament, to claim credit for Government for having ordered a supply of Indian Corn to meet the necessities of the starving people in Ireland and England. He said his only regret was that Government had not ordered more, but it had been deterred by its unwillingness to interfere with the regular course of business.

FOREIGN ITEMS.

West Indian Yams.—A small importation of three tons of this nutritious root has just been received from St. Kitt's, to ascertain its availability for the purpose of food in this country, and a great many have found their way to the shops at the West End, where they are being sold as luxuries for the table. When cooked, either by roasting or boiling, the root is much more nutritious than the potato, nor is it possessed of any unpalatable flavor, the peculiarity being between that of rice and the potato. Dressed in milk or mashed they are absolutely a delicacy; and, from the abundance in which they are cultivated in the West Indies and other parts, they promise the most economical and nutritious substitute for the potato.

A Tobacco Speculator.—The Courier Francais says: "We learn that M. de Rothschild has arranged an affair that will ensure him the monopoly of tobacco, not only in France, but throughout the continent of Europe. He has for some time had agents in America to buy by anticipation the growth of all the plantations for a great many years to come. Thirty millions of francs have been appropriated to this vast speculation. The news has spread alarm among the capitalists who have entered into contracts with the Royal Tobacco Manufactory, as it will soon be impossible for them to supply their tobacco at the first stipulated prices."

Chimpanzee or African Ourang Outang.—Among the numerous articles of curiosity which go out by the "Great Western," is a living *Chimpanzee*, or African Ourang Outang—said to be now the only living specimen in England, and is universally pronounced the finest and most extraordinary animal of the kind ever seen. Its hands, face, and feet, possess as fair, soft, and white skin, as those of any child living. Its laugh, cry, and actions are as much human as if it indeed was a child six or eight years old. It is the property of Mr. P. T. Barnum, for which, we are informed, he paid 3,000 dollars.

The tide of emigration to America from Ireland, has set in this year earlier than usual. The quays at Cork are crowded to inconvenience with passengers and luggage. Already one vessel has sailed with a full compliment of passengers; and twenty-three others, with nearly four thousand emigrants, are preparing at that port for sea.

The Emperor of Russia has just made known by an Ukase, that the right of all property acquired from the produce of the fine arts is fixed during the whole life of the artists, and for twenty-five years after their decease, for the benefit of their heirs.

On Sunday, the Agerma, 500 tons, arrived at St. Katharine Docks from Boston, with 25 cases of turkeys, geese, and capons; also, six boxes of red reindeer of superior quality. They were packed in ice to preserve them. We believe this to be the first importation of the kind.

Thirteen pictures, from the collection of the late Joseph Bonaparte, ex-King of Spain, have been brought from his palace at Bordentown, U. S., and are being exhibited in London, prior to being sold by auction.

It is said that the line-of-battle ships in England, and all steamers on the home station that are not specially employed, will be assembled together in about a month, as an experimental squadron.

Marrying in Jest.—The Legislature of this State has refused to annul the marriage of Miss Lillie, who, it will be recollected, stood up and was married during a sleighing frolic. It is hard, but just. A ceremony of such importance is not a fit subject for mockery. As she married at haste, she must repent at leisure.

The facts of the case are simply these, and they should operate as a caution to all in future not to practice such jests on a very serious subject. The parties were on a sleighing frolic with several friends, and in going out, a marriage was proposed between the two parties in a jocose manner, when they arrived at the public house, but the lady was cautioned, that if she stood up to be married it would hold good in law, and she replied, "why of course." A Justice of the Peace was called in, and informed that his judicial services were required, but finding all the parties were so full of mirth and glee, he admonished sobriety becoming the occasion, and they promised to behave more decorously. The parties thereupon got up again on the floor, and Mr. Hill said to Miss Lillie—"Are you willing to get married?" She said "yes." They stood on the floor, and Mr. Diamond and Miss Robbins stood up with them. The justice said to the whole company, "If I marry you, there is no undoing, I think." He then asked Miss Lillie the following question; "Miss Lillie, are you willing to get married?" "Perfectly willing," she answered. He then said to Mr. Hall, "Are you willing to join in matrimony?" Mr. Hall hung his head and did not answer. The question being repeated, he replied, "yes sir." The justice then, after again asking Miss Lillie the question before propounded to her and receiving the same answer, pronounced them man and wife. Mr. Hall, the gentleman married, asked for a certificate, and Miss Lillie said she thought she was entitled also to one, which were made out, the marriage regularly published in the papers, and the justice receiving six dollars for his trouble. The parties, on arriving home, separated, and the next morning Mr. Hall called on Miss Lillie, and she desired him to get her out of the scrape, as she was assured they could not live happily together. The Senate Committee, on hearing the facts, unanimously reported against the bill; so the lady must be content to stay married.

The Temple at Nauvoo.—The St. Louis Republican of April 16th, says: We are gratified to learn that there is a prospect of converting the Temple, recently erected by the Mormons, to a useful and most charitable purpose. A wealthy gentleman from the South arrived here a few days since, *en route*, to purchase the Temple, if it can be bought for a reasonable price. His object, we understand, is to convert the Temple into an asylum for destitute widows and females, and to purchase lands and town lots, and endow it out of the rents of them. The scheme is not only a magnificent one, but is conceived in a spirit of liberality and munificence which should hand the benefactor's name to the latest posterity. The author of this liberal proposition, we understand, is a bachelor, far advanced in life. If he is successful in his project, he will contribute much to the improvement and development of that section of our country. We hope, for the cause of humanity, that he may be successful.

A Three Mile Painting.—A Mr. Bouvard has been industriously engaged in Louisville for several years in designing and painting a grand panorama of the Mississippi and Ohio rivers, on a canvass covering an extent of three miles. He has now completed, it is said, the Mississippi river from New-Orleans to Vicksburg, giving views of all the towns, islands, and sugar and cotton plantations, between those places. Every thing is given with truth and accuracy, and with the finest scenic effect. Beautiful moonlight scenes, magnificent forests, the richest shrubbery, steamboats majestically ploughing their way through the water, or taking in freight and wood; "broadhorns" quietly floating down the stream, and all the features which characterize the Western rivers, are portrayed by Mr. Bouvard with wonderful force. The Mississippi will be completed in two or three months, when Mr. B. designs bringing it East.

Breach of Promise.—During the session of the Supreme Court of Massachusetts, which was begun at Lowell, April 13, two cases for breach of promise of marriage have been tried. In the first, Caroline Frost sued Wheelock Newton for breach of promise of marriage and seduction, claiming $2,000 damages. The Jury gave the plaintiff a verdict for $2,500—$500 more than she claimed. She can avail herself of only $2,-000, the amount claimed. Por Newton got badly *frost-bitten*. Both of the parties belonged to West Cambridge, Mass., and are very young; and their connections are highly espectable. In the other case, Lucella Pearl sued Philander Chesswell for breach of promise of marriage and seduction, and the jury gave a verdict in favor of the plaintiff for $2,000. The girls of Massachusetts are not to be trifled with.

A New Female Sect.—A new female sect has just appeared in a part of Ohio, called "The Female Kings," who assert that the order of nature has been reversed—that the time has now arrived when "the last shall be first"—consequently that woman is the lord of creation, and man her servant. They sit in judgment upon the *saints;* are endowed with eternal life; are proof against injury; and are under the special care of the Lord—fed, clothed, and preserved by his power. They have succeeded in making a great many converts, and the infatuated creatures have left their families, and are wandering about without scrip, and without purse, taking no thought for the morrow, led, as they think, by the Spirit, "to follow the Lamb whithersoever he goeth."

Curious Law.—In the records of South Reading, Mass., the following entry is found, under the date of 1662:

"This year the town ordered that no woman, maid, boy or *gall*, shall sit in the south alley of the Meeting-house, upon the penalty of paying twelve pence for each day they shall sit in the alley after the present day. It was further ordered that every dog that comes to the meeting, after the present day, either of Lord's or lecture days, except it be their dogs that pays for a dog whipper, the owner of those dogs shall pay six pence for every time they come to the meeting."

Punishment of Death.—It is ascertained that those countries where the population are generally characterized by a readiness to resort to violence, are the very countries where the example of capital punishment is most frequently set forth. Thus in Spain, "that wretched land where assassinations abound in the streets, on the mountain sides, on the high roads, in the cottages, and in the palace itself," there were from 1832 to 1837, yearly executions in the proportion of one to every 122,000 inhabitants. The proportion in Sweden being one in 172,000; in Ireland, one in 200,000; in England, one in 250,000; in Baden, one in 400,000; in France, one in 470,000; in Norway, one in 750,000; in Austria, one in 840,000; in Prussia, one 1,700,000; in Bavaria, one in 2,-000,000; and in Belgium, since 1830, not one.

SUMMARY.

On Saturday night last the incendiaries did a great business in New-York. No less than thirteen fires were kindled between 10 o'clock in the evening and 5 in the morning. The damage was not very great in any instance.

The recent election for delegates to a Convention to revise the Constitution of the State of New-York, resulted in the choice of 77 democrats, and 51 whigs.

A girl about 19 years of age, while crossing the Bowery near Third-street, about 9 o'clock Saturday morning, was knocked down and run over by one of the Harlem Railroad cars, and instantly killed.

The Legislature of New-Jersey, on the 30th of January, 1845, chartered the "Mutual Benefit Life Insurance Co.," with a provision that the Legislature may at any time amend or repeal the charter, and that it shall continue in operation *twenty years and no longer*. Of course all those who insure in that office must calculate to die before January 1865.

The overland mail from London to India, now carried through Belgium and Austria, via Trieset, once in three weeks, usually contains 40,000 letters, which, with the newspapers, make a total of 50 cwt.

It is stated in the Fayettville Observer, that a Mr. William Aridgen died lately in Bladen County, N. C., in the one hundred and twenty-fourth year of his age. He was in the Army of the Revolution, and served through it as a volunteer, then an old man. He has left great grand-children over forty years of age.

An English paper says that on a Saturday evening the Rev. W. H. George, rector of Spaxton, Somerset, was preaching from Ecclesiastes, 12, 7, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it," and had just observed that he would divide his subject into two parts, when he reeled, fell back insensible, and in two hours was a corpse.

As I approve of a youth that has something of the old man in him, so I am not less pleased with an old man that has something of the youth. He that follows this rule may be old in body, but never can be so in mind.

Somebody says that there are more lies told in the brief sentence, 'I am glad to see you,' than in any other single sentence in the English language.

The Royal Printing Office in France possesses fonts of type in upwards of a hundred different languages, twenty of which are Oriental dialects. To this splendid collection has recently been added the Egyptian Hieroglypics.

It is the custom in Russia for a soldier who happens to meet an officer standing in the street, to come to a halt, and not to move forward until his superior starts, if he should stand still twenty-four hours.

It is estimated that sixteen millions of people have visited the remains of Napoleon since they were entombed at the Invalides, at Paris.

In the Institution at Hamilton, lately incorporated as the Madison University, there is a student who is a native of Hindostan—his name is Samuel I. Smith. He expects to return to his native land. There is also in the theological department a native of Germany, who expects to labor among his countrymen in America.

Dr. Joseph Maull, acting Governor of Delaware, died May 3d, after a short illness, aged 58 years.

The loose manner in which some social organizations make their officers, is illustrated by the fact, that a Mr. Gifford, late of Sandwich, Mass., has been annually elected a vice president of the A. S. Society, though he has been dead for several years.

The New-York Evangelist almost wishes that the negotiation respecting Oregon, could have been transferred to Mrs. Polk and Victoria.

The Methodists in Texas have upwards of 1000 negroes in their connection.

Every father and mother should provide themselves with a library of interesting books, taking care to add to it from day to day, according to their means, such new productions as are really of value. A few dollars thus laid out will bring them a better interest, if they can look for it in the advancement of their offspring, than if invested in the most gainful of stocks.

Mr. N. Emmons Ide, of Boston, a brother of Mrs. Torrey, went to Baltimore last week, to take in behalf of the family, a last leave of Mr. Torrey, in the hospital of the Maryland penitentiary—Mrs. Torrey's health being so feeble that she was unable to visit her dying husband. Mr. Ide, on his return, represents Mr. Torrey to be drawing near the close of life. He would not be surprised any day to hear of his decease, and thought it hardly probable he could survive another week. He must die—a martyr to his love of liberty and justice.

A chap from the country, stopping at one of the hotels, being asked by the waiter whether he would have green or black tea, replied, 'he didn't care what *color* it was, so as it had plenty of sweetnin' in it.'

The following notice appeared on the west end of a country meeting-house: 'Any person sticking bills against this church will be prosecuted according to law, *or any other nuisance*.'

His Excellency W. Ferguson, Governor of Sierra Leone, died on his passage to England on the 19th of February. He had only held his office a few months.

Professor Olmstead has been injured in the eyes and face, by the bursting of a glass tube, while preparing it for experiments on gas, in Yale College.

Livingston and Wells have received part of the money stolen by Harrington Hatch and others; and last week paid over to the parties interested fifty cents on the dollar for the respective amounts forwarded for them, say some $10,000 or $15,-000.

The Sun says that letters by the Great Western from high sources, say that the Oregon question is settled—and give the details, viz. 49 to the Straits of Fuca, and then through said Straits to the Pacific, leaving the whole of Vancouver's Island to Great Britain, the navigation of the Columbia for a term of years, &c.

The Boston Courier says, Money has been decidedly easier a few days past, and the mercantile community have nearly recovered from the panic which was caused by the recent agitation of the Oregon and Sub-Treasury schemes.

The Apalachicola (Florida) Advertiser records the destruction of a large panther, which was shot at the distance of three miles from that place. He had been frequently heard and occasionally seen last summer, prowling in the neighborhood, and had caused quite an excitement. He was found to measure ten feet from the nose to the tip of the tail, and had claws and tusks from an inch and a half to two inches long.

The Canal tolls at West Troy for the first six days of navigation were $27,270 against $27,841 same time last year. The clearances were 333 against 301 and the merchandize cleared 19,369,-300 lbs. against 15,068,500 lbs.

A negro was whipped to death at Vienna, Illinois, a few days ago. He was suspected of having robbed Mr. Kersey during the night previous, of $100, and it was to extort a confession of the crime from him.

The Washington Copper Mine near Somerville, N. J., has been sold for a large sum to a Boston company; the old Bridgewater mines are being cleared out; a mine at Griggstown is pronounced rich; one near New-Brunswick is exciting attention; and companies with capitals of four millions were chartered the last season of the New-Jersey Legislature. So says the Telegraph.

The Mormons are leaving Hancock County, Ill., so rapidly, and in such numbers, that military force has been deemed entirely unnecessary, and, accordingly, the troops have been disbanded, and affairs are once more assuming a quiet aspect. If the influx of those who are to occupy the deserted farms of the Saints is as great as is expected, this will hereafter be one of the most prosperous counties in the Union:—that is, provided the new inhabitants are sober, and honest, and industrious.

The Indians of Florida having been in the habit of extracting a valuable oil from the Alligator, equal to the best Sperm, the white settlers have gone into the business by wholesale. An expedition has left St. Augustine for the river of St. Johns, and the dark tributary stream of Black Creek, swarming with these hideous creatures, with the view of killing them to obtain their oil.

We understand, says the European Times, from an authority on which we can rely, that we are likely to have large supplies of sugar from China. In fact, it is said that the Chinese can supply an unlimited quantity, and that already 20,000 tons have been shipped. The quality is rather white and crystalized, and including first cost and expense of transit, it will stand in about 30s per cwt,; being the produce of free labor, it will be admitted in England at the low duty.

The immense clock for the spire of Trinity Church will be put up in about a month. It weighs about 7,000 lbs., and will cost $1,000. The pendulum is twenty feet long, weighs two hundred pounds, and vibrates twenty-four times in a minute. The clock is built by Mr. Rogers, and is the largest ever constructed in the United States.

The receipts of the exhibition of Inman's paintings were about $2,000, which the Committee have invested for the benefit of the widow and family of the deceased.

The Cleveland Herald says: "On Friday morning we observed a wagon passing up Superior-st. in front of our office, with three men and six women, and seats for more. One of the men stood up with his head uncovered, and proclaimed in a loud voice that rung through the streets—"*Oh yes! oh yes! oh yes! the kingdoms of this earth are at an end, and time shall be no longer!*"

News has just been received from the Sandwich Islands of the loss by fire of the American whaler Helvetia, Capt. Porter, of New London, Ct. She was lying in port ready for sea, where she was fired probably by an incendiary.

The bill for the abolition of capital punishment, has been rejected in the Massachusetts Senate, by a vote of 17 yeas to 19 nays.

A bet made to decide a dispute, is a proof that the parties are more willing to pay for their folly than to confess it.

Southern papers state that Thomas F. Marshall has determined to renounce politics, and give his whole attention to the Temperance enterprise.

The American Agriculturalist says that a pound of lean, juicy mutton, can be raised for half the cost of the same quantity of fat pork.

There were received at the N. Y. City Alms-House in 1845, from June to January 1846, one hundred and forty-nine foundlings.

Seven States and one Territory border on the great lakes, making the extent of lake coast about 5,000 miles.

Review of New-York Market.—Monday, May 4.

FLOUR AND MEAL.—Western Flour is $456 @ 462. Corn Meal $3 25 @ 3 37. Rye 67 cents, Del. Oats are dull. Northern 40 @ 42 cents; Jersey 38 and Southern 36 cents.

PROVISIONS.—Beef is very dull at $5 @ $5 25 and $7 50 @ $8 25. Beef Hams $8 @ $9. Pickled Hams plenty and dull 4½ @ 5 cents. Shoulders steady at 4 @ 4½. Sales 100 bbls Lard at 6½ cents. The stock of Old Butter is considerable and selling at 10 @ 11 cents. Grease Butter 6¾ @ 7 cents. Cheese is 7½ @ 8½, and not very plenty.

DIED,

In Westerly, R. I., on the 19th of January last, Arnold Saunders, in the 83d year of his age. He was confined to his bed about seventy days with a broken limb. Much of this time he was in severe pain, which he bore with Christian fortitude. He was a member of the First Seventh-day Baptist Church in Hopkinton for more than fifty years, and adorned his profession by a meek and quiet life.

Also, on the 22d of April, after a short illness of about six hours, Hannah Vars, wife of Charles Vars, in the 26th year of her age. She has left a deeply-afflicted husband and four children to mourn their loss; but they mourn not as those without hope. C. C.

In Hopkinton, R. I., on the 22d ult., of fever, Horace F., son of Franklin and Lydia Barber, in the sixth year of his age. The fairest flowers bloom to die.

LETTERS.

William B. Maxson, Obed Snowberger, Ephraim Maxson, Rowland T. Green, A. S. Davis, S. Burdick, Bethuel Church, James R. Irish, James Bailey, Elbridge Eddy, Elias Burdick, Luke P. Babcock, S. P. Stillman, Avery Lanphear, C. Chester, D. Coon, George Crandall (No.)

RECEIPTS.

West Edmeston—Mrs. Mahala Coon $2 27; Alonzo D. Crandall $1.
Petersburgh—Zebulon Scriven, Thomas A. Kenyon, Benjamin Clarke, $2 each.
Westerly, R. I.—Dea. Sanford Noyes, Samuel Saunders, George W. Wilcox, $2 each.
Brookfield—Andrew Babcock $2.
Friendship—Russell Babcock $2.
Milton, W. T.—Rowland T. Green $2.
Key West, Fla.—Capt. Franklin Barber $1.
South Richland—Mrs. Mercy Payne $1.
Alfred—Wm. H. Green $1.
Persia—Nowell Hawkins $2.
Nile—Avery Lanphear $2.
Scott—Thomas Dye $2; H. L. Burdick $1.
Milton, W. T.—Squire Dunn $2.
New Market, N. J.—Benjamin S. Brown $2.

Notice.—Some weeks ago we gave notice, that in order to encourage the prompt payment of what is due on our subscription list, we will receive $2 per year from those who are behind, if payment is made before the close of the present volume. All accounts remaining unpaid at that time, will be made out at $2 50 per year, agreeable to our published terms, and bills forwarded accordingly. We sincerely hope, that those whom it concerns will bear this notice in mind. From the commencement of the third volume onward, we intend to adhere strictly to our published terms.

NOTICE.

The Fourth Anniversary of the American Sabbath Tract Society will be held in Berlin, Rensselaer Co., N. Y., on the fifth day of the week before the first Sabbath in June, 1846, at 9 o'clock A. M.

F. W. STILLMAN, Rec. Sec.

NOTICE.

There will be a Quarterly Meeting held with the Seventh-day Baptist Church in Truxton, N. Y., commencing on the sixth day of the week, before the the last Sabbath in May. JAMES BAILEY.

CENTRAL ASSOCIATION.

The Eleventh Anniversary of the Central Association will be held with the Seventh-day Baptist Church in Scott, Cortland Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June, (June 10,) at 10½ o'clock A. M. Introductory discourse by Eld. C. M. Lewis; James Bailey, alternate.

JAMES BAILEY, *Rec. Secretary.*

EASTERN SEVENTH-DAY BAPTIST ASSOCIATION.

The Tenth Anniversary of the Eastern Seventh-day Baptist Association will be held with the Sabbath-keeping Church at *Marlborough*, West New Jersey, on the fifth day of the week before the fourth Sabbath in the fifth month, (23d of May,) at ten o'clock, A. M. The Introductory Discourse will be preached by Eld. Lucius Crandall; Eld. A. B. Burdick, alternate.

☞ As the Secretaries have had to pay $10, the past two years, for printing the Minutes, above the amount appropriated, it is suggested that the several churches in the Association appropriate to the Treasury of the Association $3 for every 100 members in their respective churches, from which fund the Treasurer shall pay their actual cost.

PAUL STILLMAN, Ass't. Rec. Sec.

SABBATH TRACTS.

The Sabbath Tract Society publish the followin; Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment. False Exposition. 4pp.

☞ The Sabbath Tract Society has also published "An Appeal for the Restoration of the Lord's Sabbath, instituted in Paradise and enjoined in the Fourth Commandment; in an Address to the Baptists, from the Seventh-day Baptist General Conference." pp. 24.

☞ Remittances for Tracts, addressed to the General Agent, Paul Stillman, New York, containing full directions *how* and *where* to be sent, will be promptly attended to.

Miscellaneous.

SOLILOQUY OF A HORSE,

In the Treadmill of a Beer-Brewing Establishment.

From day to day I tread this wheel,
And pull with all my might—
While from my head to hoofs, I feel
The work my spirits blight.

Would I could travel in the street,
Or run, as others, round—
Or that my aching, swollen feet,
Might rest the cooling ground.

But uplift here, I'm doomed to go
Upon this cursed thing—
To rack good wheat for human woe,
And make grim devils sing.

I hear the organ cogs I play,
And spirits of the choir—
And often to myself I say,
Your lay is "quenchless fire."

Then sick at heart I slack my pace,
But soon the Leader screams—
"Come up, you devil!" give to grace
Your saint-like idle dreams.

'Tis false! a devil I am not,
I have no heart of steel—
I only turn—as I would not—
A sort of devil's wheel.

Horse as I am, and called a thing
Of monied worth alone—
Your work makes every hair a sting,
A blade of every bone.

I'd rather on my naked back
Trot death without a pad—
Than God's good grain for brewers crack,
Nor should I feel so bad—

To have my cousins Bob and Bill,
And horses in this place,
Call me "a beer-brewing mill"—
O what a deep disgrace!

So I'll kick out, and off, away—
Whiffle tree, traces, door!
Stand off! my heels now briskly play,
As you ne'er saw before.

"Woa! woa! Charley, woa, woa I say"—
Ah, sir! why don't you yell,
"Go on, you devil?"—Sure you may,
And bid yourself where devils dwell.

[Providence Pledge and Standard.

From Upham's Interior Life.

Growth of Holiness.

If a person is holy, how can he be more holy? If he is perfectly holy how can he increase his holiness? These are questions, which are frequently asked, and which it is desirable satisfactorily to answer.

That a thing may be perfect in its nature, and yet be susceptible in its growth of advancement in degree, is, I suppose, a matter of common observation. An oak when it first rises above the surface of the ground, is so small and weak, that it may be easily trodden under foot; and yet it is as really and truly an oak as when it subsequently stands forth in the strength and age of an hundred years. A human being is in his nature as much a human being in the period of infancy, as in the subsequent expansion and growth of manhood. And so consider a man in relation to any intellectual power of the mind, or in relation to any appetite or affection of the mind, and the same view may very properly be taken. A person is a reasoner, for instance; he understands perfectly the principles and process of reasoning, and he may be able to apply the principles and process perfectly in a given case; and yet under the favorable influence of the law of habit, he may much increase the promptness and facility, and consequent perfection, in the operations of this mental faculty. Again, an intemperate man may become perfectly temperate, and yet we all know the general fact, that one, who is thus entirely reformed from intemperance, is more likely to be overcome by temptation in the earlier periods of his reformation, than when subsequently the temperate principle has acquired growth and strength.

And we may not only say in general terms, that there may be a growth in perfection, but may assert further, that the thing which is most perfect, if it be susceptible of growth at all, will have the most sure and rapid growth. Which grows most and in the best manner, the flower which is whole and perfect in its incipient state, or that which has a canker in it or otherwise injured and defective in its parts? Which will grow the most rapidly and symetrically, the child which is perfect in its infancy, or one which is afflicted with some mal-formation? Illustrations and facts of this kind seem to make it clear that the spiritually renovated state of mind, which is variously called holiness, perfect love, and sanctification, may be susceptible of growth or increase. It is not only evident that there is no natural or physical impossibility in it, but, as has been intimated, we may go farther, and lay it down as a general truth, that perfection in the *nature* of a thing is requisite to perfection in *degree*. And accordingly, although it is possible for a person who is partially holy to grow in holiness, a person who is entirely holy, although he may be assailed by unfavorable influences to growth in holiness will not only be much less in the latter case than in the former; but that inward vitality, which is necessary to the great expansion and progress, will possess a positive and effective power, unknown under other circumstances.

These views not only commend themselves to common observation, and the lights of human reason, but we remark, in the second place, that they are also fully in accordance with what we are taught in the Scriptures. We learn in relation to John the Baptist, that he was filled with the Holy Ghost from his birth, and that consequently he was sanctified from that early period. But when we contemplate him in after life, in the temptations and labors he underwent, in his faithful preaching, in his stern rebukes of wickedness in high places as well as low, in his imprisonment, and in the general growth and expansion of his matured and consecrated powers, can there possibly be any difficulty in ascribing to him a growth in holiness? Does not the opposite idea, viz, that in the degree of holiness he was not more advanced than at the period of his birth, carry an absurdity upon the very face of it? And we may remark further, that it is expressly said of him, "And the child grew, and waxed STRONG IN SPIRIT." The Saviour also was holy from the very beginning of his existence. There was no one power, either of body or mind, that was not fully sanctified. But it was said of him, in terms similar to those applied to John the Baptist, Luke 2: 40: "And the child grew, and WAXED STRONG IN SPIRIT, filled with wisdom, and the grace of God was upon him." And again it is said of him in the same chapter, "And Jesus increased in wisdom and stature, and in favor with God and man." What is the meaning of this increase of strength in spirit? And how could he increase in the favor of his heavenly Father, if, with the increase of his expanding powers, there was not only a corresponding growth in holy love? The Scriptures every where speak of growth. They do not recognize the idea of standing still; and all those passages. which require growth in grace and religious knowledge, as applicable after the experience of sanctification as before. "Let us, therefore, as many as be PERFECT, be thus minded."—Philip. 3: 15. Be thus minded, in what respect? The answer is found in the preceding verse, viz., to "press toward the mark for the prize of the high calling of God in Christ Jesus." "Be ye therefore, perfect," says the Saviour, "as your Father in heaven is perfect." This remarkable and most impressive command evidently implies two things. The first is, that we should be perfect in our sphere; that is to say, in our perceptions, our feelings, our purpose, and to the full extent of all our powers. Ann the second is, that we should continually expand in accordance with that law of increase which is a part of the nature of every rational being, our capacity of feeling and of knowledge, whatever it may be. And in doing this, (that is to say, on the supposition of its being done,) we fulfill the command absolutely, so far as the nature of our mental exercises is concerned: and fulfil it by approximation, or continual expansion and growth, so far as relates to their *degree*. It is thus with the angels in heaven. They are holy; but are always growing in holiness. In the nature of their exercises they are like their heavenly Father, and perfect as he is perfect, but in relation to the degree of their exercises, they can be said to be perfect only in availing themselves of every possible means of approximation and growth.—Growth, therefore, continual advancement, is the unalterable law of all created, holy beings. And hence it is further said in the Scriptures, in expressions that are full of weighty import, "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken even that which he hath." Matt. 13: 12.

Some persons may admit the fact of growth in holiness after the experience of full sanctification, and still be in some degree of perplexity as to the *manner* of it. We proceed, therefore, in the third place, without promising to remove this perplexity altogether, to enter into some explanations upon this topic. Evangelical holiness, it will be recollected, is nothing more or less than perfect love.—Love is based in part, upon knowledge, and is *necessarily* based upon it. It is entirely evident, that we can never love an object of which we have no knowledge; and it is equally so, that, in proportion as our knowledge extends, we have a wider intellectual basis for the action of this principle. And accordingly every new manifestation of God's character, every new exhibition of his attributes, every additional development of his providences, will furnish new occasions for accessions of love. It is the privilege, therefore, of a person perfected in love, and consequently a holy person, to increase in holiness in exact proportion with his increase in knowledge.

Again, it is well known that there is a great law of our mental nature, termed the law of HABIT. The law is, that increased facility and strength of mental action, results from repetition of practice. There does not appear to be a power of the mind, either intellectual or sensitive which may not feel the influence of this law. And according to this law, every exercise of love, when the exercises are continuously successive, will give place to another, which is increased in strength. And hence a holy being, (not one who is holy to-day and sinning to-morrow, and so on alternately,) but a holy being, who continues to be so, will necessarily go on from one degree of strength to another. And we may add, by way of illustration, that it seems to be the same here, as it is in regard to depravity. Our theologians assure us, that man is by nature *entirely* depraved. But they also agree in asserting, that entireness of depravity does not preclude the idea of growth in depravity. They admit that the law of habit strengthens the intensity of the depraved element. A depraved man is more depraved than a depraved child; and a depraved devil is more depraved than a depraved man. If theologians generally propound as sound doctrine the idea of growth in the matter of depravity, when the depravity is entire, it would be difficult to show its unsoundness in the matter of holiness.

And there is another important consideration. There are grounds for the remark, that we may indirectly increase the strength of holy emotions and desires by a removal of the various obstacles, which oppose and obstruct their exercise. The speed of a vessel or of a railroad car depends not only upon the amount of the propelling power, whatever that power may be, but also, in part, upon the number and greatness of the obstacles to be overcome. If the obstacles are many and great, the speed will be less. Now the sanctified person is continually acquiring knowledge, not only in relation to the great and adorable object of his perfected love, but also in relation to his own physical and intellectual infirmities, the nature of temptations, and the subtle arts of the adversary of souls. In these infirmities, temptations, and evil arts, he finds very serious obstacles to his progress in holiness. But every day's experience, under the instructions and guidance of the Holy Spirit, teaches their nature and diminishes their power. He learns where his weakness is, and understands better than he did at first how to counteract it. He knows the artifices of the adversary, the insidious manner of his approaches, and the way in which he can be resisted and defeated. And the result of this knowledge is, that many serious obstacles which existed before and which perplexed his progress, are removed. His increased knowledge of the character of God, the influence of the law of habit, the imparted influences of the Holy Spirit, have their natural and unobstructed effect, and accelerate, as they would not do under other circumstances, the ascendant flight of the soul.

These considerations evidently show that the idea of growth in holiness, when the heart is already sanctified to God, is not an unreasonable one. On the contrary, it would seem on any principles of reason applicable to the case, that the growth of a sanctified soul in holiness would be much more rapid than that of a soul but partially sanctified. The testimony of those, who have arrived at the state of assurance of faith and perfect love, confirms these views. Their testimony is, that, after having reached this state, their growth in grace is much more rapid and sure than it was before. They are conscious of increased power against temptation, and of an increase of union with the divine will, to an extent unknown in their previous experience. What growth, then, must there be in angel minds, which are neither obstructed by inward nor by outward evils in their progress! What expansion with each revolving day! What increased intensity of desire! What higher and more triumphant energies of love!

In conclusion, we exhort those, who are santified to the Lord, to grow abundantly in holiness. Of two persons, both of whom are sanctified persons, one may grow in holiness more rapidly and surely than another. This is an important fact, and one that is often overlooked. The difference of growth in holiness, after the experience of sanctification, seems to us to depend, next to believing and earnest applications for divine assistance, upon growth in knowledge. Little claim has any one to the character of a holy person, who is willing to be ignorant. We have not reference in this remark to the mere knowledge of natural things, which oftentimes perplexes rather than promotes the inward life, but to *religious knowledge;* to anything and every thing which throws light upon the character, providences, and the will of God; and to whatever illustrates the character relations, and moral and religious duties of man. Holiness, considered in its full extent, is a great study, and he only, who is willing to be a diligent and faithful student, will understand it. Hence we are told in the second epistle of Peter that God hath given us all things that pertain unto life and godliness, "through the knowledge of him that has called us to glory and virtue;" and are directed in the same chapter to "add to our faith virtue, and to virtue KNOWLEDGE."

THE LITTLE PILGRIM.

Young as I am, with pilgrim feet,
Father, I travel to thy seat;
And, leaning on my Saviour's hand,
Prepare to leave this barren land.

My cradle was beset with fears,
My infant eyes o'erflowed with tears,
Ere I could good or evil know
My little heart was filled with woe.

Soft sickness shades a mother's eyes,
And many a friend around me dies;
And oft I feel oppressed with care—
A stranger as my fathers were.

While through the desert world I roam,
Teach me to seek a better home;
Unstained by woe, unchanged by years,
Unlike this gloomy vale of tears.

STUDY OF AGRICULTURE.

I had occasion to visit the son of a friend of mine, at a school of great respectability, in a wealthy agricultural district. The master, a very intelligent person, showed me the details of his well arranged establishment, which was certainly a pattern in every respect.

On entering the well filled school room, he observed that most of his scholars were farmer's sons. Glancing at his library, I inquired what books on agricultural subjects it contained?—The master seemed struck with surprise, (as if the thought of such books had never occurred to him,) and replied, "With shame I acknowledge not one; but send me a list of such as you recommend, and I will immediately procure them."

Now I apprehend this case might be multiplied by a thousand or more. Can we wonder, then, that a youth who never heard the word agriculture at school, and who is seldom or never sent into different districts to be taught agriculture as a science, should go home to his parent's, and follow his plan of farming, be it good or bad, or indifferent. In all other trades and professions, an apprenticeship is considered essential to the acquirement of knowledge; but farming, the most necessary of all trades, is to be left to chance, or rather to mischance. A system of uniformity is essential in making a hat, coat, or shoes; there are established educated rules for the church, the bar, and the senate; but agriculture, the greatest interest of all, on which our very existence depends economically and politically, is to be like a ship without a compass, tossed about by the ever-varying gale of individual opinion, without a hope of reaching the port of perfection.

Were a youth ever so much inclined to furnish his mind with comparisons and observations of the various systems of culture in our own different counties, as in foreign climes, there is under the present school system no opportunity for his doing so; and no doubt he would be surprised if told that we are a century at least behind the Chinese in agricultural practice.

I hope we shall soon see every school, and in fact, every farmer's parlor, possessing a few sound practical works on agriculture. I presume no man will consider he knows every thing in agriculture—if he does, it is unfortunate for him. Little as I am acquainted with the subject, I am fully convinced that it is full of interest, and of such extent that a life-time of study and practice would find us on the wrong side of perfection. [London Agricultural Gaz.

Bury my Influence with Me.

Not long since a young man, blessed with wealthy and respectable parentage, who might have been useful and honored, had he improved his opportunities, but who had run a short career of vice and dissipation, and by his example enticed others to ruin, was stretched upon his dying bed. The lamp of life was burning feebly in its socket, weeping relatives were gathered around him. The dying youth, as if arousing his last energies of exhausted nature, called upon his attending friends, "I am about to be launched into eternity. Bitterly, O bitterly, do I regret my former sins and follies. I have one request to make before I leave you for ever. Soon you will commit me to the open grave. O gather up my influence and bury it with me." He died, and was buried, but his influence lives, and not only to the latest generation of man, but through eternity to come it will continue to operate.

THE ANGEL'S VISIT.

The earth was at rest, and the evening air
Seemed like the breath of an infant sleeping,
And the stars stole forth, like fancies fair
That come in the light of the mother's prayer
When love is her vigils keeping.

But the mother felt in her trembling breast,
That the angel's presence was o'er her;
And she shook with a nameless fear distressed,
As she bowed like a reed by the dews oppressed,
To guard the dear babe before her.

The clouds gathered as dark as the funeral pall,
The midnight winds were sighing.
And the mother's tears like the rain drops fall;
She hath heard the soft notes of the angel's call,
And she knows that her babe is dying.

The sun was bright as the morning sky,
As when the first smile was given,
And the angel soars to his home on high,
While faith reveals to the mother's eye
That he bears her sweet child to heaven.

CHOOSING A WIFE.

Grant Thorburn, of New York—an old married man and one who ought to understand what he writes from experience, in a series of articles directed particularly to the young merchants of his own city, gives the following advice concerning the choice of a bride, and the husband's conduct to his wife after marriage. We have been requested to publish it by a gentleman of the old school who declares to us that he has seldom found so much truth and conscientious advice presented in so small a compass:—

In choosing a wife, let her be of a family not vain of their name or connections, but remarkable for their simplicity of manners, and integrity of life. Let her be alike free from deformity and hereditary disease; neither fix your eyes on a celebrated beauty—she is apt to be too proud of her pretty face, and afraid to soil her delicate hands. The woman who washes her own silver spoons, China cups, and platters, and performs other light services in the family, is always the most healthy, the most happy and the most contented—for thus she gains the approbation of her husband and her own conscience. The woman who leaves her family four or five hours every day, running from shop to shop, and making calls, is always unhappy; for her conscience says—you have been sowing the wind, you shall reap the whirlwind. Beauty is a very desirable ingredient in choosing a wife; you will be proud of your handsome wife when you introduce her to a friend; but by all means find out if you can, whether or not she is *vain* of her *beauty*. If you find she is daily washing her (already) pretty face with milk of roses, and patent cosmetics—that she is daily pouring water and Macassar oil on her (already) glossy hair—if this is the case, it is rather an alarming symptom. A handsome woman never looks so well as when she don't know it.

Good nature is another necessary virtue in a wife. This, though, is not essential, as a man must be a consummate blockhead if he cannot lead, (not drive,) a woman by fair words. A good manager is another indispensable qualification After marriage, if a woman does not pique herself on her knowledge of family affairs, and laying out money to the best advantage, let her be ever so sweet tempered, gracefully made, or elegantly accomplished, she is no wife for a man of business. When people are harnessed in the yoke matrimonial, they must draw together. It's a man's duty to give to his wife; it's the wife's duty to use it with the most scrupulous economy.

Having now resolved to get married, do not distinguish your wedding with too much ostentation, nor suffer it to pass without proper acknowledgments. Let it wear a sober smile, such as would become you and your partner for life; not to be convulsed with riotous laughter, that leaves tears in your eyes, and heaviness at the heart as soon as the fit is over. Moderation in all things is the very essence of life; neither fly to the mountains nor linger about the springs; the money thus foolishly spent would pay for all the coal you would burn next winter; proceed in the usual tenor of your way, prosecuting your regular business with all the sober realities on your back, for remember that the harvest lasts not all the year. Continue to treat your wife with the same cheerfulness on your brow, the same tenderness in your eyes, the same obliging turn in your behavior which you were wont to treat her in the days of courtship; if you do this, her love will never change. Above all things, never let her imagine it a penance for you to stay at home or that you prefer any company whatever to hers; let her share with you in all your pleasures. By these and similar acts of kindness, you will secure her love and gratitude at once, and she will say she is the happiest woman upon the earth:

BAD BOOKS.

At a late meeting of the New-York Colporteur Association, the Rev. Mr. Kirk, of Boston, said, he had sometime since put "*bad books*" on his docket for the pulpit; and he would throw out a few thoughts, hoping it might lead ministers present to investigate the subject, which would afford a theme for many discourses. The character of the country was formed by its thinking, and the thinking in a great degree by the reading.

He would like to trace the analogy of the influence of bad books to that of intemperance. The subject of intemperance had been investigated, so must that of bad books be. Once the design of the adversary was to keep people in ignorance; but now he finds they will read, and had therefore undertaken to poison their literature, and be "printer's devil" with a vengeance. He was glad the young men of his native city were uniting themselves in a total abstinence society from bad books, and inducing others to join them. He knew that the consciences of some of the respectable makers and venders of these books troubled them. Alas, friends, you print and sell many "a line, which, dying, you could wish to blot."

We had calculated the dreadful waste of time, and money, and energy, and the amount of crime, caused by intemperance—he would like to estimate each item as related to books. Did not the record of murders and crime daily meet our eyes, and were not bad books a leading cause? This was an anti-capital-punishment Society—to stop hanging, not after but before the crime was committed. He here alluded to the case of a young man of a family of rank, whose ignominious death was known to all, and it was a well attested fact that while under serious impressions in college—at that delicate point when the mind in prepared, like a daguerreotype plate for the impression which may remain for eternity—he read "The Pirates' Own Book," that led him away from God, and at length to attempt the crime for which he was executed. [Am. Messenger.

From the Christian Observer.

TWELVE EXCELLENT RULES TO PROMOTE

HARMONY AMONG CHURCH-MEMBERS.

1. To remember that we are all subject to failings and infirmities of one kind or another.
2. To bear with, and not magnify each other's infirmities. Gal. 6: 1, 2.
3. To pray one for another in our social meetings, and particularly in private. James 5: 16.
4. To avoid going from house to house, for the purpose of hearing news, and interfering with other people's business.
5. Always to turn a deaf ear to any slanderous report, and to lay no charge brought against any person until well founded.
6. If a member be in fault, *to tell him of it in private, before it is mentioned to others.*
7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.
8. To observe the just rule of Solomon, that is, to leave off contention before it be meddled with. Prov. 17: 14.
9. If a member has offended, to consider how glorious, how god-like it is to forgive, and how unlike a Christian it is to reveuge. Eph. 4: 2.
10. Remember that it is always a grand artifice of the devil, to promote distance and animosity among members of churches; and we should therefore watch against every thing that furthers this end.
11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we should do when acting alone, and indulging a contrary spirit.
12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things. Eph. 32. I Peter 2: 21. John 13: 5, 35.

DE RUYTER INSTITUTE

Will be opened for the reception of Students, Wednesday, April 29.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.
GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.
J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.
Mrs. LUCY M. CARPENTER, Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

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Miscellaneous.

THE CHIP-GATHERERS.

Well, says one, on perusing the title, what can be said of this class of our city denizens? Much might be said—but wishing this sketch should be read attentively, I will condense as much as possible.

Accompany me in imagination to the corner of Avenue D. and —— street. Cast your eye on the group approaching us; see, there are five girls with bags of chips on their heads, sauntering with a reckless gaiety toward their homes. Their ages vary from fourteen to twenty. Listen to their remarks, watch their glances as they pass groups of idle lads and men congregated about the doorways of the porter houses and groceries on their route—don't blush, don't refuse to notice them, they are women! Ah, but say you, I feel disgusted, annoyed, and what good can I do them? Perhaps none, but attend—it will give you a subject for thought at least. Well, they have passed by us with their loads, but here are other specimens of the class nearing us. Yes, three women, one with grey hairs and palsied limbs, at least seventy years of age, one of perhaps fifty-five or sixty, and the other somewhat under thirty. The two eldest seem like vagrants of the lowest order; but the younger woman is neat and tidy in her appearance, and judging from her faded mourning dress and rusty black shawl, she is a widow; and by her carrying her bag of chips in her *arms* rather than upon her *head*, she is an American woman. Let us speak with her.

"You have a heavy load to carry; may I ask why you go yourself for these chips? have you no children you could send for them, if you must have them?"

"I prefer to go myself, for my children are girls, and I am trying to bring them up to school, instead of running about the ship and spar yards, to hear bad language, and see bad actions."

"Are you a widow?"

"Yes, and have an infant at home *tied down* in her cradle, and must hurry," and she picks up her burden, and hastens away.

Come, we will walk up the Avenue a little, lest people wonder at the attention we are bestowing upon the chip-gatherers. See, here are some children whose parents care less about them, than the widow cares for hers. We will observe them for awhile.

The group of several girls and boys are noisily insisting on the *right* of some of them to a particular ship-yard, and threatening to expel by force any child that shall dare fill basket or bag at their depot, unless they have given permission. They appear to be waiting the appearance of some one who has infringed upon their territory. The boys are preparing to fight, having placed their property under the care of the largest girls. Ah, here come the depredators—two puny little boys whose looks would lead one to suppose they had never had a full meal. Hark to the oaths and curses of the attacking party as they fall upon the poor little fellows. See! their baskets are rifled by some, and themselves kicked and beaten by the others, but their sole anxiety seems centred in retaining their hold upon the baskets, and they plead earnestly to be permitted to retain them.

Now the girls interfere, but listen! they *swear* the boys of their party ought to keep the baskets, but for once they're willing they should give them up—and away scud the little chaps, heartily glad to get off thus.

Here comes a little fellow alone. He is about eight years of age, and is gazing anxiously around at the areas and windows. We will address him.

"What makes you look round so, my little boy?"

"Why, I want to sell my chips."

"What do you ask for your basket full?"

"Three cents, but I'll let you have them for two, if you'll take them now, for the carpenter has promised me another lot as soon as I get rid of these."

"But why do you sell them? why don't you take them home to your mother?"

"Mother has enough to last a day or two; she wants money most."

Let us pass on now, and see where the chips are obtained. Don't say you cannot climb up the side of that ship by that uncouth ladder. All that we have seen pass us loaded, both women and children, have clambered up that way.

"What, and carried their chips down?"

"Certainly; they would not dare pitch them over lest some one should *steal* them ere they could descend."

"But the men at work are swearing at being annoyed by them; let us look from where we stand."

Hark those shrill agonizing screams! they seem to proceed from the inner part of the ship. What can be the matter?—there! again and again. Now all is still. There must have been some one badly hurt; but look! see that man hurrying a little girl down the ladder; the child seems scarcely conscious that he holds her hand, or that she is moving a step. See, he cuffs her ears soundly as he leaves her safe on the ground.

"Man, what was the matter? who screamed so on board the ship just now, and why do you beat the child?"

"The little hussy, I beat her for frightening me so. I happened to look off my work just before she gave the first scream, and saw her falling where it seemed she must be crushed to pieces, but she clutched with one hand at the coping of the hatch, and there hung till I could get to her. I boxed her ears to make her remember and not go into such danger again. The little reprobates tease us so much, and run such risks, if I had my will I would flog them all out of the yard. The other day a boy fell off the ship, and was carried off senseless."

The man returns to his work, and the little young one, seemingly still somewhat bewildered, remains sitting where he left her, rubbing her shoulder, and gazing at her bloody hand. Here they are hewing a spar for some stately vessel. See how the broad axe glistens in the sun. Let us go near enough to see what the workman is pushing with his foot away from the side of the spar.

"As I live, it is a child! She is crouched down almost as close as she can get to the spar, leaving barely room for the axe to ply; and were it to vary a hand's breadth from a true stroke, it would lay her scull open. But he has got her away now."

I am obliged to you, kind reader, that you have allowed your imagination to go with me among the chip-gatherers thus far, and beg you now in fancy to go with me to their homes. *Homes!* Yes, for they have homes. Some live in houses tenanted by eight and ten families; in cellars, damp, dark and miserable; in attics accessible only by filthy ricketty stairs, that threaten to give way beneath the tread, and where the elements find a ready entrance. The furniture of such places usually consists of a table, one or two broken chairs, a bedstead with an apology for a bed, two or three dilapidated cooking utensils, a few bits of crockery, and it may be in some instances a Bible. I have seen, however, many of their abodes where a barrel supplied the place of a table, some straw for a bed, a piece of rag carpet for bed covering, a tea kettle to cook in, and a tin basin for table service! But when so destitute as this, they rarely have a Bible. I remember but one such tenement where I saw one, and that an antiquary would have been delighted to possess, it being one of the first edition in the sixteenth century. It had been in the family nearly two hundred years, and by various data inscribed upon its sacred pages, its former owners must have passed through great vicissitudes of fortune. I asked its possessor if she derived any spiritual comfort from its perusal, and after some equivocation she acknowledged that she seldom looked at the quaint spelling of the printed matter, but busied herself mostly in decyphering what her ancestors had written therein, and said she, "When any body looks down upon me, or insults me, I can proudly tell them I have in my possession a book that I would not part with for a thousand dollars." Oh, had she but known that the pearl of great price was within its pages, how might her aged heart have been gladdened. Are there not many equally benighted? In some of these wretched apartments I have found praying, humble Christians, communicants at God's table; His poor. The question often arises in my mind whether God will hold any body of Christians guiltless, who permit such squalid poverty to eat into the very vitals of those who have given, and continue to give evidence of a saving change, and the enjoyment of God's presence? —Adv. Moral Reform.

AN EXTRACT FROM D'AUBIGNE'S HISTORY OF THE REFORMATION—WITH COMMENTS.

"The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the Word of God; for salvation, Faith; for King, Jesus Christ; for arms, the Holy Ghost; and had by these very means rejected all worldly elements. Rome had been established by *the law of a carnal commandment;* the Reformation, by *the power of an endless life.* Heb. 7: 16.

"If there is any doctrine that distinguishes Christianity from every other religion, it is its spirituality. A heavenly life brought down to man—such is its work; thus the opposition of the spirit of the Gospel to the spirit of the world, was the great fact which signalized the entrance of Christianity among the nations. But what its founder had separated, had soon come together again; the church had fallen into the arms of the world; and this criminal union had reduced it to the deplorable condition in which it was found at the era of the Reformation.

"Thus one of the greatest tasks of the sixteenth century was to restore the spiritual element to its rights. The Gospel of the Reformers had nothing to do with the world and with politics While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise no other influence over princes and people than that which proceeds from the Gospel of peace.

"If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and ceased thus to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and to itself.

"Henceforward its decline was at hand. It is impossible for a Society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.

"It was God's will that this great truth should be inscribed on the very threshold of the temple He was then raising in the world; and a striking contrast was to make this truth stand gloriously forth.

"One portion of the Reform was to seek the alliance of the world, and in this alliance find a destruction full of desolation.

"Another portion, looking up to God, was haughtily to reject the arm of the flesh, and by this very act of faith secure a noble victory.

"If three centuries have gone astray, it is because they were unable to comprehend so holy and solemn a lesson."

There are "thoughts that breathe" in the above paragraphs. *Truth* that the Christian should study and engrave on the heart's tablet. Read and contemplated in connection with the History in which it is found, it arrests the mind as a towering eminence in a variegated landscape. By the way, those who have read the three first volumes of D'Aubigne should not fail to read the fourth, and those who have not read either, should read *all.* The advanced Christian needs to read this invaluable history to increase his sense of personal obligation, and refresh his memory relative to the origin of our religious liberty, the sacrifices made to obtain it, and the struggles, privations, and sufferings of the early Reformers. The young Christian should read it for the valuable information it cannot fail to impart.

The thoughts in the above extract that struck us most forcibly, were, 1st. The power of the true Gospel; 2nd. The necessity of a firm and unwavering adherence to right principle; 3rd. The danger of an attempted Christian alliance with a wicked world; 4th. The analogy between the principles and purposes of the Reformation of the sixteenth century, and those that now claim the adherence and support of every true Reformer. Let us contemplate for a few moments these several points.

1st. *The power of the Gospel.* Well is it said "the *opposition of the spirit of the Gospel to the spirit of the world* was the *great fact* which signalized the introduction of Christianity among the nations." This is truly THE great fact that has stood out in bold relief, and been at the foundation of every aggressive movement made upon the kingdom of darkness down to the present era.—This fact has appealed so forcibly to the human heart, that it has not been in the power of men or of spirits lost, to counteract its influence. Said an infidel to us once, when writhing under the conviction that after all the Bible must be true, "Well, if I should embrace Christianity, there is one command I can never obey. It is this—'Love your enemies.' The human heart," he continued, "is so made, that this is impossible." It was easy to meet him on his own ground, and pleasant to refer him to the source whence the command came, and the example of its glorious Author. Why, it may well be asked, has the Christianity of the present age so much less practical power over the hearts of men, than when Paul stood on Mars Hill, and when Luther, Zwingle, and their coadjutors and early converts, bore testimony to the truth as it is in Jesus? Is not the solution of the question to be found in this, that it "has again fallen into the arms of the world" in such a sense that its strength is comparative weakness? If not, why do we hear of many churches which, while they number a few devoted living Christians, embrace a mass of worldly, time-serving, God-dishonoring professors, parents who encourage their children to mingle in the giddy dance, and even suffer the *waltz* to be introduced within their own doors at a fashionable party!! "Ye are my witnesses, saith the Lord." What testimony do such witnesses bear for their Redeemer? Look at much that is called Christianity now-a-days, and mark on what principles it is based. True, it discourses much of "love," and goodness—of human kindness, sympathy for the race, benevolent and high aspirings—but does it in reality proclaim for its Teacher the Word of God? for salvation. faith? for King, Jesus Christ? Its sympathy for the fallen and guilty is well, so far as it is genuine; but would it reclaim and save by convincing of sin, of righteousness, and a judgment to come? "By their fruits ye shall know them." "Men do not gather grapes of thorns, nor figs of thistles." Does it practically admit the power of the Gospel to sway the human mind? to impart peace and joy and love, where other resources prove futile, to elevate the affections and feast and fill the soul with foretastes of uncreated good? Is it willing to abase self, to become of no reputation, to put on the whole armor of the Gospel—in a word to render a cheerful obedience to all the Divine precepts? (John 4: 1.) Is not this the only type of Christianity that can be made instrumental in producing the great reforms so much needed in our sin-cursed world?

2d. *The necessity of a firm adherence to right principles.* Truly this constitutes the life and strength of all reform. Where a principle is clearly understood and embraced under the conscious teachings of the Word and the Spirit, departure from that principle must bring darkness and moral death upon the soul, and prove fatal in its results. Why was the blood of the martyrs shed, and why was it the seed of the church? Manifestly because they counted *principle* dearer than life—and when the one or the other must be sacrificed, the suffering and torture of the stake could not induce them to yield the former. Their example was a living epistle—men's hearts did it homage—Conscience affirmed it to be right—and the TRUTH had free course and was glorified. Volumes might be written on this important topic, but we must pass to others.

3rd. *The danger of an attempted Christian alliance with a wicked world.* There has been no period since the fall when this has not proved a deadly snare. Take the case of nations, of churches, or of individuals, who for sordid ends have courted such an alliance. The breath of Omnipotence has cursed them. Blasting and mildew have been in their borders. The God of our salvation will not give his glory to another, nor his praise to graven images. The sentiment of the texts, "What communion hath light with darkness?" or "what fellowship hath he which believeth with an infidel?" and "ye cannot serve God and mammon," remains unchanged. There is no middle ground. True, the professed Christian may conform partially to the world, and in alliance with the devotees of fashion may engage in this or that reform, this or that work of benevolence, and run well for a time, but unless the root of the matter is in him, and the love of Christ the ruling motive, an hour is at hand when he will fall beneath the power of temptation, and fully disclose the true springs of action that have governed his conduct—"the day shall try every man's work of what sort it is."

4th. *The analogy between the principles and purposes of the Reformation of the sixteenth century and those that now claim the adherence and support of every true Reformer.* Do we err in supposing we discern this analogy? Was the spirit of Reform buried in the grave of the last martyr, and destined to know no resurrection? Has our holy Religion made such rapid strides during the last three centuries, that the soldier of the Cross may dare to look abroad, and sound the clarion note of victory?

Reader, behold our world—according to the latest published statistics, of the 1,000,000,000 inhabitants that dwell upon its surface, but 70,000,000 are found in Protestant countries, and of this number but 10,000,000 are supposed to be even nominal Christians.

What doom will most of these 190,000,000 fellow beings inherit who are to stand at the Judgment in less than thirty years? As they pass away unrepentant and unforgiven, does echo bring back no appeal touching the chords of compassion in truly Christian hearts—and pleading that the continued influence of a pure Christianity may bless the world more widely than it has ever done?

Behold the opposition to vital godliness among gospel-hardened sinners. Behold their cherished vices. How are they blinded and led captive by Satan at his will? Is this much less to be dreaded than the vain trust reposed in the form of godliness by the devotees of the Romish Church? Behold the Christian churches of our Lord—how many tares grow with the wheat! How many of the precepts of God's word are practically set at naught? Might we not in view of this adopt the language of the Prophet, "O that my head were waters, and my eyes a fountain of tears." Is there not as much need of the martyr spirit and the martyr faith now as in the days of the Reformation? Need of it, not to nerve the true disciple to endure the thong, and wear a heavenly smile amid the burning faggots, but to enable him to do and dare, endure and suffer, all that Gospel obedience, love to truth, and love to souls may require, in the full discharge of the high responsibilities that every Christian of the nineteenth century is privileged to sustain? Christian reader, do we feel our need of this faith? Do we ardently desire it in order to be made useful in the highest degree to the age in which we live—and may we not have it?

"Why that look of sadness,
Why that downcast eye,
Can no thought of gladness
Lift thy soul on high?
O, thou heir of heaven,
Think of Jesus' love,
While to thee 'tis given
All his grace to prove."

Adv. Moral Reform.

When Darius offered Alexander ten thousand talents to divide Asia equally with him, he answered, The earth cannot bear two suns, nor Asia two kings.—Parmenio, a friend of Alexander's, hearing the great offers Darius had made, said, Were I Alexander I would accept them.—So would I, replied Alexander, were I Parmenio.

Nobility is to be considered only as an imaginary distinction, unless accompanied with the practice of those generous virtues by which it ought to be obtained. Titles of honor conferred upon such as have no personal merit, are at best but the royal stamp set upon base metal.

TWELVE INCONSISTENCIES.

Mr. Editor:—There are twelve things which so far outrage every principle of propriety, good sense, and religion that I cannot endure to see or hear them.

1. To hear a Christian man say, he very much desires to know how matters are going on in the religious world, and yet he will not take a religious newspaper.

2. To see a Christian man of a family, with a large plantation, and extensive stock; one of a good trade or lucrative profession, and not take a religious newspaper.

3. To see a Christian man at every monkey show, or farcical exhibition of every wag who may advertise that he will make people laugh for the cheap sum of one, two, or even four bits, and yet too poor to pay for a religious newspaper.

4. To see a Christian man lay by money, in order to catch a good bargain which may chance to come in his way, and still too poor to pay for a religious newspaper.

5. To see a Christian man dress his children in fine or superfine clothing, and still plead too poor to pay for a religious newspaper.

6. To see a Christian man take a half-dozen, or even *one* newspaper, filled with all sorts of trash and falsehoods, and yet be too poor to take a religious newspaper.

7. To see a Christian man spend time enough in one week in gossiping, and things as bad or worse, if industriously employed to pay for, and yet he can't take a religious newspaper.

8. To see a Christian man of wealth, read regularly a poor man's, and what is worse, a minister's paper, and hear him say he is too poor to take a religious newspaper.

9. To see a Christian man's family reading novels and miscellanies, and attending parties at great (or even no) expense, and have no religious newspaper for them to read.

10. To see a Christian man lay up money and property for his children, and plead too poor to pay for a religious newspaper.

11. To see a Christian man exhibiting to his friends and visitors, his fine farm, stock, orchards, his new and splendid assortment of goods—his well-furnished office or store, as the case may be, and have no religious newspaper to exhibit.

12. I cannot endure to hear a Christian man boasting of his liberality to the church and not pay for a religious newspaper.

And finally, for a "Baker's dozen"—I cannot above every other inconsistency, endure to see a Christian man *take*, and regularly receive, but never PAY for a religious newspaper.

These things are so obviously inconsistent, that when I approach such men, to try and convince them of the wrong, I feel that I almost offer an insult to their intelligence and Christian fidelity, But I must never mind that. I must be faithful to God and my brethren.—*Cumberland Presbyterian.*

CHRISTIAN PARENTS.

Yours is a post of responsibility, with which few others on earth can compare. Yours is the mighty influence which is forming the characters of your children for an everlasting state. The combined agency of ministers, Sunday-school teachers and books is feeble in comparison with yours. These can be but assistants and helpers in a work, the burden of which must ever be yours. It even remains with you to say how far these shall be permitted to *assist* in the formation of their characters. It is yours to keep them from temptation, yours to instruct them, yours to watch for them, yours to pray for them, yours to direct their opening minds to God; nay, there is a sense in which it is yours to say whether they shall be saved or lost. Oh fearful responsibility! It cannot be declined. The decision cannot be evaded, it cannot be deferred.—And is it a case to be supposed that a Christian parent should decide against the salvation of his own child? In this case, as in that of the personal acceptance of Christ, he who does not decide *for* decides *against.* It is a practical case, and is to be decided by a series of acts and influences; and he who does not exert these in a manner which he conceives most conducive to the salvation of his child practically decides against it. Let the question come home to the parental heart.—Shall I, either by sins of commission or *omission,* be the cause of the everlasting destruction of my own child? It seems that the thought would embitter heaven itself, that if I could know that my own offspring must suffer forever in hell the consequences of my sin, not all the songs of the new Jerusalem could console my spirit.

It is not unlikely that these lines will be read by parents whose children are under the influence of the Holy Spirit. Truth, by the power of this divine agent, has assumed such distinctness in their view as to involve the necessity of a decision. And if this decision should be against the acceptance of the terms of salvation, either literally by a direct resolution of the mind, as is sometimes the case, or virtually by procrastination, there is much reason to fear that the decision will be final, whether they so intend it or not. When Felix sought relief from conviction by a promise of future obedience, it is probable that he felt as he had never felt before, and as he never felt afterward. And so of your children now convicted, by the same Spirit, if they take the same course you may expect the same termination.

And now while so awful a case is pending must you stand idly and silently by, deprived of all power to influence the decision? First, reflect upon their sad condition, and then you will be prepared to show them in ways which they cannot mistake, that you regard this world and all it can give as lighter than vanity, in comparison with their immortal interests—that you regard their salvation as infinitely transcending all earthly objects. Let them see that you are afflicted and oppressed in spirit on account of their disobedience to God, and their exposure to everlasting death. Carry their case to the mercy seat, confess all their guilt, and plead for their pardon on the same ground on which you would ask it for the vilest of the vile—the infinite merits of the Redeemer. *Pray for them.* Prayer is the mighty instrument which God has put into your hand to accomplish the object which you profess is of all others most dear to your heart. He has exhorted you to use it, assuring you of its power.—*Ask and ye shall receive.*

"Wrestling prayer can wonders do,
Bring relief in deepest straits,
Prayer can force a passage through
Iron bars and brazen gates."

It has stayed the pestilence, cast out devils, raised the dead, stopped the sun. It "moves the hand which moves the universe," and which alone can snatch your children from the verge of hell. PRAY FOR THEM. Have no [illegible] spirits while they are liable every moment to be eternally separated from God. Their case is doubtful, extremely doubtful, and so you are to regard it, remembering that brighter hopes than yours for them have ended in despair.

Rest not securely in the belief that their present conviction will have a happy issue. Deeper convictions than theirs have been lost. Rest not too securely in the hope that God will spare you the trial of a separation from your dear children. Eli has parted with his sons for ever, and Samuel with his, and David with his. To part with the hope of meeting can be endured, but O, to part to meet no more, this gave the sting to paternal anguish. When Absalom died in his sins the king was much moved and went up to the chamber over the gate and wept, and as he went thus he said:—Oh my son Absalom, would God I had died for thee. Oh Absalom, my son, my son!—*Episcopal Recorder.*

For the Sabbath Recorder.

IN TIME OF PEACE PREPARE FOR WAR.

Few maxims, human or divine, have commanded such veneration of Christian Governments as the one that heads this article. To such an extent have Great Britain, France, and the United States followed the teachings of this doubtful proverb, that their preparations for war in time of peace, cost more than the entire profits of their united commerce. As the venerable name of Washington is made to father this maxim, let us refer to him as the true expounder of it, during his administration. Let us see how he "prepared for war in time of peace." When that illustrious man acceded to the Presidency, the country had just emerged from a long, wasting war. The age was warlike, and the moral power of commerce, and of inter-national intercourse, facilitated by steam, had hardly come to be felt as a ligament of brotherhood between nations. The Democratic principle had hardly been acknowledged as a fixed fact in human government, and was never more exposed to be crushed out of existence, under the heel of European despotism, than during the first years of American independence. The people were peeled and few, and scattered over a vast territory. They numbered scarcely four millions, young and old, bond and free. Powerful tribes of disaffected Indians surrounded the republic with a *cordon* of dangerous foes. If military defences render a nation secure from foreign invasion; or if a nation is most exposed when least able or prepared to resist a foe, then at no period of our national existence should there have been greater preparations for war in time of peace, than during the administration of Washington. And we may assume that none could have been more deeply impressed with the importance of such preparations, than he and his compatriots of the Revolution. Nor can we suppose they withheld a dollar in their expenditures for this purpose, from any reluctanee of the people to vote adequate defences for their country. We have no reason to believe that the Government under him would have appropriated a larger sum to the Army and Navy, if its revenue equalled that of the present time. How did he prepare for war in time of peace, "so precarious?" During the eight years of his administration, and while surrounded by perils which have long since ceased to exist, the whole amount appropriated to the Military and Naval Establishments, was $10,925,470. This sum in his view, met all the necessities of preparing for war in time of peace. He asked no more to put the country in an attitude of defence, at a time when it was most exposed to invasion, if the principle be true, that a nation is most exposed when least able to resist.

Now let us turn to another chapter of our national history and see how this maxim, attributed to Washington, has been carried out. During the eight years ending with 1843, a period of profound peace in the civilized world, this Government expended $163,336,717 on the Military and Naval Establishment!!! Taking the average population of the country during these eight years, it must have been nearly 16,000,000—four times the number of the people under Washington's administration. Can his example, then, sustain the present course of this Government in preparing for war in time of peace? Is a rapidly increasing population an element of weakness; or is a country more exposed to invasions in proportion as the number of its men and means for defence? It would seem so from the course of our Government; for while the population of the country has multiplied itself by *four*, the appropriations for their defence have been multiplied by *sixteen!*—thus $10,000,000 for a population of four millions, and $160,000 000 for a population of sixteen millions, during a period of eight years. At this ratio when the people of this country shall number sixty-four millions, then the appropriations for their defence, for eight years, will amount to $2,560,000,000!

Is it not time for the people to think of these things? E. B.

Worcester, U. S. A. April 22, 1846.

The Sabbath Recorder.

New York, May 14, 1846.

OUR PETITIONS FOR LEGAL PROTECTION.

In three States of the Union—New-York, New Jersey, and Pennsylvania—petitions have been presented to the Legislature during the past winter, for laws to protect Sabbath-keepers in the enjoyment of the Sabbath, and in the pursuit of their ordinary avocations on the first day of the week. These petitions differed very widely from the petitions which had been presented from time to time for laws in favor of the first day of the week. They did not ask that our fellow-citizens who differ from us, should be required to observe the day which we regard as sacred. Nor did they ask the Legislature to express any opinion as to the propriety or impropriety of our practice. They simply asked, in one case, protection against the annoyance of answering to civil suits or discharging civil duties on the Sabbath; and, in the other cases, protection against laws which forbid us to work on a day which our consciences require us to devote to labor. They asked nothing, therefore, but what might have been granted with perfect safety to the State, and without infringing to the least extent upon the religious opinions and privileges of any other body of men. Yet these petitions, so inoffensive to the interests of others, and so important to our own interests, have been either evaded or denied by each of the Legislatures to which they were addressed. Thus Sabbath-keepers are left precisely in the position which they have occupied heretofore—exposed to annoyance on the Sabbath, and liable to penalties for working on Sunday.

In view of this result, some of our friends may think there is little encouragement to exert themselves, while some of our opponents may think they have occasion to rejoice. If so, we beg leave to differ from them entirely. For our part, we think we see in the history of this movement for a few months past, great encouragement for renewed exertion, and much reason to hope for future success. It was not to be expected, that men who had from their youth been taught to reverence the Sunday as a sacred day, would readily grant to an organized body of men, be they never so religious, the privilege of working on that day. Nor was it to be expected, that they would be ready at once to pass laws for the protection of those who openly differ from them. The discussion of the subject, however, has exerted an influence, and brought to light facts and principles, which must prepare the way for securing, sooner or later, the result which we desire. Let us look at this matter a little.

Nobody can deny, that the influence of our petitions has been to bring the claims of the Sabbath before the public mind. We have for a long time directed our efforts mainly to the religious portion of the community, and been content to furnish them with the arguments by which our practice is sustained. But they, instead of listening to us, have closed their ears against our appeals, have shut us out from their pulpits and newspapers, and done all in their power to prevent the discussion of the subject. When, however, the matter was brought before the different Legislatures by numerously-signed petitions in favor of granting Sabbath-keepers the privilege of working upon Sunday, the political papers took it up, and, without designing to do us any good, actually did more to enlighten the public mind than was ever done by all the religious papers in the land. From the political newspapers the subject soon passed to the mouths of politicians, and became a theme for more or less discussion in public and private—in railroad cars and steamboats, not less than in neighborhoods and families. The influence of such discussion cannot be lost, and it can hardly fail to be useful. Only let our arguments be known, and they challenge the approval of unbiased minds, and find not a few advocates, even among those who, while they acknowledgedge their soundness, are unwilling to deny self sufficiently to put them in practice.

Again, the presentation of our petitions has brought to light facts of great importance. It is but a few years since Sabbath-papers were represented, or rather *mis*represented, as being unsound in their doctrines, and by no means praiseworthy in their practice. But in the course of the discussions growing out of their petitions, this calumny has been once and again denied, by men who had no other reason than a sense of duty for speaking in our favor. Such men have pronounced the observers of the Sabbath a most upright, consistent, and religious people, whose character would stand a comparison with those of any other denomination on the face of the earth. Indeed, scarcely a single individual has been found, who has dared to express a doubt on this point. The great mass of legislators have been unbounded in their expressions of confidence. Thus they have given their testimony that we deserve protection, notwithstanding they have been deterred by fear of a corrupt public opinion from granting it.

Nor is this all; the discussion of our petitions has developed principles extensive in their application and most salutary in their influence. In Pennsylvania, for instance, the ground was taken, that if Seventh-day Baptists are allowed to work on Sunday, then there is no propriety in dictating by law on what day any man shall work or rest. This we believe to be the true doctrine. It is no more the business of legislators to dictate what day a man shall keep, than it is to dictate what church he shall attend, in what way he shall be baptized, or how often he shall partake of the communion. It is God's prerogative to decide what day men shall set apart for the Sabbath, and it is the duty of the Legislature to protect them in carrying out this decision, each man in view of his own accountability. We know that many persons will demur at this doctrine. They have been so long accustomed to regard the statute laws in favor of Sunday as right and useful, that to doubt it seems to them almost sacrilegious. We believe, nevertheless, that if all laws compelling men to observe one day in seven were abolished, and the command of God was made the rule of duty, and pressed home upon the consciences of men, Sabbath-keeping would be altogether more general and acceptable. But as it now is, the law of God and the law of the State clash with each other; hence men take occasion to deny the binding authority of both, and so release themselves from all sense of obligation. This principle, to the discussion of which our petitions have given rise, will, in due time, be acknowledged and allowed to exert its proper influence.

We say then, with all confidence, that the course pursued by the Legislatures of the different States in regard to our petitions, affords no good reason for discouragement, but ought to increase our exertion. If legislators refuse to grant our acknowledged rights, because they do not know the wishes of their constituents, let us bring our claims before those constituents, and secure their voices and their aid. If they will not act on our behalf, because we are so few, let us show them that though feeble in numbers, we are strong in the truth. Let us, on no account, cease to agitate the question, until our rights are acknowledged, and our religious privileges guarantied. In this way only can we ensure our own safety, and justly expect the blessing of God.

RELIGION IN THE SOUL.

The religion of Christ in the soul, is represented by its author to be progressive and perpetual in its nature. He compares it to a "well of water springing up into everlasting life;"—to a shining light, which increaseth in brightness to the perfect day;—to a plant disclosing "first the blade, then the ear, after that the full corn in the ear;" and to an exceeding small seed, which gradually becometh a great tree. 'Tis not a stream from which issueth pure and healthful waters to-day, and anon dryeth up or sendeth forth poisoned waters; but 'tis a pure and living stream, and they who drink of it never thirst. 'Tis not the light of the flaming meteor, discovering a momentary blaze, and then waning to eternal night; but a reflection of the rays of the Sun of Righteousness, constant and increasing. 'Tis not a hot-house plant, living and flourishing only in the sunshine of popular favor, but an evergreen of more than earthly beauty, strength, and fragrance. The coldness of popular contempt cannot blight it, nor storms of persecution destroy it. It flourishes in all its freshness amid the raging of the elements, gathering strength from the storm, and beauty from the whirlwind, and living in glorious contrast with the desolation which surrounds it.

The possessor of this religion will grow in grace and in the knowledge of his Saviour. He will "add to his faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." He will study to "know Christ and the power of his resurrection, and the fellowship of his sufferings, and to be made conformable unto his death."

How dissimilar is the character of the true Christian as exemplified in Christ and portrayed by him, to the character of many who call themselves Christians. For a *little time* they *seem* to run well, to be fruitful in good works, and manifest a commendable zeal for Zion's welfare; and then they turn to the world, and labor as arduously to secure its honors, wealth, and pleasures, as the veriest worldling, and God, if in any of their thoughts, holds a subordinate place. Many of them have set times to be religious. The leisure of winter affords, as they suppose, a very favorable opportunity to renew their religious zeal, and to make amends for their neglect of God and his proffered salvation three-fourths of the year; but the winds of March, or showers of April, are quite certain to extinguish the flame which they have kindled. These, with all the ungodly, God compareth to "wells without water," to "trees whose fruit withereth, without fruit, *twice dead*, plucked up by the roots;" to "wandering stars, to whom is reserved the blackness of darkness forever."

GORDON.

Stonington, Conn., May 4th, 1846.

American Baptist Publication Society.—The Anniversary of this Society was held in Philadelphia, on Tuesday, April 28, when an appropriate sermon was preached by Rev. John Dowling. The Treasurer's Report showed that the pecuniary affairs of the Society were in an encouraging condition. During the past year $23,728 had passed through the Treasury, of which $19,833 had been in the appropriate business of the Society. About 50,000 volumes, of various sizes, have been put in circulation. The plan of operations is to employ missionaries and colporteurs, whose duties embrace both preaching to the destitute, and circulating books and tracts to all classes, especially the members of Baptist churches. These men are supported by a small salary and a percentage upon the books they sell. A plan was introduced at the Anniversary meeting, to raise $10,000, as a special fund, to be invested in the publications of the Society, and the interest to be appropriated annually in donations of libraries to poor ministers, destitute Sunday Schools, and needy individuals. Five persons present put down their names in sums amounting to $2,000; and there is little doubt that the plan will be carried out.

"IN THE SPIRIT ON THE LORD'S DAY."

Many of the objections to the principles and precepts of the gospel are so unreasonable, and so obviously the offspring of a caviling spirit, that some of our most able Christian writers do not condescend to notice them. Of this nature is the objection of the Lord's day, founded on the plea that all days are the Lord's. True, all our time and all our services every day belong to the Lord. But Jehovah is a God of order. He made every seventh portion of time the most appropriate season to lay aside worldly business, cares, recreations, and thoughts, to meditate on his word, and to examine our prospects for the world to come.

If any should doubt whether John by the expression, 'the Lord's day,' referred to the Sabbath, we ask, to what then did he refer? What other day or time could so appropriately be termed the Lord's day? It is the Lord's day, not only as set apart for our worship, but also as a time when the Lord visits his people with peculiar mercy. On no other day does he so often pour out his Spirit to convince the world of sin, and to comfort his people. On no other day is he so often manifestly present by the refreshment of his grace. Those who, on each returning Sabbath, are visited by the refreshing and guiding influence of the Holy Spirit, have the best kind of evidence that this is the day the Lord has made—and that he hath made it a Sabbath—a day of natural and spiritual rest.

☞ The above is taken from an editorial column of Zion's Advocate. We fully agree with the editor, that no other day "could so appropriately be termed the Lord's Day" as the Sabbath. Now it is well known, that the passage here quoted is the only instance in which the term Lord's Day is used in Scripture, and that at the time this was written, no day was spoken of as the Sabbath but the seventh day of the week. Hence we conclude, that when St. John the Revelator said he was in the Spirit on the Lord's Day, he meant that he was in the Spirit on the seventh day of the week. If we are right, then another conclusion naturally follows, which is, that to call the first day of the week the Lord's Day, and to represent the Lord's Day as different from the Sabbath, is unscriptural and wicked.

THE ANNIVERSARIES.

The present week in New-York is by general consent appropriated to the Anniversaries of the various Benevolent Associations of the country. We give below some account of the principal meetings held up to the time of our going to press. Farther accounts we hope to give next week.

The New-York Bible Society held its Anniversary at the Tabernacle, on Sunday evening, May 10, when a sermon was preached by Dr. Kennedy of Albany. The Doctor commenced by referring to the precious character of the Bible, and the inestimable advantages enjoyed by those who possess it. He then dwelt upon the characteristics of the Bible, as adapted to the lowly and ignorant, as well as the elevated and intellectual; and more particularly as adapted to the condition of man in his social, political, and religious relations. The discourse was eloquent and instructive. It was followed by some remarks from the President, who stated that this Society covered the whole field of operations in this city, supplying the poor, the emigrants, the shipping, and all who have not the Sacred Word.

The Presbyterian Board of Foreign Missions held a meeting on Sunday evening, when the Annual Discourse was preached by Rev. Dr. Murray. An abstract of the Annual Report was read, from which it appears that the receipts of the year have been $91,764 28. The Board has four missionaries in Texas, four among the Choctaw Indians, five among the Creeks and Seminoles, six among the Sacs and Iowas, and four among the Chippewas and Ottewas. It has also thirteen missionaries in Liberia, thirteen in India, two in Siam, one at Canton, two at Amoy, and ten at the Ningpo Mission. A missionary to the Jews has also been engaged, who will soon enter upon his work. Besides the labor of these missionaries, much has been done through the press, several million pages having been printed and circulated within the year.

The Foreign Evangelical Society was addressed on Sunday evening by Rev. Dr. Cheever. His discourse was founded upon the text, "And then shall *that wicked* be revealed," and was aimed at the evils and abominations of the Romish hierarchy. He maintained that the great question of our age is the practical distinction between the principles of Romanism and those of Protestantism. From this he passed to a lengthy review of the tendencies of Romanism, showing its love of darkness, and the certainty that it will be destroyed by the brightness of the Lord's coming.

The American Seamen's Friend Society held its eighteenth anniversary at the Tabernacle, on Monday evening. The building was densely crowded. Speeches were made by Rev. E. E. Adams, Seamen's Chaplain at Havre, by Messrs. Clark and Leech, sailors, and by the Rev. Dr. Tyng, of this city. The receipts of the Society for the past year, have been $28,930 30.

Perhaps no field is now yielding a richer harvest of moral improvement than the sea. At the foundation of this improvement is the establishment of some fifty temperance boarding houses for seamen along our sea-board, and the various Marine Temperance Societies, numbering about 60,000 members. The Sailors' Home in New York has had, within the year, 3826 sailor boarders, and in four years, 14,837; at least one-third pledged temperance men. Five times as many seamen attend church now as were present ten years ago. The moral phenomena of the sea are among the greatest wonders of the present age.

Expulsion of Baptist Missionaries.—It is generally known, that a Baptist mission was established some years ago on the Island of Fernando Po, as a point from which to carry on efforts for the civilization and evangelization of Africa. In the year 1843, the mission purchased such lands and tenements on the island as were necessary for its purposes. Towards the close of 1845, however, one Don Adolfo de Guillenardo arrived on the island, in the character of Royal Commissioner or Consul General of Spain, with full powers to carry out the instructions of his government, one item of which was immediately to expel the Baptist missionaries from the island. He has been faithful to the spirit of his instructions; and it is arranged that the missionaries shall quit the island before January 1, 1847, and that without one farthing's compensation for the loss of property estimated at about $15,000. The occasion of this hostility to the Baptist mission is not definitely stated. It is generally thought, however, to be two-fold—1st. To get rid of an obstacle to the slave trade, which the Spanish government is not particularly desirous to suppress; 2d. To subserve the design of the Pope of Rome, by extinguishing the light which Protestants have kindled on the dark shores of Africa.

Missions.—At a recent missionary meeting in New-York, the Rev. Dr. Armstrong stated that "twenty odd years ago, two vessels sailed from this country, each with a company of missionaries. They continued the same track to the Equator, when they separated; one went Eastward, around the Cape of Good Hope, landed her missionaries at Ceylon, among an ancient, proud and superstitious people, where they have preached Christ with great success. The other vessel proceeded Westward around Cape Horn, and thence Northward, and landed her missionaries at the Sandwich Islands, among an ignorant, savage and deeply degraded race. There they began to make known the gospel. Now, said Dr. A., I have just received a letter from the Sandwich Islands, with a draft from the Church of Molakai, the contribution of the natives, derived from the sale of mats, &c. of $100, to be paid to the Ceylon mission for the education of pious natives there for the ministry. Is not this indeed a wonder? Christians of the Sandwich Islands, twenty years ago in thickest darkness, now raising funds to educate the youth of Ceylon!"

Influence of an Ignorant Ministry.—There has been a very great diminuition of the churches of the *Christian* denomination within a few years past. Twenty or thirty years ago, it is said, large sections of the State of Maine were dotted over with their churches, scarcely one of which now remains. A writer in one of the papers of that denomination is attempting to account for this unprecedented falling off. His opinion is, that it is the legitimate result of a lack of knowledge among the ministry. This, he says, has driven away from the churches those intelligent and educated laymen who should have been their strength, and has also given occasion for internal quarrels and divisions without number. There is no doubt a great deal of truth in what he says. Christians are represented as the light of the world and the salt of the earth. But when they allow themselves to be notoriously ignorant, they ought not to be surprised that their enlightening and saving influence is but little felt.

Number of Bibles.—The number of Bibles distributed in one year by the three principal Bible Societies—the British and Foreign, the American, and the American and Foreign—was 1,414,945. The whole number distributed by these three Societies since their organization, is not far from twenty-one millions. Of course this would do but little more than to furnish one Bible to each inhabitant of the United States. When we consider that there are nearly one thousand million inhabitants of the world, which is fifty persons to every Bible printed by these Societies, there seems to be a plenty of work yet to be done in the printing and distribution of Bibles.

Baptist Missions.—The Baptist Missionary Magazine says that the receipts of the Board for the year ending April 1, 1846, exclusive of the grants of the United States Government for Indian Reform, and also of sums received from Bible and Tract Societies, exceed *one hundred thousand dollars*. The pecuniary condition of the Board is better by at least $30,000 than it was a year ago. Should the pledges which have been so generously given, be promptly redeemed, the Board will soon have extinguished its debt, and be in a condition not only to meet existing engagements, but also to forward speedily reinforcements to several of the suffering missions.

Eastern Association.—The Seventh-day Baptist Eastern Association is to meet with the Church in Marlboro, N. J., on fifth day, the 23d instant. A letter from Eld. David Clawson informs us, that at a special meeting of the church on the 5th inst., a resolution was passed, assuring the delegates and friends that they will be cordially welcomed, and that a number of brethren will be at Salem when the Philadelphia steamboat arrives on fourth-day, with carriages to convey them from that place to Marlboro, a distance of some twelve miles. The steamboat for Salem leaves Philadelphia every day at 10 o'clock A. M., from Arch-Street Wharf.

"The Churchman"—the organ of the high-church Episcopal party in New-York—comes to us this week in an enlarged form, in a new dress, and greatly improved.

Death of Mr. Torry.—Rev. Charles T. Torry departed this life at three o'clock on Sabbath afternoon, May 9th. His friends who visited him in prison near the close of the scene, found him cheerful and happy. He spoke of his death in view with faith and resignation. He spoke also of the kindness of Jesus, in making "sick and in prison" the climax of his specifications when he noticed the positions in which his disciples might administer to his wants. "He may have thought of *me*," said he.—On Monday his remains passed through New-York on their way to Boston, where a funeral is to be held.

Another Delusion.—A new delusion has just sprung up in Avon, Oakland Co., Mich. A man named Uri Adams has established himself there, and claims to be the Lord Jesus Christ come to the earth a second time. He has fitted up a room which he calls the "Sanctum Sanctorum," where he spends much of his time, apparently in great dignity. All who approach him are required to put off their shoes and bow down and worship him. His followers, about thirty in number, do this.

The American Tract Society is about to take down the building at the corner of Nassau and Spruce streets, now occupied as the Tract House, and erect a larger and more substantial building in its place. This was erected about twenty years ago, but its walls *spread* soon after they were put up, on which account it has not been considered safe to do much press work on its floors. The building will be paid for principally by subscriptions raised in New York for that express object. When it is completed, the Society will do its own printing exclusively.

Shipwreck and Loss of Life.—The Philadelphia Correspondent of the New-York Tribune, under date of May 11, says:—"The bark Swan, Capt. Snell, arrived at our port this morning in 17 days from New Orleans. Capt. S. reports that on the 4th inst. lat. 25 11, long. 79 42, he fell in with a large cutter containing 17 persons, who stated they belonged to the Swedish corvette Carlsoronie, from Havana, bound to Sweden, which vessel had been capsized in a violent gale on the 1st inst. when only a few days from port, and out of 137 souls on board 120 perished at the time of the disaster. Capt. Snell took the survivors on board, and brought them to this port."

A Teacher for Burmah.—It is stated that Miss Lydia Lillibridge, now a teacher in the Female Seminary at Utica, has devoted herself to the work of teaching in Burmah, and expects to go out, in company with Dr. Judson, and reside in his family.

HINDOOISM AND CHRISTIANITY.

Rev. E. Noyes, late a missionary at Orissa, has just published a little work on Hindoo Mythology, which shows some of the immense difficulties presented by this system to the conversion of the Hindooo to Christianity. Thy following extract is a fair specimen:

"Hindooism is strong on account of its deeply exciting subjects. Their books abound with topics which are calculated to keep the passions of the soul constantly boiling over. The most tragic examples of self-sacrificing and suffering recorded in our books are ordinary occurrences compared with the penances of their gods and sages. We can tell them how Sampson slew the thousand men with the jaw bone of an ass, but they can tell us how Doorgo wounded a mighty giant, and that each drop of blood that issued from the veins became a monster as powerful as himself, and while she went on slaying the number still increased, till at length becoming discouraged with her slow progress she opened her mouth and swallowed them all. Who would think of Jonah and the whale after such an account? Sampson upset the temple of Dagon, but their sages and gods have long been accustomed to tossing mountains at each other as easily as did even Milton's supernatural warriors. We can tell them how the Saviour wept, but they can as an offset point us to sages who have wept tears of red hot iron; or if we point to his agony in the garden and to his death on the cross, they can tell us of their own divines, who for centuries have rolled on red hot plates of iron, and have lived and fattened upon melted lead and brass.

"What can we do with people whose sympathies have been steeped to such an extent? What corner of the heart is left for the reception of common sense? By what avenue shall the reasonable, the philosophic truths of Christianity enter the Hindoo mind? The missionary may indeed exhaust his store of eloquence—he may destroy his lungs with loud declamation, and weary his hands in thrashing the atmosphere, but make no more impression upon the Hindoo mind than he has made upon the idle wind. The Hindoo stands unmoved before him, and his countenance seems to make the cold reply, 'We have been *used* to all this and more too.'

"The missionary now begins to feed himself a little man. His youthful enthusiasm *begins* to cool, and his neck becomes accustomed to the yoke. He begins to feel confident that neither he or any other mortal has any *magic* strength by which to batter down the strong holds of Hindooism. He exclaims over and over again, what can *I* do! O how STRONG is this system of abominable idolatries! To form this ingenious plan for the destruction of souls, surely all the resources of hell must have been calledin to action; devils must have racked their ingenuity to the utmost, and the GREAT DRAGON himself must have become *insane* with deep meditation.

"But while the missionary is almost discouraged, and is ready to give up the work as unfeasible, a still, small voice whispers in his ear, '*Among the gods there is none like unto thee, O Lord.*'"

A bill has passed both branches of the Legislature of Michigan, abolishing capital punishment for murder.

General Intelligence.

DOINGS IN CONGRESS.

The SENATE was in session only a part of last *week*, having adjourned over from Thursday to Monday for the purpose of allowing the Chamber to be put in order for summer. Not much else than private business was done, except to pass the Revolutionary Pension Bill received from the House.

The HOUSE OF REPRESENTATIVES passed the Post Office Appropriation Bill. Also a Bill to retrocede the County of Alexandria, in the District of Columbia, to the State of Virginia. A Bill was reported for the benefit of the Blind. It proposes to set apart for that class of persons, a quantity of land equal to three townships, to be selected from any public lands in the United States, the proceeds from the sale of which shall go to procure the printing of a Library of Books for the use of the Blind, which books shall be distributed among the States and Territories in the ratio of the number of blind persons in each.

THE WAR WITH MEXICO.

From papers received in New York on Saturday evening last, it appears that a war with Mexico has actually begun, and that fourteen men have been killed, and forty-six more have been taken prisoners. The Galveston News, Extra, of April 3d, says :—

"On Thursday morning, 23d ult., a Mexican came into General Taylor's camp and reported 2,000 Mexicans crossing the river some twenty miles above. The same afternoon Captains Hardee and Thornton were sent with two companies of cavalry, 63 men in all, to reconnoitre. On Friday morning they fell into an ambush of the enemy, when Lieut. Cairn and thirteen men were killed, Captain Thornton missing, and Captain Hardee and 46 men prisoners. On Saturday afternoon the Mexicans sent in a wounded man who made the above report. These Mexicans, it is stated, were commanded by Canales and Carabajal. After the fight, the Mexicans on this side of the river were largely reinforced, and have surrounded Gen. Taylor's camp, cutting off all communication with Point Isabel, at which place is the train and all the stores belonging to the army—Gen. Taylor not having on hand over ten days' provisions. There are at Point Isabel 90 artillery men, 20 dragoons, about 250 teamsters, and about 150 citizens and laborers ; and the entrenchment not half-finished."

The editors of the Picayune having been favored with a personal interview with Colonel Doane, bearer of dispatches, that paper gives an account of the events somewhat fuller than that from the Galveston News. We copy from it as follows :—

"Capt. Thornton fell in with what he considered to be a scouting party of the enemy, but which proved to be the advance guard of a very strong body of the enemy, who were posted in the chaparral, immediately in the rear of Gen. Taylor's camp. Capt. Thornton, contrary to the advice of his Mexican guide, charged upon the guard, who retreated toward the main body, followed by Capt. Thornton, when in an instant he found himself and command surrounded by the enemy, who fired upon him, killing, as it is supposed, Capt. Thornton, Lieuts. Cairn and Mason, and some twenty-six of the men, and taking Capt. Hardee and the remainder of the command prisoners."

Gen. Taylor has called upon the Governors of Texas, Louisiana, &c. for 8000 troops, and the Governor of Louisiana has issued a requisition for 2,500 volunteers, who were all ready in the streets of New Orleans on the morning of May 2d, actively preparing to depart. The Louisiana Legislature appropriated $100,000 for the service.

ACTION OF CONGRESS.—On Monday morning, May 11, the President communicated to Congress a message in relation to the Mexican affairs, in which he says that a state of war exists and that open hostilities have already commenced. He recommends Congress to recognize a war, and to give him authority to call a large body of volunteers into the service of the United States, to be enlisted for twelve months, and that liberal provisions be made for the requisite supplies. In the Senate, Mr. Calhoun argued that the position taken by the President was incorrect, and that no such state as war exists in the sense implied by the Constitution. It was voted, however, by both Houses, to authorize the enrolling of 50,000 volunteers, and to appropriate ten millions of dollars to defray the expenses of a war with Mexico. Of course this is equivalent to a declaration of war.

THE ANTI-RENT BILLS.—The Assembly of New-York has passed the three Anti-Rent Bills reported by Mr. Tilden. The first abolishes distress for rent—the entire operation of which is expressed in its title, and will at once be understood by all. The second bill is to equalize taxation. It subjects the reserved interest or rents of landlords to taxation, the same as mortgages or any other charge on lands. This taxation reaches a vast amount of property in this city, superadding to the tax already levied on real estate an additional tax on the revenue which that real estate yields. But the most important bill of the three, and the prominent measure of relief urged in behalf of the manor tenants, is the bill in relation to Devises and Descents and the extinguishment of Certain Tenures. This bill prohibits the leasing of agricultural lands for a term longer than ten years, and provides that leaseholders in perpetuity, or any number of them, may unite in an application to the Court of Chancery, for a commutation and extinction, on the death of their landlord, of the interest of the heirs therein, paying the actual value of such right at 7 per cent.

A SINGULAR SUICIDE was committed at Gaston, N. C., last Monday night, by a tailor named Palmer who worked in Raleigh. Just before the hour for the arrival of the freight train of cars for Petersburg, he went on the track, laid himself down between the rails crosswise, his neck on the iron bar, and his feet firmly braced against the opposite rail! In this awful situation, he awaited the approach of the locomotive, having attached thereto twenty-five heavily laden cars —all of which passed over his neck, producing, of course, instant death. He had placed his hat at a convenient distance, in which was found a letter, announcing his determination to "shuffle off this mortal coil," and asking certain gentlemen named therein, to make some provision for his destitute wife and three children. This is the same man who, last year, jumped out of the third story window of the Bollingbrook Hotel, Petersburg.

MYSTERIOUS DISAPPEARANCE.—We learn from the Rome (Oneida Co.) Citizen, that much concern is felt in that county in consequence of the mysterious disappearance of one of the most distinguished citizens. It appears from the Citizen, that Benjamin P. Johnson, Esq., of Rome, left that village on the 30th March, by railroad for Albany, from whence he left for Newburgh, but came on to this city the same night. The clerk of the boat recollects that on her arrival at the foot of Warren street, about two o'clock on the morning of the 1st of April, Col. Johnson went ashore with his carpet bag, (the only baggage he had with him,) in his hand. Since that time, nothing has been heard of him. When he left home, he informed his family and others, that he should only be absent a few days. His continued absence is very mysterious, and has involved his family and friends in the greatest distress.

IMPORTANT DECISION.—The Supreme Court of Ohio decided against the validity of every title acquired at the great sale of lands in that State, forfeited for non-payment of taxes in 1843. The Legislature, for the purpose of getting rid of the vast amount of tax arrearages which had accumulated, had resorted the session previous to unusual efforts to fortify the sales, and inspire purchasers with confidence. The sales were consequently very heavy. The Court has pronounced the proceedings entirely unauthorized, by reason of an informality in the absence of the signature of the Auditor of the State to the warrants authorizing the county auditors to sell.

QUANTITY OF BREATH IN MAN AND WOMAN.—The French are the most experimenting race, and their discoveries in the arts and sciences proverbially in advance of other nations. By experiments made at the Paris Academy of Sciences, and arrived at by an ingenious species of mask being placed over the face of the person whose breath was to be examined, it was ascertained, that man gives out a larger quantity than woman, and that this difference is most striking between the ages of sixteen and forty, at which latter period the quantity of carbonic acid given out by the male is double that of the female. In the male, the quantity goes on increasing from the age of eight to thirty, after which it begins to diminish ; and, as a man becomes older and older, the diminution goes on in an increased degree. In old age, the quantity is not greater than it was at the age of ten.

WASH FOR FRUIT TREES.—Lye that will bear an egg will kill all the vermin and the moss that gather on young trees. Apply it in May or June, when the vermin are to be seen. It will do more service than in cold weather. One pound of potash, dissolved in one gallon of water, will form a lye that will be strong enough for the vermin and not injurious to the bark.

SUMMARY.

Luther Pool, jr., a young man 22 years of age, was accidentally shot in the neck at Walnut Grove, Morris county, N. J., on Saturday the 25th ultimo, by one of Cochran's six-barrel pistols, in the hands of a friend who was adjusting a cap. He expired in ten minutes.

As the brig Will, Collins master, was warping out of the Eastern packet pier at Boston on Saturday morning, the first mate of the brig, (James Lorty,) fell from the main stay upon deck, and was instantly killed. He belongs to Philadelphia, and has a wife and two children.

In the single county of Mercer, Penn., there are now erecting fourteen new iron furnaces, and one thousand miners are now wanted to mine iron and coal in the valley of the Chenango. Men that have some experience in mining are most needed, yet all are sure of employment, and in a region proverbial for its healthfulness.

Among the passengers by the Columbiana, from Boston for Liverpool, are six boot and shoe makers, who are about to establish themselves in Manchester, England, to make "pegged soles" for John Bull. What next?

It is stated in the Newfoundland Times that the whole of the island in and about the neighborhood of Conception Bay, very probably the whole island, is rising out of the ocean, at a rate which promises, at no distant day, to materially effect, if not to render useless, many of the best harbors. It seems on a part of the coast that rocks, over which schooners could pass forty years ago, are now approaching the surface, and there is scarcely enough water over them for a small skiff.

The work on the Girard College buildings, is going on with great rapidity, so that within a year, the institution will probably be ready for the reception of orphans.

There was a destructive fire in Morristown, N. J., on the 4th inst., which burnt Gibbons' Hotel, originally built at a cost of $120,000.

The two bills before the Assembly of New-York, known as the Anti-Rent bills, were passed by that body May 4.

A bill has been introduced into the Assembly of New-York, making provision to submit the question of Abolishing Capital Punishment to the direct votes of the people.

The Steamship Cambria, which went ashore at Truro, on Saturday night, May 2d, was relieved from her perilous situation without much injury, and arrived at Boston on the Tuesday morning after the accident.

The last news received from the American army in Texas, was, that Lieut. Taylor and four men had been killed by the Mexicans. The Mexican Commander denied all responsibility for the outrage, and his denial was received as an excuse by General Taylor.

McCook, for an attempt to bribe a member of the Pennsylvania Legislature, has been sentenced to pay a fine of $600 and the costs of the prosecution.

There arrived at this port, on Thursday last, from Liverpool, 1488 steerage passengers, viz: by the Garrick 357, Macedonia 165, Southernor 466, Rochester 213, Cambridge 297—1488.

There will be a handsome office created by forming Oregon into a State. The "mileage," at the present rates, will be about $12,000, as it is 15,000 miles, via Cape Horn, to that most delightful country.

The Marlborough (Md.) Gazette, noticing the death of Mr. Ashcom, says:—It was found impossible to extract the ball from his head, it having entered at the back part and worked round the skull, and lodged just above the nose. The pressure upon the optic nerve caused blindness some days before his death.

The whale ship Manhattan, Capt. Budd, of Sag Harbor, lately visited the port of Jeddo, in Japan, for the purpose of restoring to their homes 22 Japanese who had been picked up on board a wreck, and on a desolate island. They were, contrary to the usage of the Japanese, treated hospitably, but enjoined not to come there again.

A man named Barron, living at the Community in Northampton, killed his wife on Sunday morning, by beating her brains out with a hammer, as she lay in her bed. He then attempted to drown himself, but was rescued and committed to jail, and was found dead in his cell on Monday morning, having hung himself with one of his suspenders.

A Cape of Good Hope paper of March 13, announces, with great rejoicing, what it declares to be an ascertained fact, that copper ore of rich quality exists in several places—six at least—in South Africa ; that it can be worked easily and cheaply, lying near the surface, and that the land carriage to the shipping post, less than one hundred miles, is over a level and easily traveled region.

The last Skaneateles Democrat says :—The Skaneateles Community has ceased to exist. Mr. Collins, who stood at the head of the Community so long, retires, and Samuel Seliers, a gentleman who has been with them, we believe, from the beginning, assumes the liabilities of the Community and receives all the property belonging to it. Mr. S. is a plain, practical man, was educated a farmer, and no doubt will make a profitable establishment of it.

The Wire of the Magnetic Telegraph, in Lancaster city, Pa., was struck by lightning several times during the thunder storms of last week. No damage was done, nor is it believed that, in case of a recurrence of the accident, any injury could be sustained, the wire being too small to contain a sufficient quantity of fluid to produce any serious consequences. The sound produced by the stroke, in the interior of the Telegraph Office, was similar to that of the report of a pistol, which was accompanied by the emission of a few sparks.

A correspondent of one of the newspapers, writing from Baltimore, tells us that the trial of four young men, charged with knocking down and violating a German girl who had been only a few days in the country, was postponed to next October, after one or two continuances already granted, that their bail was reduced by the Court, without a hearing, from $5000 to $3000, and that the principal witness, the victim of the outrage, was again remanded to prison for six months as a witness!! If this statement be true, it discloses a degree of judicial profligacy which might challenge the world for a parallel.

An important case has just been decided in the U. S. District Court of Louisiana, by which Rice Garland and Thomas Curry establish their claim (against the United States) to about 40,000 acres of land on Black River, derived under a grant to Louis Bringler, in 1796. A portion of the land having been sold by the United States, it is decided that plaintiffs are entitled to scrip for such portions. Judge Garland, one of the plaintiffs, it will be recollected, recently fled from New Orleans under very painful circumstances. When last heard from he was in Texas.

The Hon. David Yulee, late Senator from Florida, has married a white woman. Yulee's grandfather was an officer of one of the petty monarchs of Africa, who emigrated to Cuba and took the name of Yulee.

The annual consumption of milk in London, amounts to $5,200,000, the supply of which requires 40,000 cows.

John Jacob Astor has lately made a donation of $350,000 for a library in New-York, limiting the cost of the edifice to contain it to $60,000.

Madame de Witt, of Hanover, has just completed, after twenty-two years' arduous labor, a globe of the moon, in which all the discoveries that have been made in the lunar planet, are set forth with the minutest particularity. The globe has excited the admiration of the scientific world, and of the King and the aristocracy. It has been purchased for the Royal Astronomical Society of London.

The Austrian censorship has placed the whole stock of a Leipsic bookseller under sequestration, and forbidden the Viennese booksellers to purchase any part of the same. The cause of this extreme measure is a pamphlet issued from the shop of the above publisher, and circulated clandestinely in Hungary, containing, as is alledged, seditious language.

The city of Naples is the most thieving place on earth. The population is 400,000, viz: 100, 000 thieves, 100,000 beggars, 100,000 soldiers and priests, and the balance decent people, who are made up of foreigners, (chiefly English,) respectable persons and shopmen, with the nobility and fishermen, who rank as the most honest of the Neapolitans.

When honest industry raises a family to opulence and honors, its very original lowness sheds lustre on its elevation ; but all its glory fades when it has given a wound, and denies a balsam to a man as humble and as honest as its ancestor.

On Wednesday evening of last week a New-York merchant took the steamboat Traveler Eastward, and was in Providence at 4 next morning, transacted business there till 8 ; took the cars for Boston, arriving at 10 ; did business there till 2 ; took the cars for Worcester ; where he arrived at 4 ; did business there till 7 ; took the Norwich cars for New-York, and was home again at 7 next morning, having been one day away from his business, traveled nearly 500 miles, and spent eleven hours in transacting business in three different places, each forty miles from both the others.

At a meeting of the New-Jersey Historical Society last week, among other interesting relics exhibited for the inspection of the members, were the original parchment deeds from the Duke of York to Wm. Penn and his memorable associates, and the parchment volume of "Concession" which they, as Proprietors of the territory, subsequently issued under that title, inviting settlers, containing their own proper signatures, and dated August 6th, 1680. These valuable old papers belong to the Surveyor's General's office, and are in a good state of preservation.

The Magnetic Telegraph is now complete from New-York to Washington with the exception of the gap across the Susquehanna River. It will be completed to Boston in about a week.

An emigrant in Oregon, writing home to one of his friends, says, "We are getting on finely here, and have already laid the foundation of a jail."

A man near Baltimore has been sentenced by a court to pay $10,000 damages for assaulting and so injuring a man that he had lost the use of one of his eyes.

A seal, the skin of which, when stuffed, measured over seven feet in length, was lately caught at Brunswick, Me. The Portlaud Argus says, it was the largest animal of that sort ever taken in Maine.

At the commencement of the war with Great Britain, in 1812, the entire population of Ohio, Indiana, Illinois, and Michigan, was only 275,. 000. Now, the same area, it is stated, embraces 4,000,000.

A cotemporary says :—"I would as soon license a man to kill outright *generally*, when and how he pleases, as to license him to kill by *poisoning in particular*." Disguise it as we may, and mouth the language as we will, a license to retail alcoholic liquor is a license to *murder*.

A short time ago, a vessel arrived at Hull, in England, laden with human bones, gathered from the field of Waterloo, to be sold for manure to grow turnips. What a commentary on human glory!

Mr. Esterly, late sheriff of Buck's county, Penn., was robbed on the 4th instant, of $2,600, a gold and silver watch, while the family was attending the funeral of his brother. The house was entered by the second floor window. The money was concealed in a vault, which was broken open and the money abstracted.

The proprietors of the Steamboat Brunswick, have been fined $100 in the United States Court, sitting in St. Louis, for conveying letters contrary to a provision of the law regulating mails.

More than thirteen thousand barrels of flour were shipped for England, at Baltimore, during last week, besides corn, beef, pork, &c., in large quantities.

There is at Bellville, Canada, a man named Wm. Ketcheson, 87 years old, who has now living six sons and two daughters, seventy-two grandchildren, sixty-eight great grand-children, and one great great grand-child.

A late English paper says that a farmer has demanded compensation from the Cork and Brandon Railway Company for injury which would be done to the milk of his cows, by reason of the noise, steam and smoke of the locomotives in their transit!

It is said that the Post Office Committee in the House of Representatives will report in favor of making the same amount of postage payable on one fourth of an ounce as now payable on half an ounce. They will also report in favor of creating an additional rate of postage, or fifteen cents for all additional distance over 600 miles, to continue during the existence of the mail contracts already made. It is as yet impossible to say what the rate of these proposed changes will be.

The Cambria has been thoroughly examined by experienced persons in every part, to ascertain if she was damaged, and they cannot find that she sustained even the slightest strain. The inner planking was taken off for that purpose, and it is found that she is in as perfect condition as when she first came off the stocks. She will not even be obliged to go into dock for any, the most trifling repairs.

There was a great fire at South Hadley, Mass., a few days ago, which burned up a grist and plaster mill, and the great paper mill of David Ames. Loss estimated at $75,000.

A bill has passed both branches of the N. Y. Legislature, to abolish imprisonment for militia fines. Another bill is now before them for the reorganization of the militia. It provides that every body liable to do military duty can commute by paying 75 cents annually.

There are about six hundred ships of the United States employed in the whale trade. Four hundred of these fish in the Pacific ocean.

The virtues of cranberries are but imperfectly known—they have been known to cure a bad sore throat, are very cooling and efficacious for removing inflammation.

Capt. Samuel Scott, a pilot on James River, was knocked overboard on Saturday evening, by the main boom of the schooner Carpo, and was drowned.

Foster, the editor of the Pittsburg Despatch, says, "We will never consent to conduct a political paper while there is coal to be heaved into the cellars."

None is a greater self-tormentor than a malicious and revengeful man, who turns the poison of his own temper in upon himself.

Review of New-York Market,—Monday, May 11.

BUTTER—Good Goshen is not plenty at 21@22 cts. There is little good Western in market. What there is cannot be bought for less than 10@11 cts.

EGGS—Are 14 for a shilling.

CHEESE—Fair qualities 9@10 cts.

CHICKENS—Good Chickens were worth 5s@6s per pair.

BEEF—Cattle are worth 6@7 cts. the latter price ruling for the better qualities. There are very few Cattle from the neighborhood in market—nearly all the Beef having come from the West. Choice cuts from the stalls are worth, 10d. for Ribs, and 1s. for Porter-house.

VEAL—Calves are not as plenty as they were, and are worth $3 50.

SHEEP.—Good Sheared Sheep are worth $4. Lambs are scarce at 20s@$3 50.

MARRIED,

In New-York, on Thursday evening, May 7, by Eld. Geo. B. Utter, Mr. THOMAS H. FOGGIN, to Miss MARY JANE VOSBURGH.

DIED,

At his residence in Shiloh, N. J., very suddenly, Mr. DAVID SHEPPARD, in the 76th year of his age.

In Lincklaen, N. Y., on the 29th April, of consumption, Mrs. ESTHER C. BURDICK, wife of Benj. S. Burdick, in the 28th year of her age. Mrs Burdick was hopefully converted in early life, and united with the Seventh-day Baptist Church in Lincklaen, of which she remained a worthy member until her death. Her illness, which lasted but a few months, was attended with considerable suffering, which she endured with patience and resignation. She died in hope of a glorious immortality. J. C.

LETTERS.

W. B. Gillett, David Clawson, Joshua Clarke, I. D. Titsworth, H. P. Burdick, James M. Saunders, Ephraim Maxson, Levi H. Bond, Lorenzo D. Ayres.

RECEIPTS.

Lost Creek, Va.—Richard C. Bond, Wm. Battan, Abraham Battan, Moses Vanhorn, $2 each.
Pennsboro, Va.—Lewis Bond $2.
Hamilton—James M. Saunders $3.
Poland—Abel Stillman $2.
Newport—Daniel Truman $2.
Clarence—Lorenzo D. Ayres $2.
Cowlesville—Jeremiah Barritt $2.
Alfred—Jonathan Palmitor $2; Ezra Crandall $1.
Milton, W. T.—Eld. Daniel Babcock $2.
Shiloh, N. J.,—Seeley Tomlinson $1.
Vienna Cross Roads, O.—Azel Davis $2.
Stonington, Ct.—Charles G. Beebe $1.
Portville—M. M. Crandall $6, A. P. Stillman $2.

NOTICE.

The Seventh-day Baptist Missionary Association will hold its Anniversary at Berlin, Rensselaer Co., N. Y., on the sixth day of the week before the first Sabbath in June, (June 5th) at 10 o'clock, A. M.—Sermon by Eld. N. V. Hull; Geo. B. Utter his alternate.

W. B. GILLETT, Rec. Sec.

New Market, N. J., May 10, 1846.

NOTICE.

The Fourth Anniversary of the American Sabbath Tract Society will be held in Berlin, Rensselaer Co., N. Y., on the fifth day of the week before the first Sabbath in June, 1846, at 9 o'clock A. M.

F. W. STILLMAN, Rec. Sec.

CENTRAL ASSOCIATION.

The Eleventh Anniversary of the Central Association will be held with the Seventh-day Baptist Church in Scott, Cortland Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June, (June 10,) at 10½ o'clock A. M. Introductory discourse by Eld. C. M. Lewis; James Bailey, alternate.

JAMES BAILEY, *Rec. Secretary.*

EASTERN SEVENTH-DAY BAPTIST ASSOCIATION.

The Tenth Anniversary of the Eastern Seventh-day Baptist Association will be held with the Sabbath-keeping Church at *Marlborough*, West New Jersey, on the fifth day of the week before the fourth Sabbath in the fifth month, (23d of May,) at ten o'clock, A. M. The Introductory Discourse will be preached by Eld. Lucius Crandall; Eld. A. B. Burdick, alternate.

☞ As the Secretaries have had to pay $10, the past two years, for printing the Minutes, above the amount appropriated, it is suggested that the several churches in the Association appropriate to the Treasury of the Association $3 for every 100 members in their respective churches, from which fund the Treasurer shall pay their actual cost.

PAUL STILLMAN, Ass't. Rec. Sec.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. NELSON STELLE, No. 146 Grand-st., N. Y.—Mr. Burris, No 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

DE RUYTER INSTITUTE

Will be opened for the reception of Students, Wednesday, April 29.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.

GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.

J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.

Mrs. LUCY M. CARPENTER, Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

TEACHERS' CLASSES, for the special benefit of those designig to teach, will be formed at the commencement of the Fall Term, and continue aeven weeks, with daily Lectures, and Model Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, $2 00 Academic, from $3 00 to $5 00. Music on the Piano $5 00 per term of twelve weeks. No Extra Charges for Drawing, Painting, Lectures, or Incidentals. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from $1 00 to $1 50.

IRA SPENCER, M. D.,
Rev. LUCIUS CRANDALL, } Agents.

DeRuyter, March 6, 1846.

SABBATH TRACTS.

The SABBATH TRACT SOCIETY publish the followin; SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

No. 8—The Sabbath Controversy—The True Issue. 4 pp.

No. 9—The Fourth Commandment. False Exposition. 4pp.

☞ The Sabbath Tract Society has also published "An Appeal for the Restoration of the Lord's Sabbath, instituted in Paradise and enjoined in the Fourth Commandment; in an Address to the Baptists, from the Seventh-day Baptist General Conference." pp. 24.

☞ Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions *how* and *where* to be sent, will be promptly attended to.

TRACT NOTICE.

The Edition of Tracts Nos. 1 and 2 of our series being exhausted, the General Agent would give notice to such as have ordered, or are about to order tracts, that they cannot be furnished at present. Such as have ordered tracts to be forwarded *by mail*, are informed, that by the new postage law each tract of 4 pages is subject to 2½ cents postage, equally as if it weighed one ounce. In future editions such an arrangement will be adopted as will enable us to send by mail at reasonable postage when full sets of the publications are wanted.

FOR THE CHILDREN.

ORPHAN HYMN.

He to whose side we fondly stole,
And sate upon his knee,
When infant pleasure filled our soul,
Our father! where is he?

She, too, who bore us on her breast
With unremitting care,
And on our cheek warm kisses pressed,
Where is that mother?—where?

O ye who fain with angel-skill
Our suffering lot would aid,
And strive that fearful chasm to fill
That in our joys is made;

Who for our orphan wants provide,
And with protecting arm,
Still shield us from the world's neglect,
And from the tempter's harm—

God be your strength in trouble's day,
And from his heavenly throne,
The bounty and the love repay
That ye to us have shown. L. H. S.

A True Story from History.

Rome was a war-like nation, she was brought into existence by war, lived by war, and died by war. Yet all her rulers were not equally fond of blood; Antoninus, the seventh Emperor of Rome, prefered peace to war, yet the martial spirit of the people and repeated disorders among tributary provinces often forced him into the field against his will and his better feelings.

One hundred and seventy-four years after the birth of Christ, this best of Roman Emperors was called to the field with his army, to suppress a rebellion near the banks of the Danube. He found himself surrounded by wild tribes in a wild country, where it was difficult to procure food and water for his men and their horses. There was no rain for a long time, and the brooks and streams were dried up, so that man and beast were likely to perish. The enemy closed them in to prevent their approaching either fountains or rivers, and pressed upon them to force them to battle.

The Romans stood in their ranks, with parched lips, and enfeebled frames.—They were almost suffocated with dust, and consumed by thrist and famine, beneath the rays of a burning sun. When the Emperor saw the fierce barbarians drawing nearer and nearer, he had no resource but to apply to his heathen gods. Advancing to the head of his army, he spread forth his hands and cried, "By this hand which taketh no life away, I desire to appease thee: and I pray unto thee, Oh, Giver of Life."

This was as good a supplication as this heathen emperor knew how to make. His faith had never been taught to rest on the true God, and the blessed Redeemer. A child in one of our Sunday Schools might know better how to pray in time of trouble, than did this wise prince. He indeed held a high rank among Stoic philosophers, but "the world by wisdom knew not God."

It was told Marcus Aurelius, that in the camp was an Egyptian, who said that the Gods of his country could give rain. Hastily summoned, the swarthy man came forth, and, at the Emperor's commaud, commenced his rites of devotion. Bowing his turbaned head to the earth, he invoked Isis, to pour water from her overflowing urn. Becoming excited, he used strong incantations and wild cries, till his features became convulsed with demoniac expression. But in vain. 'For can all the vanities of the heathen give rain?—or can the heavens give showers?'

In that Roman army was a legion of soldiers that were called Christians, and though it may be thought they were engaged in a bad business for Christians, they knew better how to pray than their heathen Emperor, or the blind Egyptian who succeeded so poorly. Falling on their knees, they with one consent, implored the Almighty for the sake of their dear Saviour, to hear and grant relief. Solemnly rose up the voice of their prayers, in that time of great adversity. All around was despair,—yet in their lowly hearts was a trust in Him who is mighty to save.

The hour of battle could no longer be delayed. The barbarians rushed on, exulting to see the Romans worn almost to skeletons, and faint with thirst.

Suddenly the skies grew black. A few large drops fell. Then, the precious rain came in torrents. The Romans catching it in their helmets and the hollow of their shields, were inspired with new strength. While they were moistening their parched lips, the foe attacked them and blood was mingled with the water that allayed their thirst.

The tempest became terrible, with lightning and thunder echoing from cliff to cliff. The affrighted barbarians, exclaiming that the gods were fighting against them, with fire from heaven, turned and fled.

Marcus Aurelius received this unexpected deliverance with gratitude. Connecting it in his heart with the Christians he caused the persecutions of that sect to cease. The events of that day with other historic memorials, were sculptured on a beautiful marble pillar still standing at Rome and known as the Antonine column.

We do not relate this story to prove that it is right for Christians to fight, we do not think it proves any such thing, yet it does prove two things. It proves that war is dangerous and leads to much suffering. It also proves that it is better to trust in God than in the strength of arms, and that prayers are better than swords.

Joseph and Josiah.

"Mary," said Albert one day when he and his little brother Charlie were with their sister in the parlor, "I believe Josiah Hale is the most generous boy in the world."

"Do you," said his sister, "I think I know one more generous, even in our village."

"A boy in our village as generous as Josiah Hale! Why I don't see who he can be. What is his name?"

"His name is Joseph Page. You know him very well. He lives in the little old house, at the lower end of Penny lane."

"Joseph Page," repeated Albert, his countenance expressing a great deal of surprise, "Joseph Page more generous than Josiah Hale? Why sister, you are making fun of me!"

"No," replied Mary, "I am quite serious. Joseph Page is the most generous boy of my acquaintance."

"But Mary," said Albert, "Joseph Page has nothing to give. His mother is very poor. His clothes are all over patches, and I have seen him without stockings in very cold weather."

"And I remember," said little Charlie, looking eagerly up in his sister's face, "when you gave him some of Albert's stockings to keep his feet warm. What can he have to give away? But, perhaps," said he, turning towards Albert, and his countenance brightened as if he had caught a happy thought, "perhaps sister means that he would be generous if he had anything to give."

James laughed a little at the self-satisfied tone with which his little brother spoke, and Mary smiled as she replied,

"No, Charlie, that is not my meaning. I suppose that if Joseph Page was rich he would do more good than he can at present, but he gives more now than any boy whom I know. I will relate something about him, which I am sure is true, and then you can judge yourselves of his generosity. He sometimes does errands for Mr. Hill, the store-keeper. The money which he obtains in this, and in various other ways, he carries directly to his mother, nor will he accept from her a single cent to purchase any little thing for himself, though she often urges him to do so. Sometimes Mr. Hill on pay day, will give him two or three apples, or a gingerbread cake, but he never eats them himself.—Sometimes his mother will refuse to eat the cake, or an apple, unless he will share it with her, and then he will put his arms about her neck, and coax her so affectionately, telling her how much happier he shall be to see her eat it, than to eat it himself.

"Once when his mother had persuaded him to take part of a gingerbread cake, he put it in his pocket, and she supposed that he afterwards eat it. Instead of that, however, he carried it to Old Katie, who you know lives in an upper room of the same house. And she says that he often brings her a rosy-cheeked apple, which no doubt his mother has obliged him to take for himself. The giving up of an apple, or of a gingerbread cake, may not, my dears, seem to you like much of a sacrifice, for you have enough of both, besides many other luxuries; but if, like Joseph, you had very seldom anything but potatoes, and a little salt to eat, you would understand how much self-denial he practises. Josiah Hale gives cakes, fruit, marbles, and other things of which he has more than enough. His allowance of pocket-money is large, and he makes no sacrifice by his gifts." The boys had listened with much interest, and as soon as Mary had finished, James exclaimed: "Yes, that's the true generosity," and little Charlie, with the tears standing in his large blue eyes, said, "That's a real good boy, and I mean to ask father to let me give him my quarter of a dollar."—*Ch. Watchman.*

Maxims for Youth.

None more impatiently suffer injuries, than those that are most forward in doing them.

By taking revenge, a man is but even with his enemy; but in passing it over he is superior.

To err is human: to forgive, divine.

A more glorious victory cannot be gained over another man, than this, that when the injury began on his part, the kindness should begin on ours.

The prodigal robs his heir, the miser robs himself.

We should take a prudent care for the future, but so as to enjoy the present. It is not part of wisdom, to be miserable to-day, because we may happen to be so to-morrow.

To mourn without measure, is folly: not to mourn at all, insensibility.

Some would be thought to be great things who are but tools and instruments; like the foo who fancied he played upon the organ, when he only blew the bellows.

Though a man may become learned by another's learning, he can never be wise but by his own wisdom.

It is ungenerous to give a man occasion to blush at his own ignorance in one thing, who perhaps may excel us in many.

No object is more pleasing to the eye, than the sight of a man whom you have obliged; nor any music so agreeable to the ear, as the voice of one that owns you for his benefactor.

The coin that is most current among mankind is flattery; the only benefit of which is, that by hearing what we are not, we may be instructed what we ought to be.

The character of the person who commends you, is to be considered before you set a value on his esteem. The wise man applauds him who he thinks most virtuous; the rest of the world, him who is most wealthy.

The temperate man's pleasures are durable, because they are regular: and all his life is calm and serene, because it is innocent.

A good man will love himself too well to lose, and all his neighbors too well to win, an estate by gaming. The love of gaming will corrupt the best principle in the world.

An angry man who suppresses his passions, thinks worse than he speaks; and an angry man that will chide, speaks worse than he thinks.

A good word is an easy obligation; but not to speak ill, requires only our silence, which costs us nothing.

It is to affectation the world owes its whole race of coxcombs. Nature in her whole drama never drew such a part; she has sometimes made a fool, but a coxcomb is always of his own making.

It is the infirmity of little minds, to be taken with every appearance, and dazzled with every thing that sparkles; but great minds have but little admiration, because few things appear new to them.

It happens to men of learning, as to ears of corn; they shoot up, and raise their heads high, while they are empty; but when full and swelled with grain, they begin to flag and droop.

He that is truly polite, knows how to contradict with respect, and to please without adulation; and is equally remote from an insipid complaisance, and a low familiarity.

The failings of good men are commonly more published in the world than their good deeds; and one fault of a deserving man shall meet with more reproaches, than all his virtues praise; such is the force of ill-will and ill-nature.

It is harder to avoid censure, than to gain applause; for this may be done by one great or wise action in an age; but to escape censure, a man must pass his whole life without saying or doing one ill or foolish thing.

Rammohun Roy

Here is a strange looking man, with his ample turban and folding robes. Are our young readers anxious to know who it can be? Perhaps they cannot make out what the name is—or if, with their mother's help, they can spell it, perhaps they never have heard of such a being, and cannot imagine why his portrait should be presented in the Recorder.

Well, read on a little, and you will see. His name is RAMMOHUN ROY. He was a Hindoo, and one of the learned priests of the Hindoo religion, called a Brahmin. He was born in Bengal; and from very early life manifested an ardent love of knowledge. When he was but a boy, he could speak the Arabic and Persian languages—which are very difficult to learn. He also studied mathematics—became very versed in Euclid, and in the logic of Aristotle. We are apt to think that all the heathen are very ignorant and benighted—so they are in respect to the highest and best kind of knowledge. But they are not ignorant of what we call learning. Some of these Brahmins are exceedingly learned. They know how to reason very acutely; and they are well taught in all the branches of their learning, some of which is very difficult. Rammohun Roy was the son of a wealthy trader, and on the death of his father became very rich. By his study and inquiry he became convinced that the idolatrous religion in which he had been brought up, was not true. That religion teaches that there is a number of Gods, and inculcates some of the worst vices men can commit, as parts of relious worship. This he saw at once could not be right. He saw everywhere the evidence that there was but one God, and that he was holy and good. He had no Bible to teach him this. He had never heard the name of the true God, or of Jesus Christ—but his own conscience and good sense told him it must be so.

As soon as he became convinced of the falsity of the Hindoo religion, he began to write against it. His first work was against the "idolatry of all religions." It was written with such great force, and was so clear and conclusive in its reasonings, that it produced great effect, and made the Hindoos very angry. It nearly cost him his life. Even his own mother threatened to kill him. This is the way the wicked heart treats all truth.

But he was not frightened from his purpose. The rage and malice of the Hindoos only convinced him the more that what he said of the falsity of their religion was true. He fled away from his persecutors, and began to write again.

About this time, he came across a portion of the Bible. It was only a small part that was translated into a language he could read. How eagerly did he read it! How pure and beautiful did it appear to him, in contrast with the vile and false books of the Hindoo religion! He drank it in like water. And in order to be able to read the whole of it, he commenced studying the English language, and soon mastered it. Soon he published another book, which he called "The instructions and precepts of Jesus Christ, the guide to peace and happiness." In this he says, "he found the Christian doctrines more conducive to moral principles, and better adapted for the use of reasonable beings than any other which had come to his knowledge." There may be many essential errors in his book, but considered as the work of a Pagan, who had no acquaintance with Christianity but what he received from the perusal of the Bible, it is a remarkable production.

Every body must admire the independence, impartiality, and love of truth which the Brahmin showed. He reasoned honestly and fearlessly, and then told what he thought. He was not deterred by personal dangers, or losses, by the reproaches of his friends, or any earthly consideration, from doing what he thought was right. He had a noble mind, and an honest heart, and affords an example which many a person born in Christian lands may well follow.

What a proof this affords of the Christian religion. It commended itself with such force to the mind of an honest pagan, that he could not resist its claims. And how does his conduct reprove those who hear and know the gospel all their lives, yet never obey it! Surely he will rise up in judgment againt them.

Rammohun Roy visited England in the latter part of his life out of curiosity, and died there.

Soldiers and War.

My young readers have often been delighted to witness the military parade. They are pleased with the sound of soul-stirring music, the glitter of bright guns and swords, and the tramp of the war horse. They follow the company on its march through the streets, and hasten to the muster-field to see the sham-fight. They wish they were old enough to train, that they might have a drum or a gun. They see nothing in all this show and parade that appears wrong, or that can do any harm. But think, reader, what are the soldiers learning? Are they not practising the art of war? And what is this but learning to kill men? What are the guns and swords for but to kill and murder others? John is proud to follow the company in which his father and brother trains. He wishes he were old enough to march with them. But suppose tomorrow that same company should be called out to go to the battle field, where they must kill others and probably be killed themselves. How would John feel as he heard the music, and saw them leave their happy homes, their children, their wives, their farms and their dearest friends, never to see them again? Would he run after them and shout and wish he could be a soldier? If other soldiers from other countries should come and kill his mother, and murder his brothers and sisters, and burn his house and village, would he think it a fine thing to be a soldier? No. But this is their business. They march, and exercise, and fire, that they may learn all this.

See an army marching to meet their enemy, with powder and balls, with cannon and swords, to kill and conquer. Would you like to be with them? Would you like to have your father or brother among them, and hear that they had died on the bloody field and been trampled to the earth by the fierce war-horse? Think before you choose and pursue any course, what it will lead to, and whether God will be pleased with it.

What does the bible say? How should we feel and act towards all men? How should we treat our enemies? What is gained by war? What is lost? Does it prepare men for heaven? What feelings have those who wish to fight, or wish to have others fight? The Saviour came to save men, to do them good. We should be like him. [S. S. Treasury.

"How shall a young man cleanse his way? By taking heed thereto according to thy word."

From Nott's Sermons for Children.

Filial Motives to Piety.

"A foolish son is the heaviness of his mother."

"A foolish son," says another proverb, "is a grief to his father."

"You have a power over the happiness of your parents."

You can by your folly outdo all common forms of trouble. You can, by your folly, pierce your mother's heart, and send into it a pang, even worse than the agonies of death. And by your mere continuance in folly, you can embitter every day, and even her whole life, while she is daily surrounded with prosperity; you, yes you, can hide comfort from her soul, while nature smiles around her, and while the bounties of Providence are poured lavishly upon her. And had she not a refuge, a very present help in every time of trouble, your folly could make her wish that she were not a mother, could drive her to despair.

All this you can do, because she loves you. Could she cease to love you; could she break the tie that binds you to her heart; could she suffer you to break that tie; could she forget that you were her son, she might be eased of her heaviness; but now she must be doomed to daily, unchanging sorrow, if she loves a foolish, hardened, accursed son, the heaviness of his mother.

A vicious and abandoned son is the heaviness of his mother, a grief to his father. In a mere worldly point of view, how unhappy his case and how afflicting to his parents! He has broken the restraints which bound him to them; he is becoming every day more careless of right and wrong; he fears neither man nor God; his evil passions wax stronger and stronger, and one vice and folly succeeds rapidly to another. He is pursuing his swift way to all the ruin of which man is capable in this life. He bids fair to be poor and wretched; to destroy his bodily health; to have a disturbed and unhappy mind; to be an example of all that is evil, and an injury to all that is good. There are such children. Yes, and I could point you to a mother, whose heart dies within her, when she hears the horrid oath; or fixes her eyes upon the bloated face and drunken staggering of her son. Yes, and I could walk with you to a grave, where a mother lies, whose eyes sometimes wept for hours, and sometimes could not weep, for depth of agony, and who sunk in sorrow to the grave killed—yes, KILLED, by the daggers which the son's vices planted in her heart."

SONG OF THE SUMMER WINDS.

BY GEORGE DARLEY.

Up the dale and down the bourne,
O'er the meadow swift we fly;
Now we sing and now we mourn,
Now we whistle, now we sigh.

By the grassy-fringed river,
Through the murmuring reeds we sweep;
'Mid the lily leaves we quiver,
To their very hearts we creep.

Now the maiden rose is blushing
At the frolic things we say,
While aside her cheek we're rushing
Like some truant bees at play.

Through the blooming groves we rustle,
Kissing every bud we pass,
As we did it in the bustle,
Scarcely knowing how it was.

Down the glen, across the mountain,
O'er the yellow heath we roam,
Whirling round about the fountain
Till its little beakers foam.

Bending down the weeping willows,
While our vesper hymn we sigh;
Then unto our rosy pillows
On our weary wings we hie.

There of idlenesses dreaming,
Scarce from waking we refrain,
Moments long as ages deeming
Till we're at our play again.

The Good Boy and Wicked Father.

In the city of New York lived a little boy, who appeared to take little or no interest in learning, so that he was pronounced by his teacher a very dull scholar. He learned to read but very slowly, and finally neglected the school thinking he should never succeed. There was a Bible class organized, which he was induced to attend. And here he soon began to manifest an interest in the study of the Scriptures. He learned to read very well, which much astonished his father, who was a very wicked man. One Sabbath his father took some nails and a hammer, to nail up a fence, when he was reproved by his little son, who spoke about working on the Sabbath day, and invited him to attend public worship. The enraged father drove him from his presence, and threatened to punish him if ever he talked so again. The child went away sorrowful. Not long after this, as the little boy returned from public worship, he went and looked over his father's shoulder, and observed that he was reading Hume's History of England. He went into the middle of the room, and said, "Father, where do you expect to go when you die?" Such a question from such a boy could not be borne. "Away," said he, "from my presence immediately, or I will whip you." The child retired, but the father was troubled. He went out to take a walk, but still a load was pressing upon his agonized soul. He thought of attending public worship, for nothing else seemed so likely to soothe his troubled feelings. He entered while the minister was at prayer, and that day was the beginning of better days to him. He sought from God the forgiveness of his sins, and soon obtained the hope of *eternal* life.

A few years passed away, and the old man was on his dying bed. His son attended him, constantly ministering to his spiritual wants. To a Christian minister the father said, "I am dying, but I am going to heaven; and my son has been the instrument of saving my soul." Soon his spirit was released, to be welcomed, as we have no reason to doubt, into the mansions of glory. Happy child! to be the instrument of saving his father from death. Happy parent, to be blessed with such a child.—*Facts for Boys.*

The Little Missionary.

A very profane and profligate sailor met a pious little girl in a street of New York, and tried to injure her feelings by using vile language. The little girl, looking earnestly in his face, solemnly warned him of his danger, and reminded him that he must shortly meet her at the bar of God! The sailor was greatly affected at this unexpected reproof. 'It was,' said he 'like a broad-side raking fore and aft, and sweeping by the board every sail and spar prepared for a wicked cruise.' He returned, confounded, to his ship. The little girl's language and look were constantly in his mind. In a few days his heart was subdued, and he became a consistent disciple of the Saviour.

THE BIRDS AND BOYS.

Spring is here, with its warbling throng,
And the Robin is on the tree;
She sweetly sings her morning song,
As small birds chipper on the lawn,
And seek their summer home with thee.

Spring is here, with its sports and glee,
And children sport as well as birds;
So come, my lads, and promise me,
For sure that boy will crue be
If he one little nest disturbs.

Wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forcasteth evil things; for fear is nothing else but a betraying of the succors which reason offereth.

He who wants good sense is unhappy in having learning; for he has thereby more ways of exposing himself.

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HEAR BOTH SIDES.

The first of the following letters is from a Baptist minister in England to one of his former parishioners, now in this country, who has recently embraced the Sabbath. The second letter is by a person who formerly belonged to the same church in England, and is now known as a decided Seventh-day Baptist. We bespeak for both of them a careful perusal, without commenting upon either, and only stopping to suggest the possibility that the Baptist doctrines taught by the English clergyman, may have paved the way for his parishioners to become Sabbath-keepers. Whether his objections to the Sabbath are consistent with the doctrine that "the Bible only is the religion of Baptists," we leave the reader to decide.

—

Letter of the English Clergyman.

O... , Eng., January 12, 1840.

DEAR FRIEND,—You ask my opinion on the subject of the Seventh-day Baptists. I am somewhat surprised that you should feel so *much* difficulty on that subject. The authority for observing the first day of the week, is the practice of the apostolical churches at the time they were under the *personal superintendence of the apostles themselves*,—the knowledge of that practice being ascertained, not by tradition, but by the sacred records. There is full evidence that those churches kept the ordinances on the first day of the week, Acts xx. 7; 1 Cor. xvi. 2. Some things which are recorded may be accounted for as national customs, observances of the synagogue, &c., such as washing of feet, selling property for the distribution of alms among the poor, community of goods, exhortation of the brethren, &c. But here is a practice at variance with all their customs, against all their prejudices; for which, therefore, no reason can be given but that it was done in obedience to the apostles. Attached as the Jews were to their own customs, hostile as they were to all innovation, would they have dared to establish a practice contrary to their customs, if they had not been convinced of its divine origin? The argument appears to me unanswerable. You alledge that there is no command; but the practice of the first churches, *under the direction of the apostles*, is the same as a command. Were they inspired *only* while they held the pen in their hands, and were indicting epistles to the churches? Were they not inspired in the *oral* directions which they gave to the churches? Were a Quaker to use your argument, I should not be surprised. But the argument comes with an ill grace from a *Baptist*. If example is not equal to command, what becomes of the argument, which the Baptists have been in the habit of triumphantly advancing, namely, the *example* of the baptism of men and women, and the *total absence* of the baptism of infants? This is after all the stronghold of the Baptists. The command to baptize is easily explained—(I do not say *truly*, but easily and plausibly)—so as to consist with the baptism of *infants*. But what are our opponents to do with the *examples recorded in the New Testament?* It is pure assumption to say, that those persons would have been baptized in their infancy if their parents had been Christians But if the practice of the churches while under the personal direction of the apostles is not equal to a command, your great baptismal argument falls to the ground. The exhortation of the brethren was a custom of the synagogue, which will account for its being practiced by the first Christians; and therefore a *command* was necessary in order to turn it into a standing Gospel ordinance. So of the community of goods, and many other things. But the keeping of the first day of the week was not a national custom; nay, it was an infringement of national custom, and could have had, in the first churches, no other origin than apostolical injunction. You will say, this is establishing the point by reasoning, inference, &c. I answer, if we must reject what can be fairly established by reasoning and inference, we must reject the greater part of revealed theology. We cannot establish the doctrine of *justification by faith*, nor that of the *real influence* of the Holy Spirit, nor many others equally important, without reasoning from the Scriptures. It is the will of God, that a great part of divine truth should appear in *this form;* partly to exercise our active faculties; partly to make divine truth more interesting; partly as a proof of our sincerity, and of the simplicity of our faith, in following the light when we see that it comes from God. Furthermore, the abundance or paucity of the evidence of any truth, is in proportion to its *importance*. Baptism and the Lord's Supper are significant of the more vital truths of the Gospel; and consequently are infinitely more momentous than the day of the week on which the ordinances shall be observed. Yet *that* is of *some* importance, since the first day was the day of our Saviour's resurrection—the day when he rested from the labors of the new creation.

It has been said, that the apostles observed the seventh day. This is not correct. When they traveled into cities where the Jews were assembled in their synagogues on the seventh day, they met with them, because it gave them an opportunity of preaching the Gospel to their brethren. They would have done the same had it been on the Tuesday or the Thursday, just as ministers traveling among our churches preach to us when it is convenient, whether it is Monday night or Wednesday evening. These examples, it is clear, must go for nothing. They do not bear on the point. It ought to be shown, that the apostles met Christian churches, to observe Christian ordinances on the seventh day.

The argument between the Sabbatarian Baptists and others appears to me to stand thus. First. Neither can cite the *command* of the apostles for their practice. 2d. The English Baptists can cite the custom of the apostolical churches in their favor, while the Sabbatarian Baptists cannot quote any such authority. 3d. The Seventh-day Baptist is obliged to go back to the old dispensation, just as the advocates of a national establishment go back to the theocracy of the Jews. But here the argument, allowing its authenticity, as it appears to me, quite breaks down. For religious ordinances, in the former dispensation, were *not kept* on the Sabbath more than any other day. The passover, the pentecost, the day of the great atonement, the feast of tabernacles, and all the rest, as far as my recollection serves me, were not celebrated on the Sabbath day. The seventh day was set apart as a day of rest by divine command, and as such was holy; that is, consecrated to a particular use. Nor is there any evidence even that it was used for public worship until after the captivity. At any rate it is certain that the public ordinances were not confined to that day more than to any other. That the patriarchs before Moses offered their sacrifices on the seventh day, cannot be proved either by command or example. The Sabbatarian, therefore, has no authority, either from the New Testament or from the Old. But it will be inquired, Did not our Lord meet for worship in the synagogue on the seventh day? We answer, He did. But he did not observe the ordinances of the Gospel on that day, and that is the point to be investigated. The question is, what authority has the Sabbatarian for observing the ordinances of the Gospel on the Jewish Sabbath? He cannot quote the example of Christ, or the apostles, or the primitive churches, or any command of either Moses or Christ. The weight of evidence, even though it may not appear so great as some have desired, is prodigiously on the side of the Particular Baptists.

I will conclude by saying, I have never seen any argument in favor of Sabbatarianism which is satisfactory, while Acts xx. 7, and 1 Cor. xvi. 2, affords sufficient authority for our practice. I would say, Si erro erro cum Paulo et cum ecclesis suis. Can the Sabbatarian say the same? Can he prove that Paul celebrated the ordinances of the Gospel with a Christan church on the seventh day? Unless he can do this, he does nothing. I challenge him to the proof. But if, as I suspect from the strain of your letter, you wish to unite with the Seventh-day Baptists from sympathy with their character and spirit, I would say, I should feel no difficulty in worshiping with them, for if it is lawful to worship God on the Monday or Wednesday, it is equally so on the Saturday; only, I would maintain the authority of the first day by observing the ordinances of the Gospel on that day in so far as I had the oppportunity.

I remain yours fraternally,

JAS. S******.

—

Reply to the Foregoing.

To the Rev. Jas. S.....:—

DEARLY BELOVED PASTOR,—Your letter on Sabbatarianism, to our mutual friend and brother in Christ, G. R. W., was handed me a few days ago. I have ventured to write this answer to it, because I suppose that the "challenge *to the* Sabbatarian," contained in the closing paragraph, was intended for me. I choose to reply through the public press, because a circle of family connections are interested in the question between *us* on the one side, and them and you on the other, and because the subject is increasingly important in the eyes of the religious public. The profit I received from your ministry in early life, has greatly endeared you to me; and the soundness of your theological sentiments, and the clearness of your judgment, in most that I have heard from your pulpit ministrations, and seen from your pen, has led me to entertain a very high respect for your talents and learning. And I can account for the manner in which you have written upon *this subject* only by supposing that it is one which you have not heretofore thoroughly examined. Permit me, therefore, while I retain my long-cherished respect for your character and attainments, to point out the unsound positions and palpable mistakes into which I think you have fallen.

Your letter contains two natural divisions. First, The authority for observing the first day of the week. Second, The objections to the arguments for Sabbatarianism.

The authority for observing the first day of the week, you say, is, "*the practice of the apostolical churches at the time they were under the personal superintendence of the apostles themselves*—the knowledge of that practice being ascertained, not by tradition, but by the sacred records." You cite us to Acts xx. 7, and 1 Cor. xvi. 2. But it seems never to have entered into your mind, to question whether those two texts teach that the apostles did religiously observe the first day of the week as a sacred day. Hence you assign not a single reason for such an opinion, but labor to account for an observance which, as it appears to us, never existed in the apostolic churches. A moment's reflection will enable you to see that this is what you used familiarly to call, "Begging the question"—rather a disreputable way certainly to establish a favorite position. When that position is established, however, I shall have something to say as to whether it is "unanswerable" or not, and for what reason the customs you mention became observances of the Christian church. Had you proved or given the passage which stated, that the first churches did so observe the first day, "*under the direction of the apostles*," it would not only have been "the same as a command," but it would doubtless have contained the command itself; just as 1 Cor. xi. 23, does for observing the Lord's Supper; and then the Seventh-day Baptists would never have disputed the authority.

Unhappily, there is no question of this more unsatisfactory on the point at issue, than Acts xx. 7. There are several reasons for this; but I will mention only two, viz: the *time* and the *circumstances*. With respect to *time*, you know well enough that the word *day* is not in the original; and "the first of the week" is obviously a very indefinite expression, which might mean the first night as truly as the first day. Be that as it may, it is certain, that when Paul preached on this occasion at Troas, it was at night, and that he continued his speech until midnight, and that the breaking of bread there mentioned took place between midnight and daybreak. Now, whether this was on the night following the Sabbath, or on the night following the first day, it is equally unfortunate for the sanctification of the first day of the week. If it was on the night following the Sabbath, then, on the morning of the first day of the week Paul went on foot to Assos to take ship for Jerusalem. If it was on the night following the first day, then, by both Jewish and Roman reckoning, this breaking of bread belonged to the *second* day, and not to the *first*. Take whichever horn of the dilemma you please, and it will gore your "unanswerable" argument to death. But the circumstances related, and the occasion, are equally against the observance of the day as sacred time, even though it had been between daybreak and midday, instead of between midnight and daybreak; for while Paul held this parting meeting with his friends at Troas, Luke and seven other traveling companions, mentioned in another verse, sailed unto Assos, and it must have required some hours to sail round the cape from Troas. Here, then, we have eight of Paul's traveling companions, among whom were the evangelists, Timothy and Luke, sailing away from this Gospel ordinance, and that on the *Christian Sabbath*, celebrated at Troas. Si erro erro cum Paulo et cum ecclesis suis," when I travel on the first day of the week.

The argument founded on 1 Cor. xvi. 2, is alike unsatisfactory. There is not even a religious meeting, or worshiping assembly, mentioned; but a secular transaction, with a religious object, which no more sanctifies the day than the selection of the passover lamb on the tenth day of the first month sanctified that day. Here, then, all your argument drawn from the baptismal controversy, even if I could allow its soundness, (which I cannot,) quite falls through; because you have not yet established such a religious observance of the first day of the week by the apostles and primitive churches as you suppose.

As this is the only question now at issue between us, I pass by other exceptionable points in this part of your letter, to notice what you say of the resurrection of our Saviour. You say, "The first day was the day of our Saviour's resurrection." Of this we want the proof. All which the Scriptures say about it is, that on the morning of that day he *was* risen, and during the day he showed himself to his disciples. It appears to me far more probable, that he rose at the same time of day at which he was buried, and then the three days and three nights which he lay in the heart of the earth, may be exactly completed. You say farther, that on that day, "he rested from the labors of the new creation." What new creation? If you mean the renewal of fallen man, then you are in error; because, through infinite mercy, this work is *now* going on. If you mean the creation of new heavens and new earth, whether visibly or spiritually, this is not correct; for, the heavens and the earth that were before his resurrection, still remain, standing out of the water and in the water. And surely the new heavens and the new earth of the Apocalypse is yet to be. As to sufferings, he said on the cross, "It is finished." But even if it were all as you say, it would not afford authority for substituting the first day for the seventh day without a divine command. The Papists have reasoned away the second commandment of the Decalogue to honor to the nativity and the crucifixion. Would you reason away the fourth commandment to honor the resurrection? Which is the more justifiable of the two, let casuists decide. But until you bring better proof of apostolical practice, your argument falls to the ground.

I come now to the second part of your letter, which may fairly be entitled, "*Objections to the arguments for Sabbatarianism.*" They are not Sabbatarian arguments, however, to which you object; hence you here appear to very great disadvantage before all intelligent Seventh-day Baptists. You beat the air, because you suppose Seventh-day Baptists to rest their practice and sentiments upon considerations to which they never resort. You may have been led into these mistakes by some cursory observations made in refutation of the arguments of the observers of the first day. We never consider the Sabbath as a mere worshiping day; but we believe, to use your own language, that "the seventh day was set apart as a day of rest by divine command, and as such was holy; that is, consecrated to a particular use." This setting apart of the seventh day took place before other religious ordinances were instituted, and before there was any occasion for religious assemblies. Of course, therefore, the use of the seventh day was independent of religious assemblies. It was a memorial of Jehovah's rest, and is the most essential institution of primitive religion, which has come down to our times. Where the Sabbath of Jehovah is observed, it is impossible that the work and government of the great Creator should be forgotten. Thus Jehovah says, (Ezek. xx. 20,) "Hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God."

But you say, "The Seventh-day Baptist is obliged to go back to the old dispensation." Do you make a distinction between the Old Testament Scriptures and the old dispensation? I believe you do; you certainly so preached twenty years ago. The Old Testament Scriptures were given us for instruction in righteousness; and this view of them was inculcated upon Jews and Gentiles by Christ and his apostles. But the former dispensation waxed old and vanished away, to [illegible] 10. With this distinction, it is no reproach to the Christian to learn of the Old Testament Scriptures; nay, it is positively enjoined by Christ and his apostles. Your accusation, therefore, is not true, "that we go back to the old dispensation, just as the advocates of a national establishment go back to the theocracy of the Jews." We hearken to the instructions of the Old Testament Scriptures, both to Jews and Gentiles, as a part of the whole counsel of God, just as Christ and his apostles exhorted primitive believers to do; and this is what I have heard you enjoin hundreds of times, when the Sabbath question was not thought of. Again, you affirm that "the Sabbatarian has no authority either from the New Testament or from the Old." Yet the Old Testament inculcates Sabbath-keeping upon Gentiles as well as upon Jews; and that with precious promises. See Isaiah lvi. 3—8. The evangelist Luke commends the piety of the women who were first at the sepulchre, because they had previously rested on the Sabbath day according to the commandment. Luke xxiii. 56. Our Saviour likewise recognizes the Sabbath as a divine institution of continuing obligation, by saying, "The Sabbath was made for man." "The Son of Man is Lord of the Sabbath day." Surely he does not claim lordship over an obsolete institution. We feel the obligation to obey the fourth commandment, because Christ and the apostles enjoined obedience to the Decalogue, without an exception of any one of its precepts.

But I must bring this letter to a close by noticing the particular point on which you "challenge the Sabbatarian." "Can the Sabbatarian prove that Paul celebrated the ordinances of the Gospel with a Christian church on the seventh day? Unless he can do this, he does nothing." Well, what will be done if he does prove it? Gospel ordinances do not receive any validity from the day on which they are performed; nor does the day receive any holiness from Gospel ordinances. I have seen you baptize and administer the Lord's Supper at other times than on the first day. It is certain, that the Supper was not instituted on the first day. And it is likewise certain, that the apostle Paul, or his companions, baptized on the seventh day. At Philippi, for instance, Lydia was baptized on the Sabbath day. And there is presumptive evidence, that both of the Gospel ordinances were administered at Corinth to Jews and Gentiles, on the Sabbath day; for the Scripture informs us that he reasoned in the synagogue *every* Sabbath day, that many of the Corinthians believed and were baptized, and that Paul continued these labors there for a year and six months, working at tent-making on the week days, and teaching on the Sabbath. It was to this church that he said, "I have received of the Lord that which I delivered unto you." That these Sabbath-day meetings were not in mere compliance with Jewish customs, is manifest from what is said of his labors with the Gentiles at Antioch in Pisidia. Acts xiii. 42, 44. "The *Gentiles* besought that these words might be spoken unto them the next SABBATH DAY. And the next SABBATH DAY came almost the whole city together, to hear the word of God." Yet after all, this is not the principal ground of our faith and practice. We plead not the *custom* of even primitive churches, but the commandment of God our Saviour, and his inspired apostles; and we dwell on the customs of the apostolical churches only to answer our opponents. You will perceive that I have passed by some things in your letter, because, "these, it is certain, must go for nothing. They do not bear on the point."

Wishing you all Christian blessings,
I remain yours affectionately,
SAMUEL DAVISON.

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GROAN HONESTLY.—One of our agents visited and addressed a colored church in Kentucky. When the collection was about to be taken, the pastor, himself a colored man, arose and said, "My dear brethren, when we have our meetings for prayer, you are generally present, and I am pleased to see this house filled. Whenever, at such times, any thing is said about the wants of the heathen, and the duty of praying and giving for the conversion of the world, you give me groans of approbation. Now I wish you to come forward with your money, or I shall conclude that you did not groan honestly."

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WESTERN HOSPITALITY.—'I have not been charged one cent for lodging or horsefeed during the last ten months,' writes a colporteur in Missouri. I have sometimes suffered with severe cold, but my heart has been warmed while conversing with, or reading my books and tracts to, the families on whom I called. This colporteur has traveled about 3400 miles in ten months, and visited 233 families, 120 of which had no Bible.

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Yong Seen Sang, an accomplished Chinese scholar, and now a preacher of the Gospel, who is on a visit to this country with Rev. Mr. Shuck, "is astonished by the sights which surround him in this distant land,—most of all by the relations of the sexes to each other. To see ladies the equals of gentlemen, and even treated with greater courtesy, is to him quite a marvel. It is Christianity which raises woman from servitude, and makes her the companion and equal of man."

LABOR.

BY MRS. FRANCIS OSGOOD.

Pause not to dream of the future before us!
Pause not to weep the wild cares that come o'er us!
Hark, how Creation's deep, musical chorus
Unintermitting, goes up into Heaven!
Never the ocean wave falters in flowing;
Never the little seed stops in its growing;
More and more richly the rose-heart keeps glowing,
Till from its nourishing stem it is riven.

"Labor is worship!" the robin is singing;
"Labor is worship!" the wild bee is ringing;
Listen! that eloquent whisper upsringing,
Speaks to thy soul from out Nature's heart.
From the dark cloud flows the life-giving shower,
From the rough sod grows the soft-breathing flower,
From the small [illegible]
Labor is life! 'Tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, for the dark rust assaileth!
Flowers droop and die in the stillness of noon.
Labor is glory! the flying cloud lightens;
Only the waving wing changes and brightens;
Idle hearts only the dark future frightens;
Play the sweet keys would'st thou keep them in tune.

Labor is rest—from the sorrows that greet us;
Rest from all party vexations that meet us;
Rest from sin-promptings that ever entreat us;
Rest from world-syrens that lure us to ill.
Work—and pure slumbers shall wait on thy pillow;
Work—thou shalt ride over Care's coming billow;
Lie not down wearied 'neath Wo's weeping willow!
Work with a stout heart and resolute will.

Droop not tho' shame, sin and anguish are round thee!
Bravely fling off the cold chain that hath bound thee!
Look on that pure heaven smiling beyond thee!
Rest not content in thy darkness—a clod!
Work—for some good—be it ever so slowly!
Cherish some flower be it ever so lowly!
Labor! All labor is noble and holy:
Let thy great deeds be thy prayer to thy God.

A MOTHER'S SPIRIT IN HEAVEN.

The following extract is taken from a little work by the Rev. C. T. Torrey, entitled "Home! or the Pilgrim's Faith revived." It is but one among many touching incidents.

One of these, a beautiful flower, in all the sweetness of its bloom, was cut down before the Christian character was matured, though not before intimate friends had learned to love it, and hope much from its fruit. Blessed mother! thou art among the holy ones, who stand in the presence of the Lord! If thou dost ever stop praising, and cease to strike the harp in the heavenly choir, is it not to pity human wo, to succor thy tempted child, to wipe away the penitent tear from the burning cheek, the cold sweat of remorse from the brow, and pour consolation into the broken heart? Are not these the work of the ministering spirits? Did not the eye of boyhood feast on the spiritual beauty of thy face, the *beauty of death*, when the eye, filled with rapture, saw "within the veil," and the spirit tasted heavenly manna to give it vigor for its upward flight? Once thou didst recall the mind from the heavenly vision. Calling the little, the only son to thy couch, the thin, wasted hand, whose soft touch is never forgotten, parted his light hair; and with many a murmured prayer, thou didst invoke the orphan's God to be his father. "Mother, I give him to you, train him up for God," broke from thy dying lips. And then thou didst leave the body of death to put on immortality. Mother, is thy son forgotten amid the blaze of the glory of the celestial city? Does not the glorious One still wear our nature? Is he not still "touched with the feeling of our infirmities," and alive to human sympathies? And when the circle of earth's worshippers bow before him, does he not bid them cherish every pure emotion of our nature? Is a mother's love banished from heaven? Art thou not saying to thy child, "Hasten, put on the robes of holy light the Lamb giveth thee, and come up hither?" And when the Lord revealed himself in mercy to thy child, and said his sins were forgiven, wert thou not there? Was it not thy form, thy face, thy smiles, that formed a part of the cloud of glory that surrounded Him when his word of peace was spoken? Aye, and thou wilt welcome him, with all a mother's holy heart, when perhaps thine own gentle hand does death's office, to open before his eyes the glory on which thou didst look when thy dying lips blessed him. Blessed mother, thy son will come! He longs to meet thee!

PULL IT UP BY THE ROOTS.

A father was passionately commanding his son to pull up a dead bush by the roots. He stood over him with a rod. The little fellow tugged away at it in no very pleasing mood, eyeing his father as if he expected a blow. 'I can't,' said the boy. 'You shall,' replied the father. We came up just at that moment, and, seeing the old man was about to strike, asked him 'who owned the corner lot?' 'I do!'—'Is it for sale?' 'Yes, if I can get enough for it,' and we went into a long palaver—for he was keen enough about a trade—as to the increase of the city, &c. We found him a well meaning, intelligent man, and when his passion cooled, ventured to say to him, 'That's a fine son of yours, (and his father's pride kindled quickly.) and if you had tried kind means, I think you would have succeeded—suppose we try.' 'Well, my son,' said we to the boy, 'we thought you were stronger than you are; why we know smaller lads who could pull up that bush.' 'I can do it,' said the little fellow, and he was as good as his word, for up came the bush at his first effort. And why was not this done at first? The father's voice and manner wanted kindness; he took it for granted his son wanted to foil him, and he spoke angrily. The boy, finding himself treated in that way, resisted.—How much do parents lose of authority and of respect by this want of kindness. If they could pull up these bad passions or habits by the roots, their children would pull up dead bushes by the roots easy enough, when bid, and as a general rule be as docile, as they are obedient, when directed to do anything. *Kindness is better than the rod; a soft word wiser than harshness.*

The Sabbath Recorder.

New York, May 21, 1846.

MISSIONS AND MISSIONARY ORGANIZATIONS.

Most of those who deserve the name of Christians are free to acknowledge an obligation to labor for the spread of the Gospel, or in other words, to engage in the work of missions. In making them acquainted with the truth, and giving them ability in their appropriate spheres to make it known, as well as by commanding them to go into the world and preach the Gospel to every creature, God has imposed an obligation from which it is vain and wicked to endeavor to escape. The early disciples evidently felt this obligation. Hence wherever they went, whether fleeing before the face of their persecutors, or pursuing their ordinary business operations, they exerted themselves to promulgate the doctrine of salvation through a crucified Redeemer. In many instances their efforts were attended with such success as to preclude the works of supererogation uncalled, or performed of his approbation upon their labors, showing that they only did what it was their duty to do.

Notwithstanding the approval which was given to this example of the early disciples, there are not wanting those who profess to be Christians, and yet practically deny their obligation to labor to make known the Gospel to others. Some do it by limiting the Saviour's last command, and making it apply only to those who were around him. Others do it by throwing the responsibility upon the Churches with which they are connected, thus relieving themselves from the feeling of individual responsibility which it would be troublesome to entertain. And there are still others, who do it by accustoming themselves to think and speak of missionary organizations as having voluntarily assumed the responsibility, and therefore become accountable for the discharge or neglect of the duty. But these views are directly opposed to the teachings of Scripture and the spirit of the Gospel. They strike at the foundation of missionary effort, by transferring responsibility from individual Christians to organized but comparatively irresponsible bodies. They ought not, therefore, to be entertained for a moment by those who would discharge their duty to the world in such a way as to secure the approval of Heaven.

Undoubtedly there is a duty resting upon each church, in its church capacity, to do something in the missionary work. The church was organized to carry out the plans of its Great Head. Foremost among those plans should be placed the preaching of the Gospel to the destitute. It matters not where they may live, in whatever clime, or whatever outward circumstances, if ignorant of Christ they are destitute, and have a claim for instruction. Now it is the duty of each church to hear this claim, to make inquiry as to the promptness of its members to meet it, and to provide the means therefor when that is necessary. Too long have the churches been contented simply with peace and prosperity among themselves. In many cases they have seemed to forget, that they were established for any higher purpose than self-gratification or self-improvement. Yet who soberly doubts that the churches planted by the apostles felt other and higher obligations pressing upon them? Who doubts that they felt responsible to devise and execute plans for the improvement and salvation of those who were sitting in darkness? No enlightened Christian, surely. Yet if the obligation rested upon the apostolic churches, it rests upon the churches of the present day. Of course we do not pretend to say in what precise mode this responsibility shall be met—whether by a church appointing each of its members to perform certain missionary duties for the benefit of others, or by raising the means to send out one or more of its members to labor exclusively in the work, or by supplying funds for other and more extensive organizations to carry forward their plans for the upbuilding of Christ's kingdom. In which of these ways, or whether in either, individual churches shall act, we do not pretend to say. But we do say, that the church which is contented to look no farther than its own borders, and to neglect the multitudes without who are perishing in their ignorance, is recreant to its trust, and unlike the model churches planted by the apostles.

There is a work also appropriate to missionary organizations. They are useful as a central medium through which individuals and churches may act. They are useful, because they can take an enlarged view of the various fields of labor to be occupied, and having the means at their command can so distribute them that one part shall not abound while another part suffers want. They are necessary, because to carry on extensive missionary operations there must be some concentration of effort, and much practical knowledge and business skill brought into use. But it should be distinctly understood, that such organizations are only the machinery—the instruments with which churches and individuals are to work. They have no life in themselves independent of the churches. They are composed of individuals who do not claim to be wiser or better than their brethren, but who have been chosen to their places simply because they are supposed to be possessed of the requisite skill for this kind of service. Of course all their movements ought to be open, straightforward, and above-board. They ought to be able to adopt the language of Him who said, "I ever spake openly, and in secret have I said nothing." Pursuing such a course, they ought not to be looked upon with suspicion, or spoken of as having interests separate from the interests of the whole people. They are the servants of the people, chosen to an honorable and responsible trust, for the faithful discharge of which they must give account not only to their constituents, but to God the Judge of all. Theirs is not an easy post, but one which a conscientious man will only accept from a sense of duty, and can only fill by frequent self-denials and great faithfulness. Now it is a very easy thing to find something objectionable in the doings of almost any such organization. It cannot of course follow the advice and carry out the plans of every body. Indeed, its active members will sometimes differ among themselves about questions of expediency, and will be called upon to exercise much forbearance towards each other. Hence the difficulty of conducting its affairs acceptably to all, and the duty of looking upon it with leniency. Its members ought to be thanked for doing their appropriate work of dispensing what is committed to them as well as are for not doing the work of others.

If what we have here said is true, then there is no chance for Christians to escape responsibility to the missionary work. Whatever course may be pursued by the churches with which they are connected, or the missionary organizations to which they are accustomed to look, still there is responsibility resting upon each individual. If the church is not doing what it ought to do, it is the Christian's duty to make efforts to bring the church up to the right standard. If the existing missionary organizations are not doing their work, they should be improved until they become what they ought to be. The responsibility of individuals will never cease because churches or missionary organizations fail.

ENCOURAGING LETTER—CHURCH ORGANIZED.

To the Editor of the Sabbath Recorder:—

I thought it might be interesting to the readers of the Recorder to hear of the success of Christ's kingdom in any part of the country, and of the growing interest manifested in the cause of God's holy Sabbath. On the 9th inst., Elder Wm. Green and myself visited the town of Diania, Lewis Co., N. Y., for the purpose of organizing a church. A number of families in Diania and places adjacent have lately embraced the Sabbath of the Lord. These, with a few that have for fifteen or sixteen years been faithful Sabbath-keepers, were organized into a church, to be known as the First Seventh-day Baptist Church of Diania. Sixteen united together in church covenant, and it is thought there are others who will soon join them.

The history of this little band of Sabbath-keepers is quite interesting. There are a few in Pitcairn, who moved from Brookfield a number of years ago, and have been deprived of church privileges, except as they have visited their friends in different places. These brethhave been faithful to their profession, while their tears and prayers for the success of "the truth," have witnessed to the sincerity of their practice. Years rolled around, and their prayers were not answered. Still their faith failed not. They believed that God would vindicate his own cause in due time. But when he tarried long, and gave them no signal of his coming, they were almost ready to think that they must live and die as the only witnesses for the Sabbath of the Lord in that country. But the Lord had heard their prayers, and in faithfulness to his promise, suffered them not to despond. A Baptist minister, in speaking of them, admitted that they have considerable Scripture for their Sabbath. A worthy member of the church heard the remark of the minister with a good deal of surprise, he supposing that they had no Scripture for their practice, and readily perceiving that if they had any they had all, since the Bible taught but one Sabbath. From that moment he resolved to investigate the matter. He read his Bible attentively, and was soon convinced that "the seventh day is the Sabbath of the Lord." The result was, that he and his family embraced it. About this time a little tract entitled "*The True Issue*," fell into the hands of the acting Deacon of the same Baptist church, which induced him to examine the Bible, which teaches that "the seventh day is the Sabbath." He and his family soon embraced the truth joyfully, though in tears. Soon after this, brother Solomon S. Coon, a licentiate of Truxton church, visited that place, and in connection with the Baptists and Methodists, held a series of evening meetings, which, with the blessing of God, resulted in a revival. Several more embraced the Sabbath, and, as before stated, they were all organized into a church on the 9th inst. Others are investigating the question with a good deal of interest, and there seems to be a general inquiry on the subject in that vicinity. May the Lord direct their minds into the truth, and add to the church of such as shall be saved.

On our way to Diania we called at a place named Quaker Settlement, in Jefferson county, where brothar Green preached a Sabbath discourse. Brother Coon had been there before us, and the Lord had blessed his efforts in the conversion of souls, and a few had embraced the Sabbath. Among them a very worthy and substantial member of the Methodist Church. There is an increasing interest in that place on this subject, and with proper efforts a Seventh-day Baptist church might, under God's blessing, be soon reared there. Truly the fields are whitening for a harvest. Error is sickening and dying under the care of its most skillful nurses, while the truth is thriving in the hands of the feeble. Let us arise, beloved brethren, from our slumbers, for God is giving us the signal to labor. He is even in the field before us, and with courage we may well follow.

Yours in Christ,

G. M. LANGWORTHY.

Adams Centre, May 11, 1846.

THE BILL OF EQUAL RIGHTS.

The Legislature of the State of New Jersey having now adjourned, there no longer remains a doubt as to the result of their labors in behalf of that portion of their constituents who conscientiously observe the seventh day of the week as the Sabbath, who so respectfully petitioned for an exemption from the penalties and restrictions of the law regulating Sunday-keeping. For the purpose of granting them the desired exemption, the Bill of Equal Rights was introduced. It received the approval and support of two distinguished members of the House; but when brought up for a second reading, it was re-committed with instructions to amend. The Committee, after duly considering its import, returned the bill back to the House without amendment, it being in their opinion as little as the petitioners could ask for or be satisfied with. Here it was suffered to remain uncalled for until the time fixed for adjournment had come. Thus it was literally smothered. Among the reasons assigned for this course, it was said that admitting the seventh-day people to equal liberty with others, would destroy the religious restraint upon community, induce men to disregard the holy Sunday, and thus turn the world upside down. This flimsy excuse shows the state of feeling towards the Truth which distinguishes us from the rest of the Christian world. While our friends are quietly and peaceably submitting to this unchristian treatment, let them not be disheartened, but trust in God who hath said, "The seventh day is the Sabbath," and who "will not give His honor to another, nor His glory to graven images." D. Dunn.

New Market, N. J., May 1, 1846.

THE ANNIVERSARIES IN NEW-YORK.

Report concluded from last week.

The American Anti-Slavery Society held its Twelfth Anniversary at the Broadway Tabernacle, on Tuesday morning, May 12. Wm. Lloyd Garrison presided. After some introductory remarks, he gave opportunity for vocal prayer, but none was offered. The Treasurer's Report showed that the receipts of the Society during the year had been $6,769, while its expenses had been $6,159—leaving in the Treasury $610. Extracts from the Annual Report were read, representing the cause to be in a highly flourishing condition, and expressing great confidence in the soundness of the principles and the wisdom of the measures of the Society. Speeches were made by Charles C. Burleigh, Mr. Garrison, Parker Pillsbury, and Mrs. Abbey Kelly Foster, —all of which were in a strain of denunciation against the Church and Government of this country, as unchristian in their spirit, and pro-slavery in their influence.

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The American and Foreign Anti-Slavery Society held a meeting at the Tabernacle, on Tuesday afternoon. Arthur Tappan presided, and Rev. A. A. Phelps read a part of the Annual Report. The Report states, that there are now thirty-five papers published and sustained by the Liberty Party; besides which there are seventeen others devoted to the anti-slavery cause; making fifty-two anti-slavery papers published in the free States. Resolutions were passed, expressing satisfaction at the establishment of anti-slavery papers in Slave States, recommending the establisment of one at Washington, &c. The principal speakers were Rev. Mr. Ward, a colored man, Rev. Mr. Rolfe, from Canada, and Alvan Stewart, Esq. Mr. Stewart spoke on the subject of the melancholy death of Rev. Charles T. Torrey. The audience were moved to tears by his touching remarks.

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The American Tract Society celebrated its Twenty-First Anniversary at the Tabernacle, on Wednesday morning, May 13. The Society has now 1,207 publications on its list, having added 73 stereotyped works during the past year. It has circulated within the year 366,006 vols.; 5,158,898 publications; 123,643,593 pages. The receipts have been $153,916, of which $82,784 was the proceeds of sales, and $71,132 donations. Much of the Society's work is done through the agency of colporteurs, who travel in destitute districts, distributing books, and preaching the Gospel. Beside this, liberal grants of publications are made for distribution by others, both in foreign and domestic fields.

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American Female Moral Reform Society.—A large audience assembled on Wednesday evening in the Allen-st. Church, to celebrate the Twelfth Anniversary of the Society, Alvan Stewart, Esq. Chairman. After prayer by Rev. Mr. Stow, the choir sung a piece of music composed for the occasion. Lewis Tappan, Esq. read the Treasurer's Report, from which it appeared that the subscriptions during the past year, for the Advocate amount to $4,190. The sales of Tracts, Books, &c. amount to $339.

Mr. Tappan then read the Annual Report. There are now 778 members. The Report stated that 685 adults had applied to the Society for employment during the year—nearly one-third had found places.

Rev. Dr. Dowling begged to be permitted to congratulate the ladies of the Society on their perseverance in the work of faith and labor. He was more than ever satisfied that the Society was entitled to confidence and respect. Dr. D. then spoke of the Legislative action on this subject—deprecated the probable defeat of the bill to punish seduction, but the Society have great cause for courage—the public's eyes were being opened. He drew a graphic picture of the enormous depravity of our city, and thought that laws should be enacted to punish all crimes alike. The man who stands at the corner of the street, and stabs his unsuspecting victim, expiates his offence upon the gallows. And shall the blackest crime on earth go totally unpunished and unwhipped of Justice? The address of Dr. Dowling was able and eloquent. He is a very interesting speaker.

Rev. E. Weed here made a few remarks on Improvement and Reforms generally. The order of the day is improvement, and the world would soon see the benefit of many things now hooted at.

Rev. Dr. Ludlow of Poughkeepsie, had that very afternoon heard this subject introduced in one of the most influential and respectable families in the city. This Society has more influence than is apparent at first sight. Dr. L. urged mothers to guard the youth of their children from contaminating influences—he was of opinion that more had the seeds of vice planted in them before leaving the magic circle of home, than at any time afterward. He stated some startling facts. His address was too ultra for the mass, but it suited us.

The choir here closed the exercises by singing a Hymn composed for the occasion by Mrs. Sigourney.

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The American Home Missionary Society held its Twentieth Anniversary on Wednesday evening. The receipts for the year have been $125,124, exceeding those of the preceding year by $3,178. The expenditures have been something more than the receipts. There are now calls upon the Society for one hundred additional laborers. It appears from the Annual Report, that during the year there have been employed 971 ministers in the 26 States and Territories. The congeregations supplied have been 1,453. The number of missionaries has been increased by 28, and 208 more congregations visited by ministers. There have been added to the churches under their charges 5,311 members, being an excess of 282 over the number added last year. The report alluded to the new responsibilities imposed upon the friends of missions, by the accession of Texas to the Union, with territory enough to make seven States as large as Pennsylvania, and containing already 300,000 inhabitants. It is also proposed to send out, with as little delay as possible, two missionaries to Oregon, as a preliminary measure, having in view the moral welfare of the great numbers who have gone and are going thither to found a new empire.

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The American Bible Society met at the Tabernacle, on Thursday morning, May 14. From the Reports read, the Society appears to be in a prosperous condition. The period since the last report only includes eleven months; yet during that time the receipts have been $197,367; had the financial year extended over twelve months, the receipts would probably have exceeded $200,000. The whole number of Bibles printed in the course of the year, has been 482,000 copies, being an increase over the amount of the previous year, of 64,750 copies. A new edition of the Bible for the Blind, has been printed during the year. It is found that it can be printed on a steam power press as other books are printed. The whole number of Bibles printed by this Society since its organization, is 4,497,265. The reading of the reports was followed by addresses from several distinguished individuals, among whom was the Rev. Mr. Milburn, of Illinois, one of the chaplains of Congress, a blind man.

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The American and Foreign Bible Society met in Dr. Cone's church, on Friday morning. The Treasurer reported the total receipts of the year at $36,971. The number of volumes published by the Society during the year is 24,438. 316 life members have been added since the last report, making the whole number 1,920. The reports having been disposed of, several addresses were made. Among the speakers were Mr. Dean from China, Mr. Kincaid from Burmah, and Mr. Judson.

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The American Board of Commissioners for Foreign Missions met at the Tabernacle on Friday morning. It was stated that the Board have missions in Western and Southern Africa, Greece, Armenia, Syria, China, and the Sandwich Islands. The receipts for nine months past have exceeded those for the same period last year by $19,000. From April 30, 1845, to April 30, 1846, the receipts have been $272,000. Twenty new missionaries have been sent out during the year.

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Exhibition of the Blind.—The anniversary exhibition of the New-York Institution for the Blind, took place at the Tabernacle on Wednesday afternoon, May 13. One hundred and twenty pupils were present, about seventy of whom were males. The exercises consisted chiefly of an examination in the various branches of study pursued at the Institution, and recitations in music. Questions in reading, geography, history, astronomy, arithmetic, and geometry, and the theory of music, were answered in a manner doing great credit to the instructors, and exhibiting a proficiency in the several branches almost incredible. The performances by the band were received with great satisfaction; also that of the young pupils, about fifteen in number, who sang a charming hymn accompanied on the piano by one of the pupils.

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Exhibition of the Deaf and Dumb.—The anniversary of the New-York Institution for the Deaf and Dumb, took place at the Tabernacle, on Thursday afternoon, May 14. Mr. Peet made some preliminary remarks, observing that the pupils, before entering the Institution, were scattered over an extensive region of country, having no language but that of signs of their own invention, and consequently their means of mental improvement were very limited. When brought to the Institution they were at first taught to make their letters, next to form words, and learn their application to objects, actions, &c. The number of pupils amounts to about 200, and they are divided into different classes. These remarks were followed by interesting exhibitions of the various classes of the Institution.

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New York Colonization Society.—We are indebted to the New York Tribune for the following report.

The Annual Meeting of this Association was held at the Tabernacle on Tuesday evening. The House was well filled at an early hour, and in consequence of there being so many speakers to occupy the time, the Annual Report was not read. The Secretary (Dr. Reese) however read an abstract from it, from which we learn that the receipts of the Society for the past year are $56,458 60, of which $20,000 has been raised by special subscription to be appropriated to the purchase of farther Territory for the use of the Colony at Liberia.—$14,000 of this sum was raised in the State of New-York, and $7,000 has been paid into the Treasury of the Parent Society at Washington. A ship was chartered and sent out to Liberia on the 1st. inst. at an expense of $5,000, laden with provisions, clothing, &c. for the relief of the 756 Africans re-captured in the slaver Pons. Mr. Ray of Ohio and Mr. Cornish of this city, a couple of young colored men of talent and worth, accompanied this expedition.

By the Census recently published by order of Congress, it appears that the total population of the Colony in 1843 was 2390, of whom 1474 were communicants of churches. 469 were converted natives, and 116 recaptured slaves. The total number of immigrants up to 1843 was 4,456; of whom the American Colonization Society sent out 4,170 and the Government of the United States 286. Of these 2290 were emancipated slaves; 97 purchased their own freedom, and 1687 were born free. There were at that time in the Colony 16 day schools, with 5625 scholars, 192 of whom were native Africans. There were also 23 churches, 13 of which were Methodist, 8 Baptist, and 2 Presbyterian. Three of these are native Chapels belonging to the Methodist Missions.

These statistics do not include the Colony at Cape Palmas, which is said to be in an exceedingly prosperous condition, and is sustained by the State of Maryland.

The inhabitants of Liberia are said to be a very temperate people and nearly all belonging to Temperance Societies. A license for the sale of ardent spirits is fixed by law at $500, which in fact amounts to a prohibition. Hence the general state of morals in the Colony is good, and the influence exerted over the neighboring Tribes is very wholesome. Many of the Chiefs have placed themselves and people under the protection of the Colony, and Missionaries are now welcomed among them.

There are eleven settlements in the Colony, (beside the one at Cape Palmas, of which Monrovia is the largest, and is the seat of Government. Here the Legislative, Executive and Judicial Departments of a Representative Government similar to our own, are fully organized, and Courts of Law, &c, are sustained with dignity. The officers of government, Judges, Lawyers, Doctors, and Clergymen, are all colored men, and most of them Emancipated Slaves. There are indeed no white persons in the Colony except two Missionaries and their families, and one female teacher. Two papers are published at Monrovia, and edited with ability by two black men. They have a High School, a Manual Labor School, Lyceums, and various Literary and Benevolent Societies. Their Military force is well trained and efficient. Gov. Roberts, an Ex-Slave from Virginia, is Commander-in-Chief, and has shown himself to be a Soldier as well as a Statesman, in which latter character his official Messages and Correspondence are an honor to his race.

Mr. Seymour, a young mulatto who has spent four and a half years in the Colony, appeared before the audience in the costume of a native Chief or King. He gave an interesting account of affairs in the Colony, and of the manner and customs of some of the neighboring tribes. He also introduced a small negro boy of the Mungo Tribe, recently from Monrovia. The boy was 5 or 6 years old and had been recaptured from a slave factory by the colonists. Mr. S. stated that such boys were sold on the Coast of Africa for $10 and would sell in Rio or Cuba for about $250!

Dr. Lugenbell, late Colonial Physician, briefly addressed the audience.

Rev. Dr. Winans, of Mississippi, spoke with great earnestness for about three-quarters of an hour in defence of African Colonization. He was an Anti-Slavery man by nature and by education, and would shout Hosannahs to see every slave in the country emancipated, but they must emigrate—the black and white races could never live together on terms of equality. In the course of his address he stated that the condition of the slaves was as good or better than that of our *free laborers*. This remark brought down a storm of mingled hisses and applause which lasted several minutes.

After Dr. W. had concluded a collection was taken up, and short addresses were made by Rev. Drs. Tyng and McAuley of this city, Hon. Mr. Latrobe, President of the Maryland Colonization Society, and Rev. Mr. Parker, of Philadelphia.

A Christian is like the firmament, and it is the darkness of affliction that makes his graces to shine out. He is like those herbs and plants that effuse their odors when bruised.

General Intelligence.

DOINGS IN CONGRESS.

We stated in our last that a bill had passed both Houses of Congress appropriating ten millions of dollars to carry on a war with Mexico, and authorizing the President to raise fifty thousand volunteers. That bill has since received the signatures of the proper officers, and is being carried out as rapidly as possible. There was but little else of general interest done in Congress last week.

THE WAR WITH MEXICO.

Various and conflicting reports from the seat of war have reached New York since the publication of our last. At one time it was reported that the missing Capt. Thornton and Lieut. Mason, with two dragoons, had reached the American camp. At another time it was reported that Point Isabel, (where our provisions and ammunition were stored,) had been taken by the Mexicans. Both of these reports, it is now said, were without foundation. They served, however, to keep up the excitement, and help the sale of extra newspapers.

There was another disastrous conflict, between Point Isabel and Metamoras, on the 28th ult., in which seventy volunteers, under Captain Walker, attempting to reach General Taylor's camp from Point Isabel, were routed and cut to pieces by an overwhelming Mexican force. Nearly all of them were killed or taken prisoners.

There are now probably about five thousand Mexicans on the American side of the Rio Grande, one half above and one half below General Taylor's camp.

The latest arrivals from the South show that it is dull business raising volunteers. It is now settled that Louisiana's quota of soldiers called for by Gen. Taylor cannot be raised by voluntary enlistment, and the order has already gone forth from Head Quarters at New Orleans, to 'cause an accurate enrollment to be made of all persons subject to military duty within the State with a view to an immediate draft of troops.'

A company of about 200 men has been organized in Baltimore for the Rio Grande. Captain James E. Stewart has been chosen temporarily to the command, and will probably be elected Captain. Between sixty and seventy have enrolled themselves in Richmond, Va., and elected Edward Carrington as their Captain.

Public meetings have been held in New York, Philadelphia, and other cities, to respond to the proclamation of President Polk, and to encourage volunteering for the conflict with Mexico.

Gen. Scott has been placed at the head of the Army, and 22,000 of the Volunteer Force about to be raised is to be sent into the field as soon as possible. The remainder of the Volunteers will be held in reserve.

The President's War Proclamation.

Whereas, The Congress of the United States, by virtue of the constitutional authority vested in them, have declared by their act, bearing date this day, that by the act of the Republic of Mexico, a state of war exists between the two Governments: Now, therefore, I, James K. Polk, President of these United States of America, do hereby proclaim the same to all whom it may concern; and I do specially enjoin on all persons holding offices, civil or military, under the authority of the United States, that they be vigilant and zealous in discharging the duties respectively incident thereto. And I do moreover exhort all the good people of the United States, as they love their country, as they feel the wrongs which have forced on them the last resort of injured nations, and as they consult the best means under the blessing of Divine Providence of abridging the calamities, that they exert themselves in preserving order, in promoting concord and maintaining the authority—the efficiency of the Laws, in supporting and invigorating all the means which may be adopted by the Constitutional Authorities for obtaining a speedy termination and an honorable peace.

In testimony whereof, I have hereunto set my hand and caused the Seal of the United States to be affixed to these presents.

L. S.

Done at the City of Washington the 13th day of May, 1846, and year of the Independence of the United States the seventieth.

JAMES. K. POLK.

By the President:

JAMES BUCHANAN, Secretary.

Ampudia's Proclamation.

This Proclamation is said to have been extensively circulated in the Camp among General Taylor's Army.

The Commander-in-Chief of the Mexican Army to the English and Irish under the orders of the American General Taylor:

KNOW YE: That the Government of the United States is committing repeated acts of barbarous aggression against the magnanimous Mexican Nation; that the government which exists under the "flag of the stars" is unworthy of the designation of Christian. Recollect that you were born in Great Britain; that the American Government looks with coldness upon the powerful flag of St. George, and is provoking to a rupture the warlike people to whom it belongs. President Polk boldly manifesting a desire to take possession of Oregon, as he has already done of Texas. Now, then, come with all confidence to the Mexican ranks, and I guarantee to you, upon my honor, good treatment, and that all your expenses shall be defrayed until your arrival in the beautiful capitol of Mexico.

Germans! Poles! French! and individuals of other Nations! Separate yourselves from the Yankees and do not contribute to robbery and usurpation which, be assured, the civilized nations of Europe look upon with the utmost indignation. Come, therefore, and array yourselves under the tri-colored flag, in the confidence that the God of Armies protects it, and that it will protect you equally with the English.

PEDRO DE AMPUDIA.

FRANCISCO R. MORENO,
Adjt. of the Commander-in-Chief.

Head Quarters, upon the Road to Matamoros,
April 2, 1846.

LATER AND IMPORTANT.—On Tuesday morning, May 19, news was received in New York of a great battle on the Rio Grande, which resulted in General Taylor's coming off victorious, burning Metamoras, killing 700 Mexicans, saving Point Isabel, and ordering a blockade of all the Mexican ports. The following is the account:

An engagement took place between the United States and Mexican Forces. Gen. Taylor, on the evening of the 3d instant, made a sortie with a detachment of United States troops for the purpose of opening a communication between Point Isabel and the intrenchment.

On the morning of the 4th inst. the Mexicans, taking advantage of his absence, at daybreak opened a heavy cannonade on the intrenchments, which was gallantly returned by the U. S. troops, and in 30 minutes they silenced the enemy's batteries, reducing the city of Matamoras to ashes.

The slaughter among the Mexicans was tremendous—upwards of 700 dead on the field of battle, and the number of houses left in Matamoras not sufficient to accommodate the wounded Mexicans.

In and about Matamoras 5,000—reinforcements daily expected. General Taylor was to leave Point Isabel on the 6th inst., with troops to open a communication between Point Isabel and the army opposite Matamoras, which has been for some days cut off. Major Ringold of the artillery commanded the American camp during the engagement.

NEW-YORK LEGISLATURE.—The Legislature of New-York closed its 69th Session at 2 P. M. on Wednesday, having been in session 128 days, and passed 337 Acts, though two-thirds of them are of local and personal interest only. The measures of principal interest matured were the Militia Reform, whereby every citizen subject to military duty is authorized to commute therefor during peace by paying seventy-five cents per annum in advance to the proper authority, and the money raised by such commutation is to be used in paying the Uniform Volunteer Companies for their time. The Anti-Rent grievances have been very plenteously admitted and regarded in words and professions, but sparingly enough in acts. Of the bills on this subject two only have passed—that which subjects the Reserved Interests of Rents of Manorial Landlords to Taxation the same as Mortgages and other property rights, and that whereby distress for rent is abolished. The State Printing has been most satisfactorily arranged for the future, so as to save at least $30,000 per annum to the State Treasury, and asmuch more to individual citizens.

NEW RATES OF POSTAGE.—Mr. Hopkins, from the Committee on the Post Office and Post Roads, reported to the House on Monday a bill establishing the following rates of postage:

For every letter or packet of one quarter of an ounce or less, conveyed three hundred miles or less, 5 cents; over 300 and less than 600 miles, 15 cents; and for every additional quarter of an ounce, or fraction less than the quarter of an ounce, an additional postage, except when a letter is written on a single sheet of paper, weighing over a quarter of an once, or less than half an ounce, the single postage to be charged; the rate of 15 cents to be discontinued from and after the first of July, 1848, if in the opinion of the Postmaster General the revenues of the Department equal its expenditures, and in that case 10 cents shall be charged for all distance over 300 miles.

Section 2 provides the rate on newspapers, viz:

Newspapers sent by publishers to subscribers or agents less than 100 miles, 1 cent; over 100 miles, 2 cents; pamphlets, &c. per sheet, less than 100 miles, 1 cent; over 100 miles, 2 cents.

REV. CHARLES T. TORREY.—It was stated at the meeting of the American and Foreign Anti-Slavery Society, by the Secretary, Rev. A. A. Phelps, that the body of Mr. Torrey had been transported to Boston, to be delivered to his friends—that funeral obsequies would be performed in Faneuil Hall, and an Oration delivered on the occasion by Rev. Joseph C. Lovejoy, brother of Elijah P. Lovejoy, who fell a victim to the liberty of the press at Alton, Ill.; that it was the intention to provide for the dead a suitable resting place at Mount Auburn, and that an appropriate monument would be erected. He also stated that the funds provided to obtain his release, would by permission of the donros, be bequeathed to Mr. Torrey's children, his family to have the use thereof until the children's majority.

FIVE DOLLARS FOR A WIFE.—A man named John Brandt, was taken before Alderman Crowell, of Philadelphia, under the following circumstances. A short time since he engaged the service of Phillip Blunder Nagle to procure him a wife, for which service he promised to pay him five dollars. Brandt said he had no time to court, and that he would trust Mr. Nagle in the selection of a woman who would make a good wife. In the course of a half hour Nagle returned with a woman, and in three days she became the lawful wife of Brandt, and both lived happily together since that time. The promise, like some other "promises to pay," that we know of, was not fulfilled. A suit was instituted, and the case being made out clear, judgment was rendered in favor of the prosecutor.

TO CURE A BURN.—A lady, preacher of the Society of Friends, in New-York, was so successful in curing burns, that many supposed her possessed of the power of working miracles. The following is the receipt for the medicine: Take one ounce of beeswax, with four ounces of Burgundy pitch, simmed in an earthern vessel, together with as much sweet oil as will soften them into the consistency of a salve when cool—stir the liquid after taking from the fire until quite cool. Keep it from the air in a tight box or jar. When used, spread it thinly on a cloth and apply it to the part injured. Open the burn with a needle and let out the water till it heals.

SECRET FOR A FARMER'S WIFE.—While the milking of your cows is going on, let your pans be placed in a kettle of boiling water. Strain the milk in one of the pans taken hot from the kettle and cover the same with another of those hot pans, and proceed in the like manner with the whole mess of milk, and you will find that you will have double the quantity of good rich cream, and that you will get double the quantity of sweet, delicious butter.

SUMMARY.

The Steamship Cambria sailed from Boston for Liverpool on the 16th inst., with the semi-monthly mail, and 82 passengers.

The Commissioners of the New York Canal Fund have given notice that they will receive proposals until the 2.1 of June next for a loan of $300,000 at 5 per cent. redeemable after 1864, for arrearges to contractors and others on the public works.

Rev. ORVILLE DEWEY, has tendered his resignation of the pastoral charge of the 'Church of the Messiah,' on account of ill health. He has intimated a willingness, if the Society should decide not to accept his resignation, to preach one-third of the time and receive but one-third of his salary.

The U. S. Gazette says that a Philadelphian has sent to the National Fair at Washington, the furniture for a bed chamber valued at thirty thousand dollars. The material is rosewood, and the workmanship the perfection of cabinet making at the present day.

The Newark Daily Advertiser announces the death of PETER B. DUMONT of Somerset Co. in the 88th year of his age. Mr. D. was a soldier of the Revolution.

It said that the packet which should have sailed last week from New-York for Havre, France, was detained several days for the purpose of obtaining a double list of men, and the necessary guns for self-defence in case they should be attacked by privateers.

An order was taken at the last meeting of the Committee on Naval Affairs of the House of Representatives for the construction of twelve iron steamers and one sixty gun ship of iron. The steamers are to be of 1500 tons burthen, and to carry 6, 10 or 12 inch guns, equal to a battery of 32 pounders. Hon. T. B. King has the subject in charge and will present a report. The whole will prove to involve an expenditure of about $7,000,000.

The trial of Johnson, charged with the abduction of a woman in Chenango County, last fall, has been going on for some time past at Binghampton. The Albany evening Journal says that Johnson was acquitted.

The Cincinnati Gazette of May 10th, says that on Wednesday night last, in consequence of repeated heavy rains, Mud Creek, a small stream in Ohio Co., Ia., rose to an extent never before known. The freshet carried off a log house occupied by Mr. Elias Greathouse, his wife, and three children, all of whom perished in the flood.

The rate of fare on the Utica and Schenectady Railroad was reduced from $3 to $2 on the 16th of April, notwithstanding which the receipts this year, during the month of April, exceeded those of last year by about $3,000. This speaks well of the low fare system.

Two patriot prisoners, Gideon Goodrich, an old resident of Salina, and another man from Madison Co., returned, having left Van Dieman's Land a year ago last January. Mr. G.'s constitution appears to be somewhat impaired by the hardships of a foreign trip. He was taken at Windmill Point, and had a son also taken at the same time, who was, after several months confinement in Canada, released.

Fanny Smith, a young girl employed in the Washington Mills, at Gloucester, (N. J.) wove, week before last, in three looms, *nineteen* cuts, "No. 40" yarn, into fine printing cloths, and received therefor $6 86 wages, at 35 cents per cut.

Roswell L. Colt, Esq., has sent a Cucumber to the American Institute, which is thirteen inches in length, and was grown in 6 weeks and 5 days.

The London Morning Chronicle, which is the oldest journal published in that city, has existed for 77 years; the Morning Post 75; Herald 63; Times 51, and the Advertiser 51 years.

The potato disease has done so much mischief in Madeira, that the usual exportation of the article has ceased, and it will even be necessary to obtain supplies from abroad.

Three men have been condemned to suffer death in the city of Mexico, for highway robbery committed in the streets of that capital.

A correspondent of the New-York Commercial Advertiser, writes from Oregon city, that it is in contemplation to establish there a newspaper, to be called the "Oregon Commercial Advertiser."

A young man residing in Cincinnati, was a day or two since put in possession of a very unexpected piece of intelligence; viz. that by the death of a relative whom he had never seen, he had come into possession of property to the amount of one hundred thousand dollars.

Among the passengers in the Cambria, were Masters T. Cambria and E. Cambria Benson, twins, who were born on board the steamer on her outward passage, and returned in her upon this trip, with their parents.

A Western paper suggests the propriety of growing artichokes as a substitute in some degree for potatoes—and on the authority of Ellsworth's reports, states that they are better spring feed for hogs, cattle and sheep, than the potato, at a diminution of cost in production.

The Philadelphia U. S. Gazette says:—"We understand Messrs. Severy & Co., iron founders of this city, have received an order from Government, to supply at once one hundred tons of cannon balls."

Mr. Thomas Noble of Stark county, Ohio, in a letter to the Ohio Cultivator, says: "My sheep consist of 1600 head, and so far I have lost none; all in fine order, and by close attention we intend to keep them so. We *cut their feed*, and the saving thereby is at least one third."

The expenses of the city of New-York in 1845 were $5,483,624; receipts from all sources $4,624,329. The city debt, chiefly for Croton water, is about 12,500,000.

Two members of Congress were a few nights ago confined in the county jail, and manacled hand and foot. And what, think you, was the cause? *Maniapotu*. Yes, sir! two States of this Union—Pennsylvania and Missouri, were thus represented in the county jail by delegates of their own selection, whom they had better kept at home in their own work-houses.

In the caves under the city of Paris, the thermometer does not show a variation of one-tenth of a degree of Fahrenheit's scale from one year's end to another.

The most elevated mountains may be compared to the dust collected on a school globe, and the great mountain chaines to fibres of silk stretched across its surface.

We learn, says the St. Landry (La.) Whig, that the whole face of the country bordering on the Mermentow River and Gulf, near its mouth, has been entirely overflown. The late South winds on the Gulf brought in a tremendous tide, which added to the swollen state of the river from the recent rains, have submerged the whole country. So sudden was the flood that fifteen families are said to have perished in it.

Near the town of Pine Grove in the county of Schuylkill, Pa., hangs before a hotel its sign, having the following painted thereon:—

Enderdennen fur man un hos
Ba do da un drus demori
Bi Domired:

Interpreted it reads thus: "Entertainment for Man and Horse. Pay to-day and trust to-morrow. By Thomas Reed."

If you desire to be remembered and honored by posterity, plant a few trees around your premises. It is the *sine qua non* of patriotism—a "good" that will survive when you are dead and gone. Like a fragrant incense it will embalm your memory.

The persecutors of Galileo apprehended danger to religion, from the discoveries of a science, in which a Kepler and a Newton found demonstration of the most sublime and glorious attributes of the Creator.

Granite is an aggregation of grains, or masses of quartz, feldspar, and mica, adhering to each other without any cement, that is by adhesive attraction.

An exchange paper states that an excellent liquid cement is made of glue two parts and vinegar two parts. Dissolve the glue by placing the vessel containing the ingredients in hot water, and then stir in one part of alcohol.

The proper foundation of Geology, as a science, was laid by a German, of the name of Lehman. He observed that although there were many kinds of rock, they could all be referred to two general classes.

Proof Slate is generally imbedded in a coarse state. The varieties of this slate are preferred, that split into thin, even layers, with a smooth, plane surface.

Wool is dyed in the fleece, or without being spun, principally when it is to be employed for forming cloths of mixed colors; or otherwise it is dyed after being spun.

Salt is contained in the waters of the ocean, and in such quantity, that if it were separated, it would cover all the land on the globe to the depth of eighteen hundred feet.

The punishment of death was decreed in ancient days against all those who might have the audacity to wear purple in the Romish Empire, even should they cover it with another. The Emperors reserved to themselves the privilege of wearing it.

The New-Orleans Delta of the 5th inst., in proof of the patriotism of printers, says that they have been prompt in volunteering for the defence of the country. Out of a body of less than 200, nearly 50 have already dropped the 'composing stick' and shouldered the musket. Patriotism has made a strong draft on the offices; in fact, so great is the enthusiasm of the craft, that the question is not "Who will go?" but "Who will remain?"

The Railroad From Baltimore to Washington announces, that during the great National Fair, which will commence on 20th inst., Round Trip Tickets will be issued (good for 48 hours) at $2.

A couple of mammoth children, only 7 and 9 years old, and weighing some 250 or 300 pounds each, have recently arrived at New-York from Glasgow, Scotland.

The Buffalo Commercial Advertiser says, that Mr. John S. Murray, of Springfield, died the other day, caused by skinning a *poisoned creature* about two weeks before. No symptoms of disease were visible until Wednesday night, when his left arm, upon which the intestines of the animal were carried, commenced swelling badly, and was succeeded by mortification. Two women who assisted in the act, are also in a dangerous condition.

The bridge across the Susquehanna river at Duncan's Island, was burnt on Thursday last. It belonged to the State, and cost $90,000.

A correspondent of the New-York Tribune, under date of Petersburg, Va. May 16, says:—I learned yesterday, in a very direct way, that Dr. Collins of Madison Co., Mi., had been killed by his brother-in-law, Lowrie. Mr. L.'s father had left him heir to the principal part of his estate, and he was thought to be squandering it. Dr. Collins had taken a course at law to get it out of his hands, and was likely to fail in his attempt, and so determined to kill Lowrie—told his wife so, and loaded his pistol for that purpose. Mrs. C. sent a note privately to her brother that he might be on his guard. Lowrie armed himself, and when Dr. C. was approaching the Court House, L. met him in the yard and shot him, and also stabbed him in sundry places. Dr. C. lived but a few minutes after.

AMERICAN AND FOREIGN SABBATH UNION.—The Rev. Albert Barnes delivered a discourse before this Society at the Tabernacle in New-York on Sunday evening, May 17. His subject was, "The Importance of the Christian Sabbath to Young Men." He spoke first of the design of the Sabbath; then of the characteristics and dangers of young men; and lastly of the adaptation of the Sabbath to their protection against the peculiar temptations by which they are beset. The discourse was highly finished, and in some parts eloquent. But it struck us, that a better effect would have been produced if more importance had been given to the divine command for the observance of the Sabbath, and less to the arguments drawn from mere expediency.

METHODIST MISSIONS.—The General Conference of the Methodist Episcopal Church, South, have determined to establish a mission in China. They organized, it will be remembered, about one year ago, since which time they have collected sixty-eight thousand dollars for missions—a pretty good beginning in the way of raising money.

The Roman Catholic Bishops of the United States have been holding a Provincial Council in the city of Baltimore. There were twenty-two Bishops, each attended by a Priest as theologian. Archbishop Eccleston presided over the council.

MARRIED,

In Independence, N. Y., Nov. 7, 1845, by Elder S. S. Griswold, Mr. HENRY STILLMAN and Miss JULIA MELISSA WELLS, both of that place.

In Andover, N. Y., April 11, by Elder S. S. Griswold, Mr. DAVID SLINGERLAND, of that place, and Miss JANE REYNOLDS, of Union.

In Andover, N. Y., April 11, by Elder S. S. Griswold, Mr. WILLIAM COTTRELL, of Almond, and Miss MANERSA SLINGERLAND, of the former place.

In Verona, N. Y., on the 6th inst., by Elder C. M. Lewis, Mr. DANIEL HAGER to Miss ELIZABETH F. KENYON, all of Verona.

DIED,

In Verona, N. Y., on the 26th ult., of consumption, FANNY DAVIS, wife of George Davis, and daughter of Henry Williams, in the 26th year of her age. Sister Davis was a devoted Christian, a member of the Seventh-day Baptist Church in Watson, Lewis county, and died resigned and happy.

In Verona, N. Y., on the 4th inst., of consumption, JANE SAUNDERS, wife of William Saunders, and daughter of Deacon Crosby of Adams, aged 25 years. Brother and sister Saunders were united in matrimony on the 4th of May, 1845, at half-past 4 o'clock P. M., and she died on the same month, day, and hour of 1846. Although called thus singularly and unexpectedly to meet death, her mind was stayed on God, and her death triumphantly happy.

In Genesee, Allegany county, N. Y., April 29th, of consumption, SALLY ANN WELLS, wife of Daniel Wells, in the 36th year of her age. Sister Wells united with the 1st S. D. B. Church, in Genesee, when 18 years of age, and remained a worthy member until called to join the church triumphant. During her protracted sickness, she manifested the most perfect reconciliation to her lot, and died in the full triumphs of faith in a Redeemer's blood.

J. L. S.

Near Shiloh, N. J., on third-day, 5th inst., SAMUEL DAVIS, in the 68th year of his age.

LETTERS.

Charles Clarke, Sherman S. Griswold, Isaac D. Titsworth, Charles M. Lewis, George Sears, Wm. M. Fahnestock, Dr. Church, Charles G. Beebe, Giles M. Langworthy, Edgar F. Stelle.

RECEIPTS.

Independence—Wm. S. Livermore, Briggs B. Livermore $1 each; George Crandall $2.
South Bloomfield, O.—Dea. Charles Clarke $4; Frederick Saxton $2.
De Ruyter—Oliver C. Crandall $2; Mrs. Betsey Crumb $1.
Whitesville—Barney Crandall $2, to June 17, 1847.
Mystic Bridge, Conn.—Frank Champlin $2.
Shiloh, N. J.—Ezekiel Thomas $2.

NOTICE.

The Seventh-day Baptist Missionary Association will hold its Anniversary at Berlin, Rensselaer Co., N. Y., on the sixth day of the week before the first Sabbath in June, (June 5th) at 10 o'clock, A. M.—Sermon by Eld. N. V. Hull; Geo. B. Utter his alternate.

W. B. GILLETT, Rec. Sec.

New Market, N. J., May 10, 1846.

NOTICE.

The Fourth Anniversary of the American Sabbath Tract Society will be held in Berlin, Rensselaer Co., N. Y., on the fifth day of the week before the first Sabbath in June, 1846, at 9 o'clock A. M.

F. W. STILLMAN, Rec. Sec.

CENTRAL ASSOCIATION.

The Eleventh Anniversary of the Central Association will be held with the Seventh-day Baptist Church in Scott, Cortland Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June, (June 10,) at 10½ o'clock A. M. Introductory discourse by Eld. C. M. Lewis; James Bailey, alternate.

JAMES BAILEY, *Rec. Secretary.*

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. NELSON STELLE, No. 146 Grand-st., N. Y.—Mr. Burris, No 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

DE RUYTER INSTITUTE

Will be opened for the reception of Students, Wednesday, April 29.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.

GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.

J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.

Mrs. LUCY M. CARPENTER, Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

TEACHERS' CLASSES, for the special benefit of those designig to teach, will be formed at the commencement of the Fall Term, and continue aeven weeks, with daily Lectures, and Model Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, $2 00; Academic, from $3 00 to $5 00. Music on the Piano $5 00 per term of twelve weeks. No Extra Charges for Drawing, Painting, Lectures, or Incidentals. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from $1 00 to $1 50.

IRA SPENCER, M. D, } Agents.
Rev. LUCIUS CRANDALL, }

DeRuyter, March 6, 1846.

SABBATH TRACTS.

The SABBATH TRACT SOCIETY publish the followin; SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

No. 8—The Sabbath Controversy—The True Issue. 4 pp.

No. 9—The Fourth Commandment. False Exposition. 4pp.

☞ The Sabbath Tract Society has also published "An Appeal for the Restoration of the Lord's Sabbath, instituted in Paradise and enjoined in the Fourth Commandment; in an Address to the Baptists, from the Seventh-day Baptist General Conference." pp. 24.

☞ Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions *how* and *where* to be sent, will be promptly attended to.

Miscellaneous.

SLANDER.

BY FRANCES S. OSGOOD.

A whisper broke the air—
A soft light tone and low,
Yet barbed with shame and woe:—
Now, might it only perish there!
Nor farther go.

Ah, me! a quick and eager ear,
Caught up the little meaning sound!
Another voice has breathed it clear,
And so it wanders round,
From ear to lip—from lip to ear—
Until it reached a gentle heart,
And that—it broke.

It was the only heart it found,
The only heart 'twas meant to find,
When first its accents woke;
It reached that tender heart at last,
And that—it broke.

Low as it seemed to *other* ears,
It came—a thunder-crash to *hers.*—
That fragile girl so fair and gay,—
That guileless girl so pure and true!

'Tis said, a loving humming bird,
That in a fragrant lilly lay,
And dreamed the summer morn away,
Was killed by but the gun's *report*
Some idle boy had fired in sport!
The very *sound*—a death blow came!

And thus her happy heart, that beat,
With love and hope, so fast and sweet,
(Shrined in its lily too—
For who the maid that knew
But owned the delicate flower-like grace
Of her young form and face?)
When first that word
Her light heart heard,
It fluttered like the frightened bird,
Then shut its wings and sighed,
And with a silent shudder—died!

WATCHING FOR A TIGER.

The spot I selected, (says the writer,) was the edge of a tank where a tiger used to drink. There was a large tamarind tree on its banks, and here I took my post. A village shikaree accompanied me; and, soon after sunset, we took up our position on a branch, about twelve feet from the ground. I should first mention that we fastened an unfortunate bullock under the tree for a bait. Well, we remained quietly on our perch for a couple of hours, without any thing stirring. It might be eight o'clock, the moon had risen, and so clear was the light, that we could see the jackalls at the distance of a half a mile, sneaking on towards the village, when a party of Brinparries, passing by, stopped to water their bullocks at the tank. They loitered for some time; and, becoming impatient, I got off the tree with a single rifle in my hand, and went to them, saying, I was watching a tiger, upon which they started off immediately. I was sauntering back to my post, never dreaming of danger, when the Shikaree gave a low whistle, and at the same moment a growel rose from some bushes between me and the tree. To make my situation quite decided, I saw his, (the Shikaree's) black arm pointing nearly straight under him, on my side of the post. It was very evident, that I could not regain the tree, although I was within twenty paces of it. There was nothing for it but to drop behind a bush and leave the rest to Providence. If I had moved then, the tiger would have had me to a certainty; besides, I trusted to his killing the bullock, and returning to the jungle as soon as he had finished his supper. It was terrible to hear the moans of the wretched bullock when the tiger approached. He would run to the end of his rope, making a desperate effort to break it, and then lie down, shaking in every limb, and bellowing in the most piteous manner. The tiger saw him plain enough; but suspecting something wrong, he walked growling around the tree, as if he did not observe him. At last he made his fatal spring; with a horrid shriek rather than a roar, I could hear the tortured bullock struggling under him, uttering faint cries, which became more and more feeble every instant, and the heavy breathing, half growl, half snort of the monster, as he hung to his neck sucking his blood. I know not what possessed me at that moment, but I could not resist the temptation of a shot. I crept up softly within ten yards of him, and kneeling behind a clump of dates, took a deliberate aim at his head, while he lay with his nose buried in the bullock's throat. He started with an angry roar from the carcase when the ball hit him. He stood listening for a moment, then dropped in front of me, uttering a sullen growl. There was nothing but a date bush between us; I had no weapon but my discharged rifle. I felt for my pistols, they had been left on the tree. Then I knew that my hour was come, and all the sins of my life flashed with distinctness across my mind. I muttered a short prayer, and tried to prepare for death, which seemed inevitable. But what was my peon about all this time? he had the spare guns with him! Oh, as I afterwards learned, he, poor fellow, was trying to fire my double rifle; but all my locks have bolts, which he did not understand, and he could not cock it. He was a good Shikaree, and knew that this was my only chance; so when he could do no good, he did nothing. If Mohadeen had been there he would soon have relieved me; but I had sent him another direction that day. Well, some minutes passed thus. The tiger made an attempt to come at me; a ray of hope cheered me; he might be dying. I peeped through the branches; but my heart sank within me when his bright green eyes met mine, and his hot breath absolutely blew in my face. I slipt back upon my knees in despair, and a growl warned me that even that slight movement was noticed. But why did he not attack me at once? A tiger is a suspicious, cowardly brute, and will seldom charge unless he sees his prey distinctly. Now, I was quite concealed by the date leaves; and, while I remained perfectly quiet, I still had a chance. Suspense was becoming intolerable. My rifle lay useless by my side; to attempt to load it would have been instant death. My knees were bruised by the hard gravel, but I dare not move a joint. The tormenting musquitoes swarmed round my face, but I feared to raise my hand to brush them off. Whenever the wind ruffled the leaves that sheltered me, a hoarse growl grated through the stillness of the night. Hours that seemed years rolled on; I could hear the village gong strike each hour of that dreadful night, which I thought would never end. At last the welcome dawn! and oh, how gladly I hailed the first streak of light that shot up from the horizon! for then the tiger rose, and sulkily stalked away to some distance. I felt that the danger was past, and rose with a feeling of relief which I cannot describe. Such a night of suffering was enough to turn my brain, and I only wonder that I survived it. I now sent off the poen for the elephant, and before eight o'clock old Goliah had arrived. It was all over in five minutes. The tiger rushed to meet me as soon as I entered the cover, and one ball in the chest dropped him down dead.

[Nimrod in the New Monthly

OLD TIMES.

We cut the following literary notice from the Boston Recorder. It may interest some of our readers to have a peep at the times and customs of the good old pilgrim fathers. We really wish that while present customs exclude some of the errors and superstitions of the fathers, they really retained all their virtues.

REV. MR. KIMBALL'S SERMON.

This discourse was delivered February 22, 1846, the last Sabbath that public worship was attended in the old meeting house in Ipswich. It was built in 1794, having been occupied as a house of worship ninety-seven years, and was the fourth meeting house that had been erected since 1634. Several curious things are stated. Churches were built by assessing taxes on the parishioners, and they were seated according to the taxes paid. The complaint was not, "they have taxed me too high," but too low. "Gentlemen of the committee," says Mr. K., "you ought in justice to have given me a higher seat." "But, sir, you must consider that Esq. A. B. and C. all pay higher taxes than you." "Ah! but they ought to have taxed me four times as much as they have done." Other things that belonged to "olden times" are mentioned.

Several aged and venerable men were seated directly in front of the pulpit. Next to them were the deacons in their proper place, facing the assembly, and like Aaron and Hur, holding up the hands of the minister. And if the good men were either sleepy themselves or thought others so, they arose from their seats, stamped with their feet, and smote the bannister with their fist, and commanded attention. One of the deacons sat near the hour glass, ready to turn it up the instant the text was named. And though ministers in those days ruled their people as well as served them, and did both faithfully, a minister seldom presumed to pronounce the *amen*, before the last sands in the glass were run down; and if he ever did it, it was at the hazard of being cut short in the measure of grain, granted by his hearers for his support. But the minister as often overrun his hour as he fell short of it, and then, tradition says, though I do not find it in the records, the minister would call on the deacon for a *second glass*, as I should have occasion to do this afternoon, if the glass were in its place, and the deacon at his post. The people filled the seats in the body of the house, the men on the west and the women on the east side of the broad aisle; tythingmen being stationed, with stipulated salaries, well paid, to keep the boys and girls in order, as sentinels in earlier days were placed without our sanctuaries to prevent the interruption of public worship by the Indians. Nor was the office of tythingmen confined to boys and girls, nor to the interior of the house, for the trustees, by vote of the parish, were desired to treat with the tythingmen and use their influence with them, that all boys, and all persons whatever, that should play on the Sabbath in the meeting house or about it, or be abroad at the time of divine service, should be complained of to authority, that they might be punished as the law directed. On Monday morning, the boys who had been disorderly on the Sabbath were put into the stocks near the whipping post on the common.*

ARE THEY WELL TREATED?

We often hear people remarking that the slaves are treated well enough, and that there is no cause of complaint; but I am well assured that could their proximity to the slave's 'whipping-post' be equal to that of the room which I occupied in one of our Southern cities, they would start with horror, while their preconceived notions would pass forever into the shade.

No person with any feelings of humanity, can listen to the piercing shrieks of the poor African being lacerated with the whip of his persecutor for some trivial offence, (perchance, being in the street ten minutes after the time had expired that he should have been at home,) and not feel indignation for the white man and sympathy for the slave.

How often have I sat and contemplated the rising sun, tinging the adjacent hills and all surrounding objects with streaks of gold, distributing its beams alike to all, while my ears were filled with the hollow moan of the poor, suffering slave. O how, thought I, can man assume the form of a fiend, and gaze upon that glorious orb of light, and treat so barbarously beings that were made in the image of its great Author. But their trials do not end here. We will follow them to the abode of their task-masters. There they are often treated inferior to the very dogs, kicked and whipped round as though they had sinews of steel and flesh of iron. Without the least provocation, men, in many instances, when they buy one of these crushed beings, give them forty lashes to initiate them and let them know whom they have to fear. But I will close, by relating an incident of which I was an eye-witness.

A slave was sent out one morning with a basket of bread for sale. Some person (as was supposed) purloined a loaf. When he returned, his master counted the money and discovered the loss. After closely questioning the negro, he ordered him up stairs to a small room, and told him to prepare for a 'sound thrashing.' He then procured six whips and started to perform his threat.

The poor negro, well aware from experience what awaited him, when he heard his master coming up stairs, jumped out of the window, and ran for the river. Spectators crowded round, and the negro, having reached the edge of the stream, ventured to look round, and met the demoniac face of his master with his whips. At one bound, he was far in the river. Efforts were made for his rescue, but the master, with fiend-like threatenings, bade them desist and let the dog die. For a moment, the crowd stood paralyzed before his menacing aspect. They at length took the poor, drowning slave from the water, but would not deliver him to the owner. He was afterwards sold, and sent to New Orleans.—*Christian Reflector.*

OF AFRICAN BLOOD AND DESCENT.

It seems to be settled at last, that the Hon. David Yulee, late Levy, U. S. Senator from the new State of Florida, is of African origin, his grandfather having been a high officer of one of the monarchs of that continent. It is said by a correspondent of the Richmond Enquirer, that the senior Yulee was Grand Vizier of the Emperor of Morocco, but being driven from office on the death of his master, he found refuge at Gibraltar, whence he soon emigrated to Cuba and changed his name to Levy. The present senator was born in Cuba, but came to Florida just before its transfer to the United States, whereby he became an involuntary citizen of this republic. The only difference between his paternity and that of other descendants of Africa, that he should be in the Senate while they are thrust from all social privileges, seems to be in the fact that his ancestor was *driven* from Africa against his will, while the ancestors of the others were *carried* from Africa against their will. We do not know whether Mr. Yulee is married. If not, this important peculiarity in his case, distinguishing him from other persons of African descent, may aid some anxious papa or mama in answering the question—Would you let your daughter marry a nigger? The correspondent of the Enquirer slips a little in his geography, in locating the empire of Morocco "near the deserts of Arabia." Otherwise, his remark in regard to the case is quite pertinent, and will be still more so, when equal liberality shall be shown to all the descendants of the continent from which Senator Yulee derives his ancestry.

"To my mind, instances such as this go strongly to prove the soundness of the principles upon which our government is based, casting its shield as it does, around all who choose to partake of its blessings, and admitting all alike to an equal participation in its privilege, which ensures to the country at large the benefit of character and talent, accompanied by energy sufficient to make itself felt, whether generated on the Alps, in Siberia, or near the Deserts of Arabia, as in the case of Mr. Y."

METHODISM IN ENGLAND.

It appears that Dr. Campbell, editor of the Christian Witness, (a Congregational Magazine) has lately been showing the declining state of the Nonconformist bodies in England. The following is his sad account:

The New Connection Methodists adopted at their last Conference, the following resolution:—"That the Conference deeply deplore the decrease in our numbers during the past year, and feels that the event ought to be regarded as a source of deep abasement and sorrow before God. The Conference having directed its anxious attention to the painful subject, deems it expedient that our respected superintendants should as early as possible, bring the matter before the Leaders and quarterly meetings, for their searching inquiry and prayerful consideration; and the Conference would also especially and affectionately exhort the officers of our churches cordially to co-operate with their ministers, in devising and carrying out such measures as, under the Divine blessing, will restore the prosperity of our Zion, and cause both ministers and people to rejoice together."

Of the WESLEYAN METHODIST ASSOCIATION the cautious and faltering language of the following resolution but too plainly indicate the real condition:—"The assembly took into careful consideration the state of the connection, as indicated by the number of members returned from the respective circuits. It appeared that in thirty-two circuits there has been some increase in the number of church members, and that in thirty-three circuits the number of members have decreased. The representatives from circuits in which the societies had decreased, were severally called upon to state what were the causes which had in their circuits hindered the prosperity of the work of God. Inquiry was also made as to how far the recommendations of the preceding annual assembly for improving the spiritual state of our Connection had been carried into effect."

We are inclined to believe that it fares no better with the most laborious people, the PRIMITIVE METHODIST Connection: first, because they are wholly silent on the subject, a fact not likely to have occurred had they been able to publish anything to the praise and glory of God; second, because one of the ministers of the body, in an article in our number for April, states the number at 'about 90,000,' but the Conference which met in June, sets them forth as 87,585, and the deaths on the year as 1,132. On these grounds we sorrowfully conclude that this section deeply shares in the common affliction.

Of the DISSENTERS we can say nothing with confidence, having, as we have said, no statistics. We rejoice to know that we have a considerable number of prosperous churches, and many more in a state of tolerable health; but we should betray our trust if we did not frankly confess that we have a large number that are weak and sickly, and not a few that are 'ready to die.' We speak it in sincerity, although in much sorrow, that we have not to look upon ourselves as in a more satisfactory condition than our sister-communities, while at the same time we have no cause to conclude that we are worse.

The great WESLEYAN CONFERENCE reports the nett increase of that body for the year, to be 3,180 upon an aggregate of 338,598. This, however, is far from a satisfactory state of things in so important a community. This sum, divided by the number of the Societies, would give a very small result as the increase of each. Again let it be remembered, that this is the ascertained fruit of the labors of no fewer than 1685 holy and faithful men, all, with the insignificant exception of the supernumeraries, highly efficient, and most laborious.

Again, dividing the converts by the ministers, we have a result of only two and a fraction to each. Poor work this for Methodism! But there is the noble army of local preachers; have they no claim to any share of this fruit? Again, there is a countless host of class-leaders; are they to be allowed nothing? Lastly, there is the mighty machine of the Wesleyan Sunday School; is it to be considered wholly unproductive? In a word, considering the stupendous agency employed, the result is most lamentable!

Such, then, is the unvarnished statement of facts. But who can contemplate them without dismay? To what quarter shall the man of God look for comfort? Will he find it in the Established Church? No, verily! There is the utmost reason to believe that the power of God, to a fearful extent, has ceased to accompany the ministration of the state-church clergy. Indeed, the stream of pure evangelism which formerly fertilized many a barren corner of our land, is now being rapidly lost in the Dead Sea of Puseyism. The evangelical clergy, as a class, are fast passing away. This fact exceedingly enhances the importance of Evangelical Dissent—if that shall fail, all is lost. The conclusion, then, to which we are led, is, that the present state of things is painful and alarming in the extreme.—Whether we look at our own land or at heathen climes, the fact is equally distressing. Small increase to the numbers of saved is bad; the simple maintenance of our ground is worse; but to be driven from it, absolutely to decrease in numbers, is worst of all!

At this rate, when shall the world be converted to God? Or rather, how long would it require till the churches should have died away, and the kingdom of Christ once more have given place to the kingdom of Satan, the God of this world? Under such circumstances the extension of the gospel, whether at home or abroad, ceases to be a question. The streams must ever share the fate of the fountain. When the trunk dies, woe to the branches! The ark of the Lord is in jeopardy. Something must be done. What shall it be? Where lies the spring of the evil? Is it with the ministry? Or with the people? Or with both? Or with neither? It must be somewhere. Where is it?"

The above is a melancholy statement. Nor is it to be alleviated by a consideration of the United States and Canada; for the churches of these countries also complain of the fearful decline of vital piety. What can be done?

THE JEWS.

Dr. Durbin, in his 'Observations in the East,' has a very interesting chapter on the restoration of the Jews—the prophecies in relation thereto—and the 'signs of the times' which indicate their speedy fulfilment. Our object in reference to this chapter is, to make some extracts which we consider of interest, as they will tend to remove a prejudice too common amongst the unreflecting. Dr. Durbin says:

'The Jews are scarcely less remarkable for *zeal* for religion and hatred to idolatry, than for their dispersion, unity and sympathy.—For eighteen hundred years they have been plundered, trodden down, banished, and put to death in a thousand forms, all of which evils they might have avoided by renouncing their religion. Yet, as a people, they have never wavered in their national faith.'

'To their dispersion, their unity, their sympathy, their religious zeal, and their hatred to idolatry, is to be added the very little observed fact of their literary and political as well as commercial influence throughout the world. We are used to consider Jews only as pedlers or money jobbers; we have not been accustomed to think of them as occupying professorships in the first universities of Europe; as being members of national senates, as leading on national armies to victory, and as sitting in the cabinet of kings. Annihilate them, their property, their influence, and their relations with society, and the world would receive a shock from which it would not recover for centuries. The following passages, quoted from B. D'Israeli, himself a Jew, and a member of the British Parliament, may require a little abatement on the score of national bias, and the manner in which the facts are put, but in their great outlines they are true. It is the language of a Rothchild, under the title of Sidonia, to Coningsby:

'You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews; that mysterious Russian diplomacy, which so alarms Western Europe, is organized and principally carried on by Jews; that mighty revolution which is at this moment preparing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is yet known in England, is entirely developing under the auspices of Jews, who almost monopolize the professorial chairs of Germany. Neander, the founder of Spiritual Christianity, and who is Regius Professor in the University of Berlin, is a Jew. Benary, equally famous in the same University, is a Jew. I think there are more than ten professors in this University who are Jews.

'A few years back we were applied to by Russia. I had resolved to go myself to St. Petersburg. I had, on my arrival, an interview with the Russian minister of finance, Count Cancrin—I beheld the son of a Lithuanian Jew. The loan was connected with the affairs of Spain. I resolved on repairing to Spain from Russia. I traveled without intermission. I had an audience immediately on my arrival with the Spanish minister, Senor Mendizabel—I beheld one, like myself, the son of a Nuovo Christiano, a Jew of Arragon. In consequence of what transpired at Madrid, I went straight to Paris to consult the President of the French Council—I beheld the son of a French Jew, a hero, an imperial marshall, and very properly so, for who should be military heroes if not those who worship the Lord of Hosts?'

'And is Soult a Hebrew?'

'Yes; and several of the French marshals, and the famous—Masseua, for example; his real name was Manassah; but to my anecdote. The consequence of our consultation was, that some northern power should be applied to in a friendly and mediative capacity. We fixed on Prussia, and the President of the Council made an application to the Prussian Minister, who attended a few days after our confer. Count Arnim entered the cabinet, and I beheld a Prussian Jew. So you see my dear Coningsby, that the world is governed by very different personages to what is imagined by those who are not behind the scenes. * * * * * * *

D'Israeli also claims that 'almost every great composer, skilled musician—almost every voice that ravishes you with its transporting strains, spring from our tribes.' 'Rosini, Meyerbeer, Mendelssohn—the three great creative minds (says he) are of Hebrew race.' He continues—Little do your men of fashion—your 'musicians' of Paris and your dandies of London—as they thrill into raptures at the notes of a Pasta or a Grisi, little do they suspect that they are offering their homage to the sweet singers of Israel.'

Many of the most intelligent, influential and patriotic citizens of Baltimore are of the Hebrew race. The time was, when by the Constitution of Maryland, they were precluded from holding office under the State; but the restriction was wisely withdrawn, and under a more liberal and just policy, they have become entitled to the same privileges as other citizens. We trust that the time will arrive when all civil distinction between the Jew and Gentile will be abolished throughout the world; and when every man shall be permitted to worship God according to his own inclination, unrestrained by the fear of persecution.—*Baltimore Clipper.*

Lay Sermon.

"If ye fulfil the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." James 2: 8, 9.

My text is the language of an inspired apostle addressed to his brethren of the twelve tribes, which were scattered abroad. And if the instructions given, were binding on Christians in that age of the world, it follows of course, that they are equally, at the present time. The author of my text informs us, that to fulfil the royal law according to the Scripture, we must love our neighbor as ourselves. Then warns us of the consequences if we violate this duty. We commit sin. There is nothing of more importance to us, than to know our duty, and to do it, for endless consequences are involved. I will therefore notice,

1st. The duty enjoined on the followers of our Lord in the text.

2nd. The consequence of disobedience,

And close by urging an inquiry; do the professed followers of our Lord in this age of the world, live in accordance to the *royal law?*

St. James illustrates the Christian's duty, by exhorting his brethren not to have the faith of our Lord Jesus, with respect to persons, and not to have any more respect to persons wearing good apparel, than those in vile raiment. And that they were not justified in saying to the one, sit thou here, or to the other there, when they went to church; if so, they were partial and judges of evil thoughts. So it will be discovered that no outward appearance will justify in having a respect to persons, in a religious assembly. For if vile raiment is not a sufficient cause, a difference in complexion ought not, for this is given by the Creator, and we certainly are not justified in treating His works with disrespect. "For there is no respect of persons with God." "But in every nation he that feareth him, and worketh righteousness, is accepted with him." The Author of the royal law gives a general test by which the action may be known to be correct before it is committed, and from this fact it may truly be called the royal law. This test is referred to a law written in man's nature, or in the mind, and every act in reference to our brother should be tested by it, and the question asked, would I have him do so to me? If not, and I then act so toward him, I am a sinner.

2nd. The consequence of disobedience.

"If ye have respect to persons, ye commit sin, and are" convicted "of the law as transgressors." "The wages of sin is death." This may seem hard to the transgressor; but it is just that the penalty of the law should be inflicted on the impenitent, because he knew his duty, and did it not.

The inquiry—Do the professed followers of our Lord live in accordance to the royal law? Go and visit the different churches of this land, and you will then, and there learn the sad truth, that a majority of them have respect to persons; not so much on account of difference in apparel, but because a brother is found "guilty of a skin" not like their own, and on that account, he is ordered to sit here, or there, (if allowed to enter the assembly at all,) and the difference in outward appearance, is urged as a plea to "enforce the wrong,"

And worse than all, and most to be deplored,
As human nature's broadest, foulest blot,
Chains him, and tasks him, and exacts his sweat
With stripes, that Mercy with a bleeding heart,
Weeps when she sees inflicted on a beast.
Then what is man? And what man seeing this,
And having human feelings, does not blush,
And hang his head, to think himself a man?

And call himself a Christian, an expounder of the royal law, a light to the world, and living in violation of the law! It cannot be, for "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." I know of a circumstance of a minister's being appointed to a circuit, and in his family there was a young lady whom he had raised, and she commenced attending Church in the place where they lived, but a difficulty soon rose on account of her sitting in the congregation, and it increased until a *degraded* seat was set apart, and she requested to sit *there.* And that seat still remains as a witness against that Church, that she has "*respect* to persons." If my text is not a fable, that Church is convicted of the law as a transgressor. And her ministers may call around her altars, and say lo here, or there is Christ; believe it not, for she is convicted of *sin* until she repents of that ungodly act. This is plain preaching, but

Shall I for fear of feeble man,
The Spirit's course in me restrain.

God forbid that the truth should be covered up for fear that some professing sanctification should be convicted of sin, or the word of God be concealed to make a Church consistent, or

Awed by a mortal's frown shall I,
Conceal the word of God Most High?

There is nothing more plain, if there is any meaning in language, that if respect is shown by a religious assembly on account of outward appearance, than it is partial in itself, and becomes a judge of evil thoughts, and commits sin.

LAY MEMBER.

That portion of the earth which is exposed to our observation, bears no more proportion to the magnitude of the globe, than does the thin coat of varnish on an artificial globe to its map.

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED.

BY JAMES A. BEGG.

SECTION V.

The Observance of the Weekly Sabbath enjoined upon the Israelites.

In a former section we have glanced at the various Sabbatic rests appointed to the Israelites. Of those which "are beside the Sabbaths of the Lord," the origin and purpose of some is peculiar to the house of Israel, being commemorative of events in their history, and could not have been observed previously. But, independently of these, they had also an interest, as creatures of God, in God's own Sabbath, the commemoration of His rest, an event the interest of which extends to every human being. "The works were finished from the foundation of the world;" and to all the inhabitants thereof "the seventh day was sanctified and blessed." Ere Egypt's first-born were destroyed, in connection with which the first of the purely Israelitish Sabbaths was appointed, the patriarchs, even from the foundation of the world, had God's own rest. It is peculiar to no land, and depends on no local circumstance. There is indeed little said in the Word of God from which we can assuredly ascertain in what manner, or with what degree of fidelity, the Sabbath was observed by the Israelites during their sojourn in the land of Egypt. We have every reason, however, to believe, that all the descendants of Israel had been carefully instructed, in the first instance, to obey the voice of God,—to keep His charge, His commandments, His statutes, and His laws,—and, among these, the duty and the blessedness of observing the day of sanctified rest. Of the Father of the Faithful, "the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? *For I know him,* THAT HE WILL COMMAND HIS CHILDREN AND HIS HOUSEHOLD AFTER HIM, *and they shall keep the way of the Lord.*" Gen. xviii. 17—19. And although the force of this remark applies most strongly to the Patriarchs, the heirs with him of the same promises, its influence extends also to his posterity of later ages. And if the Sabbath was observed by Joseph, of whose uncorrupted fidelity in other respects we have ample evidence, being recognized even by Pharaoh himself as "a man in whom the Spirit of God" was, the honor in which he was held as "a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt," would, in the first instance, be favorable to his kinsmen in their general and open sanctification of it. But it is equally probable, whatever may have been their knowledge and primary observance of the Sabbath, that before the expiration of the predicted four hundred years of oppression of the seed of Abraham and Israel, under the later Pharaohs who held them in bondage, their opportunities of outward respect to its sacred character by the intermission of labor, would be greatly diminished, even if their masters, the Egyptians themselves, by tradition knew, and in some way observed, the seventh day. God, indeed, expressly charges against the Israelites afterwards, the serving of false gods while there; (Josh. xxiv. 14;) and the loss of the Sabbath sanctification and blessing under the oppression they endured, may have been the righteous dealings of God with them, when they liked not to retain Him in full acknowledgment.

Besides, if the Scriptures give us no direct intimation that the Sabbath was observed by the Israelites' sanctifying the seventh day in the land of Egypt, it is to be remembered, that except the mere declaration of their oppression, we have actually no account of them at all while there, from the time of Joseph's death till the Lord began to make preparation for their rescue. For a long period prior to the Exodus, it is not improbable that the Sabbath did not obtain among the Israelites the place which God designed it to have, as announced at the creation of the world. But although its sacred character may have been in a measure effaced from the minds of the majority, while under the oppression of the Egyptians, and even if it could not then, in open acknowledgment, have been duly observed by any.

But should we even be constrained to believe that as a people they were greatly chargeable with departure from the love and ordinances of God, still we cannot suppose all trace of the Sabbath to have been then obliterated among them. However low the state of religious feeling generally may have been, there were yet men of faith among them, by whom the remembrance of former better days, and of their fathers' God, would be cherished with reverence and devotion.

Occupying a distinct and separate locality for their dwellings, the Israelites, where disposed, might even join in a Sabbath's nightly meeting for social worship, when the eye of the taskmaster was withdrawn, and the voice of authority disturbed them not. If without the aids of a regular priesthood, or other class of men specially set apart to the office of instruction, we yet know from the account of Moses' intercourse with his brethren, that in their very lowest state they had their "elders," the recognized leaders of the people, to whom at the commencement of his mission, God commanded him to intimate the divine purpose of immediate deliverance. (Exod. ii. 16.) These Elders may have been in no inconsiderable degree helpful to them in recalling and preserving the knowledge of the grace and power of Jehovah, and of His acknowledgment of the faith of their fathers. Indeed, as the history of former ages was recounted, we can scarcely imagine that the important events of the creation in six days, and God's resting on the seventh, could by them be forgotten; or that, in the hours of retirement with their families, at least, there would not still be cherished some regard for the day which God had then set apart, and on which He had pronounced His blessing.

Perhaps we should not be in error, did we even much more confidently express a belief that the Israelites did publicly observe the Sabbath of the Lord before they left the land of Egypt, if not during all the time they remained in it. It seems in no degree improbable that when Pharaoh reproached Moses and Aaron concerning their brethren, (Exod. v. 5,) "Behold the people of the land now are many, and ye *make them rest* from their burdens," that he does refer to encouragement given them by these servants of the Lord to cleave to Him, and with increased fidelity to sanctify the Sabbath. For it is worthy of note, that of the numerous Hebrew verbs which in our English version are translated "to rest," Shabat or Shavath, the one used in expressing Pharaoh's displeasure is that most generally employed in the sense of *Sabbatizing*. In a few instances it is indeed used in a different sense, but far more frequently with reference to sanctified rests. It is, in the Hebrew, the same verb used for *resting* in the following texts: "And on the seventh day God ended His work which he had made; and He *rested* on the seventh day." Gen. ii. 2. "And God blessed the seventh day and sanctified it; because that in it He *had rested.*" Gen ii. 3. "So the people *rested* on the seventh day." Exod. xvi. 30. "Six days thou shalt do thy work, and on the seventh day thou *shalt rest.*" Exod. xxiii. 12. "For in six days the Lord made heaven and earth, and on the seventh day He *rested,* and was refreshed." Exod. xxxi. 17; and in the same sense in Exod. xxxiv. 21 (*twice*); Lev. xxiii. 32; xxv. 2; xxvi. 34, 35 (*twice*).

But, however this may be, we know that such as truly sanctified the Lord God in their hearts, could not, by any rigor of their bondage, be wholly deprived of the blessing of its observance; and if, in the very depth of their degradation and oppression, when their infant seed were doomed to death, we find that the faith of Amram and Jochabed led them to conceal their son, the future deliverer of Israel, "And they were not afraid of the king's commandment, (Heb. xi. 23,) we may not doubt that such as they would find occasions of seeking the blessed face of that God in whom they trusted, nor would they be easily prevented from doing so, at the time and in the manner He himself had appointed. And if at length, when under the bondage of the oppressor, and they had no help of man at all, they were led to cry unto the mighty God of their fathers, we may believe that they would also give more heed to His commandments and His statutes.

In the very first reference to it by the Lord after their deliverance, the Sabbath is spoken of as a day with the name and nature of which they were already familiar. The oppressor's power being now overthrown, and his hosts and his chariots sunk in the depths of the sea, this obstacle to a faithful witness for God was removed, its sanctity is anew declared, its full recognition demanded, and farther directions are given by the God of Israel as to what is implied in the divine requirements concerning it.

Let us now attend, then, to the next special intimation that we have in Scripture of the Sabbath as observed by the descendants of Jacob. On the fifteenth day of the second month after their departing out of the land of Egypt, the children of Israel reached the wilderness of Sin, between Elim and Sinai, having just journied from the former of these places. Exod. xvi. 1. Here, finding themselves in an unproductive desert, and remembering the bread and flesh of Egypt, they began to murmur against Moses and Aaron. "Then said the Lord unto Moses, Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, *that I* MAY PROVE THEM; *whether they will walk in my law or no.* And it shall come to pass, that *on the sixth day* they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even then ye shall know that the Lord hath brought you out from the land of Egypt; and, in the morning, then ye shall see the glory of the Lord, for that He heareth your murmurings against the Lord; and what are we that ye murmur against us." Ver. 4—8.

This, it is to be observed, is the first allusion to the Sabbath since their coming out of Egypt, and was at least fourteen days before the promulgation of the law from Sinai—before the people had at all reached it in their journeyings. Now, let any man read this chapter carefully, and then judge whether the account is given as declaring a matter till then wholly unknown. Does the Lord address Moses as one ignorant of the nature of the Sabbath?—as one who was an entire stranger to the obligation and nature of the day of rest? Quite the reverse. So far does God proceed upon the assumption of Moses' acquaintance with the design of that institution, that while "the sixth day" and its *double supply* are referred to, neither the words *seventh* day nor *Sabbath* are even mentioned in this the first statement given concerning its sanctification. The impression made of the object of the divine mind rather is that of the making provision for the sanctification of the *acknowledged* day of rest, thus taking away all excuse for its neglect,—to prove them whether "they *will* walk" in the law which God had already given from the first—and for this end He promises a double supply of food on *the sixth* day, leaving it to Moses to observe to the people that there is to be no gathering on the seventh,—the reference to "the *sixth* day" itself proving their previous division of the week as given at Creation.

"And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day." Ver. 21—30.

"How long refuse ye to keep my commandments and my laws?—See the Lord hath given you the Sabbath!" is a connection which intimates that the sin charged has special reference to the profanation of the Sabbath; and if so, that they already knew it, though they sanctified it not. "How long refuse ye?" It is not a complaint of their present conduct only, but of previous *long-continued* neglect or despite of the holy day blessed as the Sabbath, and revealed for their sanctification,—the observance of which formed part of those "commandments" and "laws" which had been given them to keep. Their breaking of God's commandment was an evil which grieved Him; and these they were now, therefore, again charged to keep. But as this complaint is expressed in regard to the Sabbath, it proves that its observance was part of those "laws" and "commandments" which *they ought* previously to have kept, before they reached the wilderness of Sin. The Lord would now *prove* them, and provision being thus made miraculously for their support, by a double supply of food on the previous day, no excuse could be offered if they did not sanctify the Sabbath of the Lord. Whatever they might have plausibly urged with regard to the time of their Egyptian bondage, the profanation of the Sabbath even in the desert, was now wholly without excuse or palliation; for their very going out to obtain food was rendered unnecessary by this arrangement of a previous supply of the necessary manna.

And this the Lord says He did, that He might *prove* them *whether they would walk in His ways or no.* "Where no law is, there is no transgression;" but Sabbath law had been previously given—obedience to it was now re-enjoined with this advantage in their favor, of all temptation to its violation having been taken away. And here we may notice that, even when they were at Marah, God had enjoined their giving ear to His commandments and statutes. Exod. xv. 25, 26. Farther, as already noticed, when the Lord declares His purpose to Moses, He does not speak as if addressing one who, for the first time, heard of the Sabbath, so also, when Moses informs the Israelites of the divine arrangement with regard to the manna for the more perfect sanctification of the day, neither does he appear as one telling them of a new institution with which *they* had not hitherto been acquainted. As reminding them of what they had already known, he only calls attention to the *time;* "To-morrow is the rest of the holy Sabbath." Ver. 23. He declares *which* is the day, but enters not into explanation of what the Sabbath is, or is designed to commemorate. He does not even say that to-morrow a Sabbath will be kept as something extraordinary or only occasional, but "to-morrow *is* the rest of the holy Sabbath," as that which had previously existed, and the stated time of which could be easily distinguished. And again he calls it "the seventh day, which *is* the Sabbath," not which shall henceforth be so, by virtue of an appointment now made, but "*is* the Sabbath," by previous sanctification and blessing still continuing. Nor do the people receive Moses' communication as if it were an appointment of which *they* had hitherto been ignorant, and the nature and meaning of which require to be explained. Of the *manna* they asked, "What is it? [*marg.*] for they wist not what it was." But they do not ask concerning the Sabbath, "What is *it?*" The very inquiry in the one case warrants the belief, that if, in the other, information had been needed, it would have been equally sought. The whole transaction proves that, to the Israelites, before the promulgation of the Law from Sinai, the Sabbath was not a new or unknown institution.

THE SIN AND FOLLY OF SCOLDING.

"Fret not thyself in any wise to do evil."—Psalms xxxvii. 2.

1. *It is a sin against God.*—It is an evil and only evil, and that continually. David understood both human nature and the law of God. He says, "fret not thyself in any wise to do evil." That is, never fret or scold, for it is always a sin. If you cannot speak without fretting or scolding, keep silence.

2. *It destroys affection.*—No one ever did, ever can, or ever will love an habitual fretter, fault-finder, or scolder. Husbands, wives, children, relatives, or domestics, have no affection for peevish, fretful fault-finders. Few tears are shed over the graves of such. Persons of high moral principle may tolerate them—may bear with them. But they cannot love them more than the sting of nettles or the noise of musquitos. Many a man has been driven to the tavern and to dissipation by a peevish, fretful wife. Many a wife has been made miserable by a peevish, fretful husband.

3. *It is the bane of domestic happiness.*—A fretful, peevish, complaining fault-finder in a family is like the continual chafing of an inflamed sore. Woe to the man, woman, or child, who is exposed to the influence of such a temper in another. Nine tenths of all domestic trials and unhappiness spring from this source. Mrs. D. is of this temperament. She wonders her husband is not more fond of her company. That her children give her so much trouble. That doinestics do not like to work for her. That she cannot secure the good will of young people. The truth is, she is peevish and fretful. Children fear her, and do not love her. She never yet gained the affections of a young person, nor never will till she leaves off fretting.

4. *It defeats the end of family government.*—Good family government is the blending authority with affection, so as to secure respect and love. Indeed this is the great secret of managing young people. Now your fetters may inspire fear, but they always make two faults where they correct one. Scolding at a child, fretting at a child, sneering at a child, taunting a child, treating a child as though it had no feelings, inspires dread and dislike, and fosters those very dispositions from which many of the faults of childhood proceed. Mr. G. and Mrs. F. are of this class.—Their children are made to mind; but how? Mrs. F. frets and scolds her children. She is severe enough upon their faults. She seems to watch them in order to find fault. She sneers at them; treats them as though they had no feelings. She seldom gives them a command without a threat and a long-running, fault-finding commentary. When she chides, it is not done in a dignified manner. She raises her voice, puts on a cross look, threatens, strikes them, pinches their ears, snaps their heads, &c. The children cry, pout, sulk, and poor Mrs. F. has to do her work over pretty often.—Then she will find fault with her husband because he does not fall in with her ways, or chime with her as chorus.

5. *Fretting and scolding make hypocrites.*—As a fretter never receives confidence and affection, so no one likes to tell them anything disagreeable, and thus procure for themselves a fretting. Now, children conceal as much as they can from such persons. They cannot make up their minds to be frank and open-hearted. So husbands conceal from their wives, and wives from their husbands. For a man may brave a lion, but he likes not to come in contact with nettles and musquitos.

6. *It destroys one's peace of mind.*—The more one frets the more he may. A fretter will always have enough to fret at. Especially if he or she has the bump of order and neatness largely developed.—Something will always be out of place. There will always be some dirt somewhere. Others will not eat right, look right, talk right; he will not do these things so as to please them. And fretters are generally so selfish as to have no regard for any one's comfort but their own.

7. *It is a mark of a vulgar disposition.*—Some persons have so much gall in their disposition, are so selfish that they have no regard to the feelings of others. All things must be done to please them.—They make their husbands, wives, children, domestics, the conductors by which their spleen and ill-nature are discharged. Woe to the children who are exposed to such influences. It makes them callous and unfeeling, and when they grow up they pursue the same course with their own children, or those entrusted to their management, and thus the race of fretters is perpetuated. Any person who is in the habit of fretting or sneering, taunting their husbands, wives, children, or domestics, shows either a bad disposition or else ill-breeding. For it is generally your ignorant, low-bred people that are guilty of such things.—*Congregational Journal.*

MISSIONARY EFFORTS.

Let all your missionary efforts be carried on in the spirit of religion. Let them be founded in religion, and be carried on in religion. He who engages in this work in any other spirit, is like Uzzah of old, and should fear lest he expose himself to a similar punishment. I do not think that our zeal for the salvation of the heathen, possesses all the characters it should have. We are not yet like the angel, who had the everlasting Gospel to preach to all nations, flying *in the midst of heaven;* rising so high that the smoke and dust of these lower regions cannot settle on his wings. We need to soar much higher than we do,—to live nearer to God,—to have more of the influence of the divine spirit. When I see missionary societies taken up as a sort of exchange for employments that have palled and satiated; when I see persons thronging to missionary meetings in the same spirit that they would resort to a ball-room, or a theatre; when I see congregations calculating and comparing collection with collection, and exertion with exertion; when I see toy-shops set up, and aquatic excursions resorted to, to support that cause for which the Son of God shed his blood; when I hear this or that man cried up, because he has been most successful in raising money, or in adding subscribers to the list; when I hear it told again and again, that 'money, money,' is the life-spring of our cause;—I say, when I hear and see all this, I have reason to fear that we are not yet what we should be, as it regards this sacred cause.—Call me not a reformer! I disclaim the title. A reformer! O, I wish I were! That I love the missionary cause, witness He who knows my heart! witness sleepless nights and anxious days! O, dearly do I love this cause, and anxious, indeed, am I, that it should be preserved pure! And when I see men, women, and children, rushing to the altar with strange materials, I cry, indignant, 'Off, off, ye profane! mingle not that with your sacrifices, which can but injure both the cause and you.'"

[REV. J. A. JAMES.

LOOKING UP THERE AND DOWN HERE.

The celebrated Matthew Wilkes was once in company with a young clergyman who was appointed to preach in the chapel formerly occupied by Whitefield. Having to look into the Bible in the pulpit, for some purpose connected with the services, before the congregation were assembled, Mr. Wilkes discovered the young minister's notes between the leaves. "What!" said he, "notes where Whitefield preached? What! are you going to *read* a sermon from Whitefield's pulpit?" "Ah!" said the minister, "the place is large, and is a new one for me, and I tremble at the thought of coming to the people without some written preparation."—"Ah, well, well," said Mr. Wilkes, "it may be so; but remember, (and here he looked up to heaven, at the same time laying his hand upon the manuscript sermon on the desk,) remember, the more you look up there, the less you'll find it necessary to look down here."

This was very striking. There is a great deal of heavenly meaning contained in this sentence of Mr. Wilkes. There is a great deal of instruction for every minister. "*The more you look up there, the less you will have to look down here.*" The more you look to God, the less will be your dependence on yourself and on man.

The more you look to God, the more independent you will be of yourself and of man—the more superior you will be to the *fear* of man which bringeth a snare, and the more powerful you will be in yourself, by the grace of God within you. Look aloft! It is the only way to get safely down. Look aloft! Whether you have notes before you, or thoughts within you, or both, it is the only way to make them available, the only way to give them power over your hearers, the only way to speak them as from God, the only way to preach with comfort and happiness to yourself, with power and benefit to your hearers. Look up to God! It is the only way to make your hearers look thither also.—*N. Y. Evangelist.*

ELOQUENT EXTRACT.—"Generation after generation," says an eloquent writer, "have felt as we feel, and their fellows were as active as our own. They passed away like a vapor, while nature wore the same aspect of beauty as when her Creator commanded her to be. The heavens shall be as bright over our graves as they now are around our paths. The world will have the same attractions for our offspring yet unborn, that she had once for ourselves, and that she has now for our children. Yet a little while and all of this will have happened. The throbbing heart will be stifled, and we be at rest. Our funeral will wind on its way, and our friends will return, and we shall be left to darkness. And it may be for a short time that we shall be spoken of, but the things of life will creep in, and our names will soon be forgotten. Days will continue to move on, and laughter and song will be heard in the place in which we died; and the eye that mourned for us will be dried, and glisten again with joy; and even our children will cease to think of us, and will not remember to lisp our names."

DR. PAYSON, when racked with pain and near to death, exclaimed, "O what a blessed thing it is to lose one's will! Since I have lost my will I have found happiness. There can be no such thing as disappointment to me, for I have NO DESIRE but that God's will may be accomplished.

The Sabbath Recorder.

New York, May 28, 1846.

THE SABBATH.—The Seventh-day Baptists took the following mode to spread as widely as possible the doctrines of the sect, on the occasion of the "anniversary week." An immense crowd attended at the last of the anniversaries, viz: that of the "Sabbath Union," celebrated at the Tabernacle on the evening of Sunday the 17th, on which occasion, as it will be remembered, the Rev. Dr. Barnes, of Philadelphia, delivered an eloquent address in vindication of the Christian Sabbath, the first day of the week. As the thousands who had been listening retired at the close of the exercises, they were met at the door by proffers of a tract entitled the "Sabbath Vindicator." Of course no one refused the little messenger; but on reading the tract at home, the people found it to be an argument to prove that the Seventh Day was now, as it had been since the Creation, the true Sabbath.

The tract was issued by the "Seventh-day Baptist Association," and the distributor thus obtained for the work a more extensive attention, probably, than he could have procured by any other mode of procedure. We have heard, however, of no comments [converts] made by the book.

[N. Y. Express, Tuesday, May 19.

DIAMOND CUT DIAMOND—SATURDAY OR SUNDAY.—At the lecture at the Tabernacle, on Sunday evening, on the Christian Sabbath, there was a great crowd, who, after listening to the remarks of the eloquent divine, went out. As they were passing out the doors, a genius was very busy distributing tracts among them, headed "The Sabbath Vindicator." The people thought it was all right, and great quantities of the tracts were distributed. But when the people got home, they found that the Sabbath Vindicator was a tract issued by the Seventh-day Baptists, and was an argument to prove that Saturday was Sunday, and consequently that the learned divine's argument was a false one. This is certainly an ingenious manner of doing business. In this case, the "children of light" were about as wise as the "children of the world."

[N. Y. Herald, Tuesday, May 19.

The foregoing articles, which we clip, the one from the Express, the other from the Herald, both daily papers of this city, have shown to the numerous readers of those journals, that there are people in the world who doubt the sanctity of the day so widely and popularly known as the "Christian Sabbath." Time after time it has been asserted that the sanctity of the first day of the week was a matter in which all Christians were agreed; *ergo*, Seventh-day Baptists are not Christians. Q. E. D. Happily, however, the true measure of our Chistianity is our conformity to the Scriptures, and not our conformity to the dominant sects of the day.

That the time is rapidly coming, when it will not be taken for granted that Sunday is the true Sabbath without a little investigation, it is not difficult to foresee. Puritan bigotry has so long arrogated to itself the right to fetter men's consciences, that he who dares to think beyond its little circle of orthodoxy, is even yet shunned as a dangerous man; and many a person is there, who would instinctively shrink with horror at the bare sight of a man who pursues his regular business on the first day of the week. Satan himself would hardly be more dreaded. What! work on Sunday? Children, take care; do not go near that man—he is an awful character!—And the little children shrink away, the good old mothers and grandmothers tremble till the dreaded man is out of sight, and the catechism—not the Bible—is studied with new diligence in order to fasten the conviction forever, that "from the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world."

No wonder, therefore, that Sunday theology is inwrought with the whole framework of society. But the elements are at work to produce an explosion. This hoary-headed error, which has so long exerted its withering influence on the church and the world, is destined to be "made like the chaff of the summer threshing-floor." The world is beginning to see the cheat which has so long been imposed upon it, and Christians themselves are fast losing confidence in this time-honored, but man-made, institution, *ycleped* "Christian Sabbath." Nay, there have always been such large numbers of Christians, who, while they paid an outward regard to the festival, doubted its divine origin, that nothing but the culpable recklessness of party spirit, or sheer ignorance, would venture the assertion that *all are agreed*.

We have no apology to make in behalf of the brother who distributed the "Sabbath Vindicator" to the multitude. He wishes none made. He feels a peaceful satisfaction in having done what he could to provoke investigation. We are well aware, that of the thousands to whom these little sheets have been handed, there are many who will give them no higher honor than to convert them into waste paper; but we shall not be discouraged on that account. Our conviction of the truth of our doctrine is so strong, that we can afford to meet these discouragements. Dr. Edwards will find our little tracts traveling after his "Permanent Sabbath Documents," to teach the people the importance of observing the Sabbath for some other reason than because it is promotive of earthly prosperity. They will not pretend that a mill in good condition will grind as much corn in six days as in seven; but they will inculcate this—that the Sabbath is designed to be a standing memorial of God's wisdom, power, and goodness, as displayed in *Creation*, and so to serve as a testimony against *Atheism* and *Idolatry* till time shall be no longer. This is the great and primary end of the institution—an end which our first-day brethren seem for the most part to overlook. Bodily rest, and spiritual improvement, are, in their opinion, the great objects of the Sabbath. They are *collateral* objects, no doubt; but while they are insisted on as the *chief* ends of the institution, Dr. Edwards and his coadjutors will have as much as they can well do to manage those who have wit enough to see, that man needs rest when he is tired, and that one day is just as good as another for the mere purpose of worship.

BAPTIST GENERAL CONVENTION AND MISSIONARY UNION.—The Baptist General Convention for missionary purposes met in Brooklyn last week. The legislative acts which have been passed for the purpose of enabling it to assume the name of the "American Baptist Missionary Union," were accepted. The terms of membership of the Missionary Union were fixed at $20, and life-membership at $100. From the Annual Report read before the Board of Managers, we gather some interesting facts. The total receipts for the year, from donations and legacies, have been $100,219. The Convention has seven missions in Asia, one in East Africa, three in Europe, and five among the American Indians. There are connected with the Board in all 16 missions, 143 stations and out-stations, 99 missionaries and assistants, of whom 42 are preachers, 155 native preachers and assistants, 82 churches, 5,373 members of churches, including 64 baptized the past year, and 54 schools with about 2,000 pupils.

EASTERN SEVENTH-DAY BAPTIST ASSOCIATION.

The Eastern Seventh-day Baptist Association convened with the Church at Marlboro, West New-Jersey, on fifth-day, May 21. The delegation was not large, being somewhat affected, probably, by the approach of the Anniversaries at Berlin.

Bro. Lucius Crandall, who was appointed to preach the Introductory Discourse, did not attend; and Brother A. B. Burdick, his alternate, did not arrive until after the organization. In such circumstances, it devolved upon Eld. W. B. Gillett to preach the Discourse, who chose for his text 1 Cor. 12: 12—"*For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.*"

The Association was organized by the appointment of A. D. TITSWORTH, Moderator, and Samuel Davison and W. B. Gillett, Secretaries. [Bro. Davison, however, was unwell; soon after the organization he was compelled to leave, and was confined to his house during the sessions of the Association.]

Letters were received from most of the associated churches; also from the Shiloh Church and the Sabbath-Keeping Church in the City of New-York, asking to be associated with them. From these letters it seems that there has been a small diminution of members since the last year's minutes were published. Only two or three of the churches reported revivals, and these were not attended with large additions. The contributions to the various benevolent operations, however, show a good state of feeling in regard to the advancement of religion.

After appointing the various Committees, delegates were appointed to attend the Anniversaries of the Missionary Association and the American Sabbath Tract Society. Elds. Samuel Davison and A. B. Burdick were also appointed the Associational Messengers; the former to visit the Eastern churches, and the latter to visit the churches in New-Jersey—both with instructions to make it an important part of their duty to present the various benevolent organizations of the denomination.

The afternoon of the second day, agreeably to the recommendation of the Committee on Religious Exercises, was devoted to the consideration of a report from the Committee on Resolutions, and notwithstanding the delegation in attendance was small, the discussions were spirited and the session exceedingly interesting. The following are the resolutions reported by the Committee, and unanimously adopted by the Association.

1st. Moved by Paul Stillman; seconded by Isaac D. Tittsworth:—

Resolved, That in all our missionary efforts for the spread of the Gospel, we ought not to overlook the aid of the PRESS; and that for the aid afforded us by the AMERICAN SABBATH TRACT SOCIETY, and by the SABBATH RECORDER, they are entitled to our generous support.

2d. Moved by Solomon Carpenter; seconded by A. B. Burdick:—

Resolved, That in the opinion of this Association, the great commission of Christ, "Go ye into all the world, and preach the Gospel to every creature," looks beyond the salvation of ourselves and our neighbors; and therefore that we ought, so far as God has blessed us, to contribute our means, and to pray and labor, for the salvation of those who sit in darkness.

3d. Moved by Isaac West; seconded by David Clawson:—

Resolved, That our widely-scattered brethren who are destitute of Gospel privileges, have claims upon us for missionary labor which we ought not to overlook; and that, therefore, in view of the blessing of God which has so abundantly crowned our home efforts, we will continue in this field, offering up our prayers and alms for success.

4th. Moved by W. B. Gillett; seconded by D. A. F. Randolph:—

Resolved, That notwithstanding the general liberality of the government under which we live, and the privileges granted us by the Constitution, yet there have been several statutes enacted from time to time by the legislative bodies of this State, and other States, departing from and trampling under foot the Constitution upon which this Republic has been established, by setting up and distinguishing some denominations of Christians, to the unjust oppression of others, and particularly depriving us as a people of civil rights and privileges, to wit, of working at, or attending to our lawful and just vocations upon the six days devoted to work by our Creator; *therefore*, that we recommend all interested to make a united, vigorous, and untiring effort to have all such statutes repealed, that thus we may enjoy rights equal to and in common with other denominations of Christians.

5th. Moved by A. B. Burdick; seconded by W. B. Gillett:—

Resolved, That in view of the efforts contemplated for legislative redress in reference to Sunday laws, a publication discussing the demerits of Sunday legislation is imperiously demanded; and that we recommend to the American Sabbath Tract Society to provide and publish such a treatise as shall correctly present to the public our grievances, and our views in reference to such laws, and that we will increase our contributions to enable it to do so.

6th. Moved by I. C. Heritage; seconded by David Rogers 2d:—

Whereas, it is a fundamental principle of our religion to do unto others as we would that they should do unto us, and as we are instructed in Scripture to remember those who are in bonds as bound with them—therefore

Resolved, That we recommend to the churches of this Association, to use all reasonable efforts to abolish American Slavery, believing that while we refuse, we cannot vindicate ourselves from the guilt of enslaving our fellow men.

Moved by Eld. John Davis:—

Resolved, That in view of the wide-spread evils of intemperance, we recommend to the churches composing this body, that they make vigorous efforts to promote the cause of total abstinence from all intoxicating drinks as a beverage.

The second, fourth and sixth of these resolutions were discussed with much feeling and animation. The fourth, particularly, was an engaging and animated discussion of the evils of Sunday legislation; and the churches of this State may be set down as *ready* to go to work in good earnest. I wish I could present a report of some of the speeches made upon that resolution, as well as some upon other resolutions, but time has not permitted.

Bro. Solomon Carpenter presented a communication stating that a meeting of some of our brethren had been convened during the past Winter, at the request of Eld. Davison, of whom he asked council as to the publication of the Hymn Book for which he had issued proposals, and to do which he had received considerable encouragement. He stated that Eld. Davison wished, in a matter of so much consequence, to have the best course adopted to secure an acceptable book; and that T. B. Stillman, T. B. Brown, and Solomon Carpenter, were then appointed to issue a Circular to the Associations, asking a committee of one or more from each Association, to meet with him and examine the compilation. Bro. C. said that in consequence of the failure of Bro. T. B. Brown to be present, it devolved upon him to present the request to this Association. The request was complied with, and T. B. Brown and L. Crandall were appointed to examine and present the subject at the next General Conference likewise for its approval.

The following resolution, in answer to a resolution of the last General Conference, was presented by Paul Stillman, seconded by several persons, and, after a full discussion, unanimously adopted:—

Resolved, That in the opinion of this Association, the continuance of the General Conference, under its present organization, is not advisable; yet the Association is not willing that there should be a total discontinuance of such convocations, and would therefore recommend a new organization of the Conference, to meet but once in three years, at the same time and place with the Missionary Association.

It was understood that the tri-annual Conference here recommended should partake more of the nature of a General Convention for advancing benevolent objects, leaving to the Associations exclusively the business now usually done by the Conference.

A Committee was appointed to make some necessary alterations in the Constitution and Rules of Business of the Association, to be presented at the next anniversary. After some other less important business, the Association adjourned to meet with the church at Rockville, R. I. (3d Hopkinton) on the fifth day of the week before the fourth Sabbath in May, 1847, at 11 o'clock A. M. P. S.

TEMPERANCE VICTORY.—On Tuesday of last week, being the third Tuesday of May, an election was held throughout the State of New York, for the purpose of ascertaining the sense of the people in regard to granting licenses for the sale of intoxicating drinks. The law provides, that if a majority of the electors in any town shall cast their votes for "No License," it shall not thereafter be lawful for the Board of Excise to grant to any person license to sell intoxicating or spirituous liquors or wines, in such town, until such determination is legally reversed; and if any one shall sell intoxicating drinks, he shall be liable to prosecution, and subject to all the penalties now imposed for selling without license. The result of the election under this law was most encouraging to the friends of temperance. In a large proportion of the towns the "No License" ticket was carried by overwhelming majorities.

PREJUDICE AGAINST COLOR.—In the Pennsylvania Diocese of the Protestant Episcopal Church, there is a rule which effectually excludes colored clergymen from seats in the Convention, and prevents such parishes from sending delegations. At a recent meeting the Rev. Mr. Stem made a motion to repeal the rule. After some debate the question was taken. But as both orders, the clergy and the laity, did not agree to it, the motion was lost. Of course black men, if they go into the meetings of the Convention at all, must "stand here or sit there" for a while longer.

To the Editor of the Sabbath Recorder.

Not wishing to attach too much importance to small matters, or thinking it necessary to sustain "eternal truth" by the adventitious aid of the doings of frail man, still an advertisement like the following, which I cut from the Philadelphia Ledger, has some significance in estimating public opinion on a subject which cannot be chained by the fetters of legal enactments, and which cannot fail to attract attention in an enlightened community, where error has been saddled upon the unsuspecting mind by the common usages of mankind:—

NOTICE.—The House known as the MONUMENT COTTAGE, on BROAD Street, near the Cemetery of same name, will be opened for the reception of visitors on the FIRST DAY of NEXT week, May 3d, erroneously called the Sabbath. Persons visiting the Cemetery, and all walking in that direction, will find it a delightful place to rest and refresh themselves with the things provided. my2-1aw4w*

Straws show which way the wind blows.

W. M. F.

HEARTLESS WORSHIP.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isaiah 29: 13, 14.

That spirituality is an essential to acceptable worship, is a truth taught so frequently and plainly in the Bible, that none but those who are disposed to pervert the obvious import of the word of God will deny the indispensable necessity of it. That it should be practically regarded as unessential in a part of Christian worship, by any church favored with a correct version of the Scriptures, is a matter so astonishing, that we could hardly be persuaded to believe it, did it not exist under our immediate observation. But the existence of this error at the present time, with its corrupting and palyzing influence upon the church, its deceptive influence upon the impenitent, and its offensiveness to God, are so apparent, that I need offer no other apology for calling attention to the subject.

The prominent sentiment of the words of the Prophet at the head of this article is this, That addresses to God, whether expressing prayer or praise, without corresponding emotions of the heart, are wrong, and merit the rebuke and judgment of the Almighty. A heartless rehearsal of sacred songs does in no degree fulfill our obligation to praise the Lord. Such worship is incompatible with the nature of Him to whom it is professedly rendered. It is a false address to Deity. God is the Creator of *all things* and "for his *own* pleasure they are and were created;" consequently he is the absolute governor and sovereign disposer of all beings and events; and being possessed of all true goodness and excellence, we are bound by every law of reason and propriety, as well as by the law which he in accordance with his rightful prerogative hath given us, to honor, love, and serve him. Praise is the offspring of admiration, reverence and love; we cannot praise that in which we discover no excellence. If we see no beauty in Christ that we should desire him—no efficacy in the Holy Spirit that we should seek it—no authority in God's Law that we should regard it—how can we sincerely praise the triune God?

"God is a Spirit," and that is the reason he gives why he requires spiritual worship. Were he a material being, possessed of limited perception and knowledge as man, then might he like man be deceived by a fair and false address. But he is a Spirit, omnipotent and omniscient. He sees every heart, and surveys minutely the secret springs of action. He knoweth every thought of every heart, and perfectly "understandeth them afar off." "From him no secret can be hid," and he requires of his intelligent creatures the homage of their hearts, and the first fruits of their affections. And it well becometh dependent creatures to honor and revere the independent Creator—to love and praise the source of all their enjoyments. How then must the great and glorious God regard those who say with their voices, "OLord, we praise thee," while in their hearts hatred to God and his law reign with unbroken sway—who with a playful profanity of his holy name, make mockery their amusement, or think to deceive Omniscience by false professions of reverence, or to charm the Almighty by musical tones and a fair exterior? The man who falsely compliments his fellow man by declarations of respect and friendship, while he cherishes bitter enmity against him, adds to the sin of hatred that of base falsehood; so the insincere worshiper fulfills in no degree his obligation to God, but enhances his guilt by lying to Jehovah. The blessed Saviour has said, "They that worship the Father *must* worship him in spirit and in truth;" therefore all addresses to God which are destitute of these characteristics, are not accepted by him.

"Tis not in artful measures, in the chime
And idle tinkling of a minstrel's lyre,
To charm His ear whose eye is on the heart!"

Again—Heartless worship is evil in its effects. it produces wrong sentiments in those who practice it. The impenitent man who is encouraged by Christians to conduct a department of public worship, and to express sentiments in that performance which are opposed to his known principles, is virtually taught that these externals comprise all that is essential to Christian worship. And as he is often commended or paid for these services, he imbibes the opinion that the *main object* of rehearsing songs of praise in the sanctuary, is to gratify the audience with harmonious sounds, and attract others who would not be attracted by an exhibition of the Gospel, and that this *he* can accomplish more effectually than Christians themselves. Its tendency is to substitute forms for spirituality, and manner for matter. Said Dr. Bacon, "Let the orchestra become the place for the *exhibition* of *music*, and the pulpit will be likely to become the place for the exhibition of *eloquence*, and the pews (why not say boxes?) the place for the display of elegance and fashion," &c. Although the evil results of this heartless worship abound among us, yet the moral blindness which it has produced has effectually destroyed the wisdom of the wise and hidden the understanding of the prudent, that they see not the evil, and so the words of the Prophet are fulfilled in us. GORDON.

Stonington, Conn., May 13th, 1846.

Rev. Dr. Hewett, son of Rev. Dr. Hewett, of Bridgeport, Conn., says the New-Haven Courier, has suddenly renounced his allegiance to the Episcopal Church in Maryland, and gone over to the Romish Church.

THE NEW VOLUME—NEW SUBSCRIBERS.—Three numbers more will complete the second volume of the Sabbath Recorder. We are making arrangements to bring out the third volume in an entire new dress, and under circumstances which will greatly increase the interest and value of the paper. No pains shall be spared on our part to render it all that its warmest friends desire. And now we have one request to present to those who would see the Recorder live and flourish, which is, that they will make an immediate effort to increase the number of our subscribers and readers. It is a hard task, at best, to sustain a denominational paper; and that task is greatly increased when the friends of the enterprise fail to give it their hearty and active co-operation. But if each person who ought to feel the same interest with ourselves in sustaining the paper, would make a little exertion for that object, there would be no difficulty. Brethren and Friends, will you do it? We hope to hear from you before the commencement of the new volume.

INFANT BAPTISM.—The Methodist New-England Conference, at a recent session in Boston, passed a preamble and resolution setting forth "that the practice of infant baptism is divinely authorized and attended with good to our children," but, that "there is a growing and painful neglect of this apostolic practice," therefore, "that the members of this Conference be respectfully solicited to preach upon the subject of infant baptism, and use their influence to revive this appropriate Christian practice by all available means." How very much this resembles some of the resolutions passed in favor of the "Lord's day."

FUNERAL OF MR. TORREY.—The funeral of Rev. Mr. Torrey was celebrated at the Temple in Boston on Monday of last week. The body was deposited in a lower room of the Temple, in a plain coffin, and was an object of interest to an immense crowd of visitors. The funeral services were held in the great hall, which was crowded to discomfort—every aisle of the floor and gallery, as well as every seat, being occupied. After the services commenced, a crowd was continually gathering to enter, while an equal number was ready to escape from the press and heat within. At the conclusion of the services, a procession of carriages was formed, which followed the corpse to Mount Auburn.

TRINITY CHURCH.—The ceremony of consecrating Trinity Church in this city took place on Thursday last. The bishop of Michigan (now acting in the place of Bishop Onderdonk) officiated on the occasion. From the accounts which we have seen, we judge that the ceremony was quite imposing. The music particularly is spoken of as very fine; and one who reads the newspapers of the day would be likely to think it decidedly the most important part of the exercises.

INQUIRIES.—Is the Church a divine institution, or a mere voluntary association of Christ's people? What constitutes one a member of the Church? Is it obligatory on all who believe the Gospel to belong to the Church? Has a member a right to withdraw from the Church whenever he pleases? Has the Church a right to sanction such withdrawal? Will some of your correspondents answer these questions?

A SEVENTH-DAY BAPTIST.

A striking incident is related as connected with the exhibition of the Court of Death, which is now at Boston. Many years ago, when it was exhibiting at Albany, a Member of the Assembly, with some friends, went to see it. Upon his first entrance to the room, on casting his eyes in the direction of the fearful array of figures upon the canvass, he was seized with a sudden faintness, fell, and almost instantly expired. To him, indeed, the painting proved, with terrible reality, truly *the court of death*. How such a circumstance could occur no one can tell, as there is nothing frightful in the painting; on the contrary it is one of the most beautiful pictures ever seen.

Rev. Benjamin Hervey, a Baptist clergyman from Herkimer County, appeared at the Baptist Convention at Brooklyn, in good health, at the age of one hundred and eleven years. He is a long link between the present and the past, and must have been quite a curiosity among the young men of only three score years and ten.

Peter C. Brooks, father-in-law of Edward Everett, and the richest man in Boston, has sent a draft to the Government of Harvard College, for the sum of $10,000, to appropriate for building a new house for the residence of the President of the Institution. The house now occupied by President Everett is situated in a very dusty and noisy quarter of the city, and is very unsuitable for a Presidential mansion.

Robert B. Thomas, the veteran astronomer, who for a period of 54 years has published a popular almanac, under the title of the Farmer's Almanac, died at West Boylston. A copy of the next Almanac has been furnished to the publishers, who will publish it under an arrangement made with the author.

The people of Indiana have so modified the license law as to prohibit the sale of strong drink unless a majority of the voters in a township vote or petition for it. This throws the labor of sustaining licenses upon the rum-drinking part of the community.

During the voyage of the ship Rainbow from New-York to China, two young lady passengers *edited a weekly paper*, which was printed in the forecastle, and distributed through the ship.

An act has been passed in the Canadian Parliament for the removal of the disabilities under which the body of Unitarians have hitherto labored.

General Intelligence.

DOINGS IN CONGRESS.

The most important business before the Senate last week related to the extension of jurisdiction over Oregon. The Committee on Territories made a report that it was not expedient to move in the matter at this session of Congress. This led to considerable discussion, in the course of which the whole subject of the Oregon Boundary was gone over. Mr. Benton was in the midst of a lengthy speech when the Senate adjourned until Monday. The bill repealing the limitation of the present naval force to 7,500 men was passed by the Senate. A remonstrance was presented from the people of the District of Columbia against the retrocession of Alexandria to Virginia.

In the House of Representatives, the Committee reported a bill for extending our laws over Oregon, and asked to be discharged from the further consideration of that bill. Mr. King of Georgia, from the Committee on Naval affairs, reported a bill for building twelve iron war steamers and one iron war frigate; the steamers to range from 1200 to 1600 tons, and carry six guns of twelve inch calibre, and two or more smaller guns. The frigate to carry sixty heavy guns. The bill also recommended the acceptance of Bergen's proposal to build said vessels, and appropriates five millions for the purpose.

THE WAR WITH MEXICO.

The following important news from the seat of war was published in the New-York papers of Monday morning, May 25. The principal facts may probably be relied upon:—

There have been two engagements between General Taylor and the Mexican troops; the first occurring on the 7th inst., when General Taylor was returning from Point Isabel to his Camp opposite Metamoros, in which the Mexicans, numbering from 5,000 to 7,000, were repulsed. The spot where the Americans lay one night became a battle field the next day, and upwards of 200 Mexicans were found dead upon the same spot the next morning.

The second battle took place on the 9th inst., commencing at 3½ o'clock, P. M., within three miles of General Taylor's camp. The action was on the edge of a ravine, and one mile from the Chapporal, which was near twelve miles in width. The Mexicans commenced the action with their artillery, which was posted so as to sweep a narrow passge, through which General Taylor was advancing. There being a swamp on the other hand, General Taylor immediately ordered a charge in the teeth of the enemy's destructive fire, and the troops promptly responding, carried the enemy's guns at the point of the bayonet. So sudden and impetuous was the attack, that General Arista had not time to save his papers, which with all his correspondence, fell into the hands of General Taylor. The action lasted one hour and a half, in which time 600 Mexicans were killed or wounded, and the Americans took 300 prisoners and 8 pieces of artillery. The Americans lost in the action about 62 killed and wounded. Among the killed were Col. McIntosh, Lieut. Cochran by the bursting of a shell, Lieut. Inge, and one or two others, whose names are not given. Col. Kane, Lieutenants Gates, Verbank, Hore, Luther and others, were among the wounded.

We regret to say that Maj. Ringgold, who was wounded on the 6th inst., died on the 10th, and was buried with military honors.

The total loss of the Mexicans in both actions was at least 1200.

The Mexican forces amounted to at least 6,000 men.

An exchange of prisoners took place subsequent to the battle, by which Capt. Thornton and Lieuts. Hardee and Kane were released. Lieut. Deas was not demanded.

Among the prisoners taken by Gen. Taylor, was Gen. Vega. For him two American officers were offered in exchange, but it was declined to give him save in exchange for an officer of equal rank whenever one should be taken.

The Mexican Army were so confident of victory, that every preparation had been made to celebrate it, but all preparations fell into the hands of the Americans.

In their flight many of the Mexicans took to the river and were drowned in their attempt to swim it.

Farther information has been received that the American Consul and all the American residents at Matamoros have been arrest and sent to Saltill, a small town about 130 miles from Matamoros.

FARTHER WAR ITEMS.

A great War Meeting was held in the Park in this city on Wednesday evening of last week, at which resolutions were passed approving the measures which have been taken to carry on the war with Mexico, expressing thanks to General Taylor and those under his command, &c.

Official dispatches have been received at Washington from General Taylor, confirming the account of the great battle near Metamoras.

The town of Matamoras, destroyed by the Americans, is said to be about the size of Wilmington, Delaware.

Fifty-seven Volunteers at Columbia, Ga., with the name of J. S. Calhoun, Editor of the Enquirer, at the head of the list, have tendered their services to Gen. Gaines, to march to Mexico at a moment's warning.

The correspondent of the U. S. Gazette says that about fifty Members of Congress have applied to the President for appointments either for themselves or their relatives, in the army, and that there are an immense number of patriotic officers to serve the country, upon condition of having a commission.

It is said that there is an unusually large number of persons seen in the streets of the city of New Orleans with their *arms in slings*. The Picayune wonders if the *drafting* has anything to do with it.

The New Orleans Delta of the 13th inst. says: —"It is with no small degree of satisfaction that we are enabled to announce that volunteers are pouring in from all quarters, and the idea of resorting to a draft is abandoned. Yesterday no less than 347 volunteers came in from different towns in the State, and the full compliment of four regiments required from this State under the requisition of Gen. Taylor, will soon be filled up, and we doubt not double the number. The various recruiting officers in this city are also obtaining hourly accessions to their numbers."

We learn from Watervliet that the Government has 200,000 muskets at that place, now ready for shipment at a moment's notice; and that there are also 800,000 in the various *depots*, independent of the State armories, which contain from 300,000 to 400,000 more. There need not, therefore, be much fear of a scarcity of guns.

Applications continue to pour in upon the President from volunteers, who are anxious to serve their country. Among them is the Hibernia Jackson Guards, a company from the sixth division of Pennsylvania militia. Fayette Guards, from Brownsville, Pa. A full regiment, equipped fully, tendered by Gov. Shunk, of Pa. The President has also had an offer of one regiment of mounted Cherokees, tendered by S. Watie. A volunteer company from Fredericksburg, offered by Mr. Willis; and several other applications.

FIFTEEN DAYS LATER FROM EUROPE.

The steamer Britannia reached Boston on Thursday last, bringing Liverpool papers to the 4th inst.

The Cotton market stood firm; the Share market was recovering its tone; the Corn trade was in a very unsatisfactory condition, on account of the unsettled state of the Tariff, the House of Lords not having acted on the new bill; the Money market was easier. The Oregon Question remained *in statu quo*, the general opinion being in favor of a settlement on the parallel of 49°.

Large quantities of American Provisions find their way to England by almost every arrival. With an anticipated scarcity of bread stuffs, the records of the barrels of flour and of beef which cross the Atlantic at the present time are duly paraded in the columns of the daily press. They point a moral of gratifying character; for when the restrictions which have hitherto impeded that branch of commerce are removed—as removed they will be—it is impossible to guage the extent to which the provision trade between England and America will be carried. At present there are upward of 400,000 barrels under lock in Liverpool, all of which will be removed at the low duty when the Corn Bill becomes law.

The accounts from various parts of Ireland give painful evidence of the existing distress. Many of the districts are suffering the horrors of famine, and fever is on the increase. The Ballinasloe Advertiser states that the district hospital in that town is very crowded. There are many fever cases. The Galway Mercury gives an account of a relief meeting in that district, where the sum subscribed was totally inadequate to the emergency of the evil. In Mallow, fears of an outbreak have been general. In Clogheen, oatmeal and coarse flour had been distributed to above 1000 starving creatures. In Waterford the respectable sum of £850 had been subscribed in one day, and other sums had since been added. In Tralee, money had been raised and provisions distributed to the famishing populace. The accounts from the districts on the south and south-west are nearly uniform in their statements of the destitution, and apprehensive for the continuance of the peace.

Emigration from Ireland to the continent of North America is proceeding on a large scale. A vessel left Limerick a few days ago with 420 emigrants for Canada, 40 of whom had their passage paid by their landlord. Another vessel is about sailing from the same port with 120 emigrants for Quebec.

The North of Portugal has been the scene of an insurrectionary movement, originating with the wine-growers, who have risen against the exactions of the government. The country has been put under martial law. The insurgents numbered between 3,000 and 4,000; they showed some courage, but were imperfectly armed. The constitution was suspended on the 20th ult., the liberty of the press was suspended, and military tribunals or the trials of the disaffected had been instituted. If the movement had been more general, it would have seriously embarrassed, perhaps overthrown the government.

The attempt on the life of Louis Phillippe seems to have made that monarch more estimable than ever in the minds of his countrymen.

The Britannia brought out five Friendly International Addresses from different towns and cities in England to the same number of cities in the United States. The most remarkable of these addresses is one from the *women* of Exeter to the *women* of Philadelphia, signed by sixteen hundred of the fair country women.

The Prussian Government have stopped all proceedings against Ronge.

The winter which was so unusually mild in England, has been succeeded by a cold and dangerous spring.

The poor in the Highlands of Scotland are said to be in a state of great destitution.

Letters received from Algiers state that Abd-el-Kader had once more outwitted the French Generals.

The number of German emigrants on their way to the Atlantic ports this season had been estimated at 80,000.

Large quantities of Clover seed from the United States have been imported in Holland and other European countries.

DROUGHT AND FAMINE IN NORTHERN BRAZIL.—A letter received by a gentleman in this city, dated Aracaty, Feb. 20, gives a heart-rending description of the sufferings of the inhabitants of portions of Northern Brazil. At Aracaty, in consequence of the protracted drought, the trees were withering, and the people were famishing for want of food. The writer says—"Should the drought continue until May or June we shall have few persons left her. They have already begun to flock to Pernambuco, the capitol; and if opportunity offers, all that remain will immediately follow." The writer was at Ico Feb. 9, and he there saw families who a short time since enjoyed abundance begging from door to door. "They appeared," he remarks, "more like skeletons than any thing else. Many were dying in the streets, of want, daily; and the deaths were so numerous that the amount of mortality could not be estimated." Articles of first necessity had risen to an exhorbitant price. A quarter of flour (half a bushel) could not be obtained for less than 24 millreas, or $12; and biscuits, weighing half an ounce, sold for 30 reas, or one cent and a half each. Salt, which a short time previous was selling at 8 millreas, was held at 16 millreas. In the districts of Inhamum, Crato, the province of Parahyca, and the neighboring country, excepting the sea coast, the distress was great beyond description, and the inhabitants were perishing of hunger in all directions. [Baltimore American.

THE CHOLERA.—This destructive scourge of humanity seems once more on its way to ravage the continent of Europe, originating, as before, in the heart of Asia, Northern Persia being the first quarter in which it was noticed; it is gradually approaching the confines of Europe. The chief cities of Persia already count by thousands the number of their dead who have fallen victims to Asiatic cholera. The line of route taken by it appears to be almost due West, for it attacked in singular succession the cities of Bokhara, Herat, Meshed, Teheran and Ispahan, while recent accounts from Odessa state that two or three cases of Asiatic cholera had been observed at Tiflis. Should it continue to advance at its present rate, it may be looked for in Eastern Europe in a very short time. Indeed, it is stated from Riga that it has already broken out at Orenberg and Kasan, and that several persons at St. Petersburg have been attacked by the influenza, a disease that usually precedes the cholera; proper precautionary measures ought, therefore, to be taken to check the progress of the cholera in due time, for arriving as it will in the middle of summer, the season most favorable for its development and propagation, the consequence in the densely crowded towns and cities of the continent will be awful. [German paper.

VOLUNTEERS.—The following is the enrollment of troops ordered by the Executive in the several States, and mustering eighty-six regiments and a half. At the average of five hundred men in a regiment, this will give you the number of 43,250. If the companies are full, the force will be equal to and beyond the fifty thousand men ordered by Congress:

ENROLLMENT.

New Hampshire	2	Mississippi	2
Massachusetts	3	Arkansas	2
Maine	3	Missouri	2
Vermont	2	Illinois	3
Connecticut	2	Indiana	4
Rhode Island	1	Kentucky	4
New-York	8	Ohio	6
New-Jersey	2	Michigan	2
Pennsylvania	6	Wisconsin	1
Maryland	2	Iowa	1
Delaware	1	Florida	1
Virginia	5	Louisiana	4
North Carolina	3	Texas	2
South Carolina	2	Tennessee	4
Georgia	3	Dist. Columbia, 1 batal-	[lion.
Alabama	3		

SUMMARY.

A Mr. Swartz, of St. Louis, has discovered a new varnish for oil paintings or paper, which may be laid on a dozen times, then rubbed down and polished like a mirror, retaining all the while its limpid and colorless translucency. The Chinese use something very similar.

Massachusetts has paid as bounty, $115,816 71, to the several Agricultural Societies in that State, since their formation. The number now incorporated is ten, viz. the Massachusetts, incorporated in 1792, the Middlesex Husbandmen and Manufacturers, in 1803, the Berkshire, in 1811, the Hampshire, Franklyn and Hampden, in 1818, the Worcester in 1818, the Essex, in 1818, the Plymouth, in 1819, the Bristol, in 1823, the Hampden, in 1844, and the Barnstable in 1844.

A letter from St. Petersburgh states that Professor Jacob, of the Imperial Academy, has just communicated to that body, the invention of an electrophonic telegraph, composed of ten keys, ten different words, and ten conducting wires, by which the letters of the alphabet and words can be expressed by means of sound. The academy has pronounced a favorable opinion of the invention.

A correspondent of the Journal of Commerce, writing from Austin, Texas, under date of March 30th, says butter is selling at 37½ cents, and cheese 40 cents per pound in that city. The profits of raising neat cattle in that region are described as very great. Austin is surrounded by fine mountain scenery, and is remarkably healthy.

The fossil remains of animals, not now in existence, entoombed in solid rocks, present us with durable monuments of the great revolutions which the earth has undergone at remote periods of time, and open to us a new page for our study and investigation in the great book of nature.

A prize of 50 Guineas, ($250,) which was offered in Great Britain for the best essay upon a branch of Agricultural Chemistry, has been awarded to Mr. John Pitkin Norton, of Farmington in Ct., a son of John T. Norton Esq.

The Boston Traveler states that a gentleman in Essex county has recently imported a kind of grass seed which is said to have yielded, in a single season, five clippings, an aggregate length of twenty-eight feet.

Major Jesse Buel presented the Albany Journal with an egg taken from the nest of a black Poland hen, which measures eight and a half inches by six and three quarters, and weighs four ounces.

The Mexican army on the Rio Grande is officered by many English, French, and other Europeans.

The remains of Dr. Houghton, State Geologist of Michigan, who was drowned in the Lake nearly six months ago, were recently found. Funeral services were held at Detroit, and attended by a large concourse of citizens.

A correspondent of the New-York Tribune, under date of May 21, says:—"The Great National Fair opened to-day at 12 o'clock, with the ringing of the great bell, which was raised for the occasion, the firing of cannon, the display of flags, and music by the band. The Fair realizes all that has been expected. The crowd of people visiting it is immense."

The Southern Methodist Conference has determined to locate its Book Concerns, one at Richmond, Va., and the other at Louisville, Ky.

The Chairman of the Committee on Post Offices and Post Roads in the Senate, declared, in his place on Tuesday, that no change was contemplated in the Rates of Postage. This announcement will be received with general satisfaction in every part of the country. Our Post Office Law, when next altered, will no doubt be so amended as to make Postage still cheaper.

On Thursday, May 7, the town of Grenada, Miss., was almost swept away by a terrible tornado. Eighteen persons were killed, and as many others wounded.

The Cherokee delegations to Washington have been singularly unfortunate this year. The National Intelligencer announces the death of another member, Captain John Looney, on Friday of last week, about 70 years of age. He is spoken of as a brave, honest, and good man, and a firm friend of the whites. He served under General Jackson in the Seminole war, and was wounded, for which he received a pension for life from the Government of the United States.

The Milwaukie Courier says, that at the recent Election, a very large majority of the people of Wisconsin declared in favor of a State Government. Wisconsin, therefore, will be represented in the next Congress by two Senators and two Representatives.

A large portion of the one dollar notes on the Albany Exchange Bank, now in circulation, are counterfeit. The only safety is in refusing all one dollar notes on this bank having for a vignette a female and a child standing by her side.

The telegraphic communication between New-Haven and Boston is now complete. A few days are needed to test the work, after the expiration of which the lightning will jump astride the wires and shoot back and forth between the two cities, entirely at the will of a single individual at each end of this "highway of thought."

Newfoundland papers state that the Seal Fishery had proved very unsuccessful this season; only 80,000 seals had arrived up to the 27th of April. Several vessels have been lost in the ice. The Insurance Offices at St. Johns had ascertained their losses to be $40,000 in that trade alone.

A private letter from Richmond, Va., dated 17th inst. says:—"We had a negro insurrection here a few days since, a few miles from the city. They were to march to the city and take the banks and all the cash, but they were not quite quick enough. About a dozen were arrested, and they will put a rope round their necks by way of a pattern."

Henry Boylard was seriously injured by being shot in the face by one of the cannon during the firing in the Park on Wednesday, at the great mass meeting.

A wretch named Wm. Hudson, living in Pendleton County, Va., recently murdered his wife and two children and maimed four others; the lives of two of the latter were despaired of. He surrendered himself soon afterwards, and, in reply to an inquiry, said that he committed the deed in a fit of passion occasioned by improper conduct on the part of his wife.

Mr. Devyr, Editor of *The Anti-Renter*, has had a verdict of $500 rendered against him at Catskill, for an alledged libel on the professional and personal character of Mitchell Sanford, Esq., who was one of the counsel for the prisoners in the Anti-Rent trials at Delhi.

Albert J. Tirrell, acquitted of the murder of Maria A. Bickford, has pleaded guilty of the crimes of adultery and lascivious cohabitation with her, for which the penalty is six years in the State Prison.

The notes of the White Plains Bank are 25 per cent. discount; and the Farmers' and Drovers' Bank of Buffalo, 10 per cent. discount.

A young man named Esta Brooks, a teacher of music, committed suicide at Binghampton, a few days since. He had become involved in difficulties in Pennsylvania, and was obliged to marry contrary to his will, to evade the punishment of breach of promise.

Letters have been received announcing the total loss of the brig Falco on the coast of New-Zealand, and an attack made on her crew, and the plundering of her cargo by the natives.

A New-Haven correspondent of the New-York Express says, that the Rev. Albert Barnes of Philadelphia, is the favorite candidate for the Presidency of Yale College.

Lavater says, 'He who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites for man.'

Carriages built entirely of iron are becoming fashionable in Paris, France.

It is said that if a corpse when laid out is placed with the body nearly erect, or in an angle of forty-five degrees, the natural features may be much more effectually preserved than when left in the usual horizontal posture, and in this way the body may be carried a great distance without change.

Four-score Lowell girls have gone to the Washington Fair, where they will take part in exhibiting goods of their own manufacture. If Congress would only vacate the Capitol awhile, and let these girls take charge of the Government looms, the people's cloth would no doubt be better woven.

A gentleman recently returned from the Pacific by way of the Isthmus of Panama, states that 2,000 letters were lying in the Post Office at Panama, directed to various persons, merchants and others, on the Pacific, which could not be forwarded, as the transit postage was not paid.

The gigantic fossil reptile lately dug up in the state of Alabama, is now in Butler's Museum, Utica, N. Y. It is more than 114 feet long, without allowing for the cartilage between the joints.

The actual distance to be sailed from New-York to the mouth of the Columbia river, by way of Cape Horn, is estimated at 15,000 miles. A ship canal to Panama, to be cut through the Isthmus of Darien, which is only 37 miles, would save 8,000 miles or more than one-half the distance, reducing the voyage out and back to less than the time now required to make the passage out. The distance from New-York to the mouth of the Columbia river, by land, is about 2700.

The Chinese are fond of long finger-nails—they have been seen *seventeen* inches long. To preserve them they sometimes bind them up carefully between slips of bamboo.

MARRIED,

In Whitestown, Thursday morning, May 14, by Pres. Green, Mr. FLETCHER G. JELLIFF, of Newark, N. J., to Miss MARY W., daughter of Reuben Wilcox, Jr., of Whitestown.

In Alfred, N. Y., April 22d, by Elder N. V. Hull, Mr. AMOS MARYOTT, of Genesee, to Miss BETSEY STEVENS, of Alfred.

Also, by the same, May 4, Mr. WILLIAM H. MUROE to Miss SARAH ANN HUMPHREY, all of Alfred.

In Genesee, N. Y., April 26th, by Elder H. P. Green, Mr. JAMES R. GREENMAN, of Hebron, Pa., to Miss FANNY BABCOCK, of the former place.

In Clara, Potter Co., Pa., March 23d, by Elder Rowse Babcock, Mr. ANSON SMITH to Miss POLLY FOSMER.

In Charlestown, R. I., March 3d, by Elder A. B. Burdick, Mr. FRANKLIN COTTRELL, of Hopkinton, to Miss SARAH A. TAYLOR, of Charlestown.

Also, by the same, in Hopkinton, March 11th, Mr. BRADFORD H. BARBER, of Hopkinton, to Miss FANNY MATTESON, of West Greenwich, R. I.

DIED,

In the town of Oswayo, Potter Co., Pa., on the 9th inst., CHARLES BRIZZEE, about 30 years of age. He died with a firm hope in Christ. Text, "Set thine house in order," &c. R. B.

In Genesee, Allegany Co., N. Y., May 9th, 1846, of a cancer, LUCY GREENE, wife of Elder Henry P. Greene, in the forty-fifth year of her age. The deceased was a member of the First Seventh-day Baptist church in Genesee. For more than six months she endured much severe pain, which she bore with patient resignation to her Divine Redeemer. At 4 o'clock in the afternoon of the Sabbath, we trust her happy spirit took its flight to join the Church triumphant above. J. B.

In the town of Ulysses, Potter Co., Pa., on the 22d day of march last, THOMAS HALLOCK, in the 65th year of his age. Brother Hallock was formerly a member of the First-day Baptist Church; but having his mind called up to the subject of the Sabbath, he was one of the first in that town to embrace and practice upon the claims of God's Word. When the Seventh-day Baptist church in that place was organized, he enrolled himself with that little band, to obey God in all his commandments. He remained until death a faithful, consistent, and active Christian, adorning the profession which he had made by a godly walk and conversation, and an honor to the church and society of which he was a member, and a firm advocate for the "faith once delivered to the Saints." He has left a number of relatives behind to mourn their loss. In his last days he often requested his brethren not to pray for long life to be given him, as he had by faith the prospect of Heaven full in view. Sermon by the writer from 2 Timothy iv. 7, 8, "I have fought a good fight," &c. R. B.

LETTERS.

Rowse Babcock, Sanford P. Stillman, Wm. Tew, Nathan V. Hull, Henry Potter, Charles Card, H. C. Crandall, Wm. H. Redfield, (all right—thanks for the explanation.)

RECEIPTS.

Westerly, R. I.—John P. Knowles, Enoch Vose, Charles Bradford, A. B. Langworthy, Henry B. Lewis, Catherine Wilcox, $2 each; Joseph L. Bliven, Wm. Langworthy, Shepherd Brown, $1 each.
Hopkinton, R. I.—Nathan Palmer, $4; Samuel Crandall, $2 50; Wm. R. Wells, George Irish, $2 each.
Millport, P.—Rowse Babcock, John White, $1 each.
Ulysses, Pa—Noah Hallock $2, J. & E. Kibbee $1.
Townsend, O.—Francis Greenman $4, Ichabod Babcock $1.
Alfred—Wm C. Kenyon $4.
Gettysburgh, Pa.—Samuel Fahnestock $2.
Troupsburgh—Charles Card $1.

NOTICE.

The Seventh-day Baptist Missionary Association will hold its Anniversary at Berlin, Rensselaer Co., N. Y., on the sixth day of the week before the first Sabbath in June, (June 5th) at 10 o'clock, A. M.—Sermon by Eld. N. V. Hull; Geo. B. Utter his alternate.

W. B. GILLETT, Rec. Sec.

New Market, N. J., May 10, 1846.

NOTICE.

The Fourth Anniversary of the American Sabbath Tract Society will be held in Berlin, Rensselaer Co., N. Y., on the fifth day of the week before the first Sabbath in June, 1846, at 9 o'clock A. M.

F. W. STILLMAN, Rec. Sec.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. NELSON STELLE, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

DE RUYTER INSTITUTE

Will be opened for the reception of Students, Wednesday, April 29.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.
GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.
J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.
Mrs. LUCY M. CARPENTER, Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

TEACHERS' CLASSES, for the special benefit of those designig to teach, will be formed at the commencement of the Fall Term, and continue aeven weeks, with daily Lectures, and Model Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, $2 00. Academic, from $3 00 to $5 00. Music on the Piano $5 00 per term of twelve weeks. No Extra Charges for Drawing, Painting, Lectures, or Incidentals. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from $1 00 to $1 50.

IRA SPENCER, M. D.,
Rev. LUCIUS CRANDALL, } Agents.

DeRuyter, March 6, 1846.

SABBATH TRACTS.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment. False Exposition. 4pp.

☞ The Sabbath Tract Society has also published "An Appeal for the Restoration of the Lord's Sabbath, instituted in Paradise and enjoined in the Fourth Commandment; in an Address to the Baptists, from the Seventh-day Baptist General Conference." pp. 24.

☞ Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions *how* and *where* to be sent, will be promptly attended to.

Miscellaneous.

CLING TO THY MOTHER.

BY GEO. W. BETHUNE.

Cling to thy mother; for she was the first
To know thy being, and to feel thy life;
The hope of thee through many a pang she must;
And, when midst anguish like the parting strife,
Her babe was in her arms, the agony
Was all forgot, for bliss of loving thee.

Be gentle to thy mother; long she bore
Thine infant fretfulness and silly youth;
Nor rudely scorn the faithful voice that o'er
Thy cradle prayed, and taught thy lisping truth.
Yes, she is old; yet on thy manly brow
She looks, and claims thee as her child e'en now.

Uphold thy mother; close to her warm heart
She carried, fed thee, lulled thee to thy rest;
Then taught thy tottering limbs their untried art,
Exulting in the fledging from her nest;
And, now her steps are feeble, be her stay,
Whose strength was thine, in thy most feeble day.

Cherish thy mother; brief perchance the time
May be, that she will claim the care she gave;
Passed are her hopes of youth, her harvest-prime
Of joy on earth; her friends are in the grave;
But for her children, she could lay her head
Gladly to rest among the precious dead.

Be tender with thy mother; words unkind,
Or light neglect from thee, will give a pang
To that fond, bosom where thou art enshrined
In love unutterable, more than pang
Of venomed serpent.* Wound not her strong trust,
As thou wouldst hope for peace when she is dust!

O mother mine! God grant I ne'er forget,
Whatever be my grief, or what my joy,
The unmeasured, unextinguishable debt
I owe thy love; but find my sweet employ,
Ever through thy remaining days, to be
To thee as faithful as thou wert to me.

*"How sharper than a serpent's tooth it is,
To have a thankless child!" [Lear.

OBLIGATIONS OF LITERARY MEN TO THE BIBLE.

BY REV. DR. SPRING.

English literature is no common debtor to the Bible. In what department of English literature may not the difference be discovered between the spirit and sentiments of Christian writers and those who have drawn all their materials of thought and of ornament from Pagan writers? In the language of an anonymous writer, "Not to say that antiquity furnishes an example of a philosopher who could think like Newton; or a moralist who could illustrate human obligation like Edwards or Johnson, we find a proof of the superiority of Christian principles even in those works of imagination which are deemed scarcely susceptible of influence from religion. The common romance and the novel, with all their fooleries and ravings, would be more contemptible than they are, did they not sometimes, undesignedly, catch a conception, or adorn a character from the rich treasury of revelation. And the more splendid fictions of the poet derive their highest charm from the evangelical philanthropy, tenderness, and sublimity that invest them. But for the Bible, Homer and Milton might have stood upon the same shelf, equals in morality, as they are competitors for renown. Young had been ranked with Juvenal; and Cowper had united with Horace and with Ovid to swell the tide of voluptuousness."

There is not a finer character, nor a finer description, in all the works of Walter Scott, than that of Rebekah in Ivanhoe. And who does not see that it owes its excellence to the Bible? Shakspeare, Byron and Southey, are not a little indebted for some of their best scenes and inspirations to the same source. At the suggestion of a valued friend, I have turned my thoughts to the parallel between Macbeth and Ahab—between Lady Macbeth and Jezebel—between the announcement to Macbeth of the murder of his family, and that to David of the death of Absalom by Joab—to the parallel between the opening of the Lamentations of Jeremiah and Byron's apostrophe to Rome as the Niobe of nations—to the parallel between his ode to Napoleon and Isaiah's ode on the fall of Sennacherib—and also to the resemblance between Southey's chariot of Carmala in the curse of Kehama, and Ezekiel's vision of the wheels, and have been forcibly impressed with the obligations of this class of writers to the sacred Scriptures.

May it not be doubted whether scholars have been sufficiently sensible of their obligations to our common English Bible. It is the purest specimen of English or Anglo Saxon to be found in the world. It was made by the order of James I. in 1607, by forty-seven of the most able and learned men of Westminster, Oxford, and Cambridge. It has stood the test of two hundred and thirty years experience, and is a noble monument of the integrity, fidelity, and learning of its venerable translators. Addison remarks, "There is a certain coldness in the phrases of European languages, compared with the oriental forms of speech. The English tongue has received innumerable improvements from an infusion of Hebraisms, derived out of the practical passages in Holy Writ. They warm and animate our language, give it force, energy, and convey our thoughts in ardent and intense phrases. There is something in this kind of diction, that often sets the mind in a flame, and makes our hearts burn within us." Nor has it been at all improved by American Philologists. Was it too much for a learned Commentator to say, "Our translators have not only made a standard translation; but they have made their translation the standard of our language. The English tongue in their day was not equal to such a work. But God enabled them to stand as upon Mount Sinai, and *crane up* their country's language to the dignity of the originals; so that after the lapse of two hundred years, the English Bible, with very few exceptions, is the standard of the purity and excellence of the English tongue."

SILENCE OF THE PULPIT.

Can the pulpit be silent in regard to any prevailing sin, and not share in the responsibility of that sin? Let the following fact, from the Indiana Freeman, answer:

Judge Stevens related, at the Westfield Convention, a conversation that he had recently held with a Virginian on the subject of slavery. After a pretty long argument the Virginian finally said: "Sir, I *know* you are mistaken—I *know* that slavery is not wrong—I *know* that it is sanctioned by the Bible, for I have been a member of a church for thirty years, and heard a thousand ministers preach, and although they preached against every conceivable sin, none of them ever hinted that holding slaves was unchristian."

THE BEAUTIFUL.

Come in the calmness of the twilight hour, when the zephyrs gently play among the branches of the waving trees—when the birds are carolling their evening songs—and muse upon earth's beautiful objects. All nature is lovely, from the blue sky above us, to the springing grass beneath our feet; from the mighty ocean, to the rippling streamlet passing gently by among the shrubbery. And charming, indeed, is the cool fragrant air of morn, and the gentle breezes of evening.—The sparkling rays of the sun, and the pale silvery beams of the moon and stars, as they lend their influence to illuminate our earth, are alike beautiful. Even the birds of the air, as they tune their sweet voices, teach us a lesson of cheerfulness—inspire within our breasts a love of the beautiful. The rosy dimple-cheeked child, enjoying its innocent plays—the ruddy, noble-spirited youth, and even the aged, with heads already blossomed for the grave, each feel that life has some sunny spots—some halcyon days. Some may tell of the disappointments, the partings, the bitter tears; they may tell of death, and the grave, but you who are good, say, is not this a happy world of ours, after all? Do you not remember some bright, joyous days, when the world seemed as one pleasant dream, and no cloud dimmed the clear sky of hope and prosperity? Does not memory recall the innocent sports of childhood, the happy hours spent with young companions, and the kind friends who hovered around us, strewing our path with the flowers of tenderness and affection? Think of the pleasant smiles, the hours of sweet communion with the loving ones of earth, and then join in the song of all nature, that beauty dwells in every path.—Ye who say it is a bitter, cruel word, think, O! think again—gaze on all life's attractive objects, taste the sweet pleasures of a well-spent life, and joyous will be your meditations, calm and serene your spirits. Life will pass as a pleasant dream, and death will only be a passport to a more genial clime—angels will waft your spirit, on their glittering wings, to the Elysian fields above, and there the soft strains of music shall forever fall in sweet accents on your ear!—*Boston Star.*

OLD AND NEW STYLE.

The Julian year, introduced by Julius Cæsar, 45 years before the birth of Christ, made every fourth year, without exception, a leap year. This, however, was an over correction; for it supposed the length of the tropical year to be 655 1-2 days, which is too great, and induces an error of 7 days in 900 years. Accordingly, as early as the year 1414, it was perceived that the equinoxes were gradually moving from the 21st of March and September, where they ought always to have fallen had the Julian year been exact. A new reform of the calendar was thus required; and it took place under the popedom of Gregory XIII., by the omission of ten nominal days after the 4th of October, 1582, so that the next day was called the 15th and not the 5th. This change was immediately adopted in all Roman Catholic countries, but tardily in the countries of Protestantism.

In England, the change of style, as it was called, took place after the 2d day of September, 1752, eleven nominal days being then struck out; so that the last day of Old Style being the 3d, the first of the new style, (the next day,) was called the 14th instead of the 3d. The same legislative enactment which established the Gregorian year in England in 1752, shortened the preceding year, 1751, by a full quarter. Previous to that time the year was held to begin with the 25th of March, and the year 1751 accordingly did so; but that year was not suffered to run out, being supplanted on the first of January by the year 1752, which it was enacted should commence on that day.

Russia is now the only country in Europe in which the Old Style is still adhered to, and the difference between the other European and Russian dates amounts, at present, to about two weeks.

LOVELINESS OF EARLY PIETY.

The loveliness of early piety is well illustrated in the composure with which the happy subject meets the approach of death. To see the elastic form of youth tottering to the grave, robbed by disease of the bloom of health, a sure prey to the destroyer of man, is a painful scene to look upon. It starts an involuntary pang in the bosom of friends. They mourn at the prospect of losing youth, beauty, and virtue, while the dying child of God rejoices in hopes of gaining immortal bliss. These thoughts are suggested by the recent death of a young female member of the Boston Wesleyan church.

Emiline Cobb, adopted daughter of William and Mary G. Felt, was 18 in February last. Another month passed away and she had ceased to live. One year previous she had been convinced of the need of a personal interest in the Saviour, and was blessed with the sense of the Divine favor and rejoiced in God's pardoning love. She was distinguished by a quiet demeanor; steady and consistent piety. She lived beloved. Her end was peaceful. Confined to her chamber for weeks she was enabled to testify to many friends how valuable is early piety, and how happy is the pious dying youth.

I attended her, with other Christian friends, at her request, and administered the Lord's supper for the last time, while weeping friends kneeled around her bed. O, it was a solemn hour. Approaching her bed side to take my leave, she looked up with an unnatural brilliancy gleaming from her eye, and said in a full but triumphant tone, "I am weak and growing weaker, but, Oh, I am happy, happy, happy!" When I called again she lay within her coffin, a silent clay cold corpse.

Absence from the city had prevented me from calling on her again after the solemn hour spent in the communion season. But I heard from those who hovered over her couch what were the breathings of her soul. The day she died she said while lying so quietly, that her foster mother thought she had expired, but on approaching her bedside and speaking to her, she roused up from a sort of lethargy and exclaimed, "Oh! I thought that I was gone. Why did you call me back? Oh such a sight as I have seen. Such a sight!" And as they wept she said, "Why weep, I'll not be gone long. You'll all come soon!"

A glance of the celestial city had been granted her, and she felt that to "depart and be with Christ is far better." The last words she uttered audibly were these, "Oh! I am going, going to be with Jesus, with Jesus!"

Reader, this youthful Christian was amiable and virtuous before her conversion. On these she dare not rely. You may not trust to your goodness for strength to meet your dying hour. Look to Jesus. Claim his friendship. Seek his blessing. L. C. MATLACK.

Boston, April 28, 1846.

"CONTENTED AND HAPPY."

Brother Houck has sent us the following advertisement with a request that we should publish it, saying a friend had just forwarded it to him from the South. This is a great country where "remarkably neat well looking" women are advertised after this manner. How perverse and ungrateful she must be to run away "without the slightest provocation?" More, how very benevolent this slaveholder must be to look after the interests of such an unthankful being, even offering one hundred dollars to secure her return to the enjoyment of that "kindness and humanity" from which she fled! [Tr. Wes.

ONE HUNDRED DOLLARS REWARD.

The above reward will be given for the apprehension and delivery to me of my servant woman Sophia. She left my residence, at Annapolis, Maryland, on Sunday evening, the 5th inst., and traveled in the Cars to the City of Washington, and went to the house of her mother, who is a free woman, named Margaret Lee, residing next door to a blacksmith shop, at the corner of L street south, and 3d street east, street near the navy yard. Sophia was at her mother's house until 4 o'clock on Monday, the 6th inst., at which time her mother states she left her house in a hack, alleging that she intended to return by the cars to Annapolis. She has not been since heard of, and is either secreted in the city of Washington, or has gone in the hack, in which she left her mother's house, towards the Pennsylvania line. I have no doubt that her intention is to go to some free State, as she left my house without the slightest provocation, and has always been treated with kindness and humanity.

Sophia is a remarkable neat well looking mulatto woman, rather under the usual size, of about 28 years of age, and converses with unusual ease and accuracy for a servant. She took with her a large trunk and a variety of clothing of the very best quality.

THOMAS G. PRATT.

Annapolis, April 7th, 1846.

GENERAL CONFERENCE OF THE M. P. CHURCH.

A paper of instructions to the Indiania delegation in regard to slavery was decided by the President not to be a memorial.

A memorial from the South Carolina delegation, protesting against any change in the Constitution, especially in regard to the word white, and in regard to the Kane pamphlet, was referred to the Special Committee.

The judiciary committee also, through Mr. De Ford, reported against the memorial of the Michigan Conference requesting that the word white be struck out of the Constitution and the Book of Discipline. The amendment of the Constitution was above the power of the conference, and even in case it was in the power of the conference it would be an infringement of the conference rights.

Rev. J. Clark said that as one of the committee, he would present a counter report. He said that he did not consider the report that was read to be the report of any one else than Mr. De Ford. It was true that the main part of the report was in agreement with the sense of the committee, but the arguments used were not the sense of the committee. He reported that, since the required number of conferences had not joined in the request, the conference had no power to act. Signed by two members of the committee, Rev. J. Clarke, and Rev. R. B. Thompson of Virginia.

Rev. S. M. Short presented a resolution, that there should be a rule inserted making it sinful to buy and sell men, and moved to refer it to the Special Committee.

Rev. J. G. Whitefield of Virginia, moved to lay the whole on the table. He said that the resolution contemplated direct legislation on the subject of slavery, and any such attempt should be put down at once.

Rev. R. B. Thompson of Virginnia, was opposed to laying it on the table; this resolution was one which came exactly in the province of that Committee, add should be referred to it. Having once granted a hearing to the abolitionists, we should hear all they can have to say on every point.

Rev. W. H. Collins of Illinois was in favor of the laying on the table. The action contemplated in the resolution, was as foreign to the matter legally before the conference, as would be the buying and selling of horses, cattle or hogs.

Rev. Mr. Dobbins rose to correct a wrong impression that Charles and John Wesley ever made any such rule. It was an American rule. John Wesley never made any such thing.

Mr. Wesley Starr said that this very matter had been referred already to the committee in the shape of a memorial, and why should they not refer this.

Rev. G. Brown hoped that the committee would be permitted to have all the matter before them which they needed.

Mr. DeFord thought that the resolution was a mere trick. If the ground was already covered, what was the need of such a resolution. We ought to show them that we would suffer no such moves to agitate the conference.

The motion to lay on the table was finally carried, 32 to 29.

Mr. DeFord offered a resolution stringently condemning the course of the abolitionists. Laid on the table without debate.

EXTRAORDINARY FASTING.—We are informed through some of our exchanges of the case of a man in Alexandria, La., who, at last accounts, had for thirty days refused to permit a particle of food or a drop of stimulant to pass his lips. Water, and in small quantities, was the only nourishment taken by him, and he still adhered with great pertinacity to the resolve at first expressed by him, not to seek the benefit of medical aid. During the last few days his pulse has gradually declined in strength, and other marked symptoms presage an approaching dissolution.

The above case, if true, is quite remarkable, but we recollect one more singular than this, for the truth of which we can fully vouch. It is this: Some few years since, a Mr. M———, of Portersville, Conn., under the influence of religious excitement, conceiving it to be his duty to imitate the example of our Saviour and fast *forty days, actually performed the same;* the only thing which passed his lips during the whole period being cold water, in which a little salt had been dissolved. This, although a remarkable case, is strictly true, and has been attested to by his own family, friends, and by hundreds of individuals, and also by the resident physician of the village.

Although much weakened by protracted fasting, he retained all his faculties during the whole period. When the feat was completed, he commenced taking food in extremely small quantities, under the advice of his physician, and in two or three days was able to walk unassisted a distance of about two miles to the residence of his father. Mr. M——— is a remarkably healthy and abstemious man, unassuming, plain and truly pious; and when we see him, as we frequently do, hale, hearty, and portly, we cannot but remember his extraordinary fast.—*Farmer & Mechanic.*

AN EDITOR'S LIFE.

Many think the task of editors a very easy one, of mere pleasure and pastime. This might be the case, if they cared not what influence they exerted on their readers. But if they correct vices and follies, they will find much opposition from various quarters. It is not merely the writing of the leading article itself, but the obligations of writing it, whether inclined or not, in sickness or in health, in affliction, distress of mind, winter and summer, year after year, tied down to one task, remaining on one spot. "In itself," as Maryatt says, "it appears nothing—the labor is not manifest; nor is it the labor—it is the continual attention it requires." One number is no sooner corrected and printed, than another comes on. It is an endless drudgery, and is a continual wearing upon the intellect and spirits, demanding all the exertions of the faculties, with little interruption. Look at our weekly routine. While one number is going through the press, the matter for the next must be in process of preparation. On Wednesday, eight days previous to the date of our paper, we must hand in the matter for the first and fourth pages. Then the preparation for the inside is commenced. On Friday the whole of the outside is mostly in type, corrected on Saturday, and the form laid by till Monday and Tuesday. On Friday, or Saturday at furthest, the leading editorials must be handed in to the printer, and the outside matter furnished as far as possible. On Monday, the whole material is prepared and in the printer's hands, except sometimes a few small items of notices, or the like, which can be handed in on Tuesday. On Wednesday, the inside is put to press, and the folders and clerks are busy mailing papers. During the whole week the endless circle of the editor continues and enlarges from year to year."—*N. Y. Intell.*

A NEW DIAMOND MINE.—The rich stores of Brazil seem not yet to have been exhausted, and new discoveries are being made, developing the richness of her diamond mines. One of these has been recently opened, exceedingly valuable. A French paper published at Rio de Janeiro gives the following account of it:

"This mine, which already has produced 400,000 carats of diamonds, was discovered in October, 1844, by a negro shepherd. The man, struck with the resemblance of the ground to that of the mine of Tijuco, where he had worked, began to dig, and found some diamonds, which he carried to Bahia for sale. He was arrested and thrown into prison on suspicion of having stolen them, but made his escape. He was pursued by some Indians who were sent after him, and found digging again for diamonds, and thus the existence of the mine became known to the Government. It is said that the produce already realized amounts to eighteen millions of francs."—*Farmer & Mechanic.*

OLIVE OIL.—This article seldom reaches us in a perfectly pure state, and its effects, on that account, are often deleterious rather than beneficial. The following receipt for its purification may, therefore, be of service to some: "Mix with water; agitate it violently, then let it settle and turn off the oil. The mucilage which produces rancidity is separated from the oil, and remains in the water. Oils obtained by compression contain mucilage and other matters which may be separated by this simple process.

DIGNIFIED CONDUCT.—Eliza Embert, a young Parisian lady, resolutely discarded a gentleman to whom she was to have been married, because he ridiculed religion. Having given him a gentle reproof, he replied, "that a man of the world would not be so old-fashioned as to regard God and religion." Eliza started—but on recovering herself, said, "From this moment, when I discover that you do not respect religion, I cease to be yours. He who does not love and honor God, can never love his wife constantly and sincerely."

RARE DOINGS.—The St. Louis Republican of the 11th inst., says that the Abolition Convention which met at Peoria on the 7th, was completely broken up by the citizens of that place. In the evening of that day, the Abolitionists convened at the Court House, but before they had proceeded to business, a number of persons, who were opposed to their holding a convention there, went in and one of them advanced to the desk and declared that no Abolition speeches should be made. The ladies present were requested to leave, and the Convention ordered to disperse. Very soon after, a general row was kicked up, the lights were extinguished, and some of the Abolitionists most unmercifully pelted with eggs. The Convention was entirely broken up.

SING SING PRISON.—The bill passed by the Legislature for the relief of this Prison appropriates $10,000 to pay the debts already incurred; $10,000 to defray the expenses of bringing into the Pison the Croton water; $4,000 for repairs; $4,000 for building shops and completing the walls of the Prison. The same act also provides that children born of convicts in the Female Prison may be sent to the Poor House in the County of Westchester and there supported on such terms as may be agreed upon between the Inspectors of the Prison and the Commissioners of the Poor—the expenses to be paid out of the funds of the Prison. Courts are required when passing sentence upon prisoners to cause convenient inquiry to be made into their former trade or business, instead of relying as heretofore, upon the unsupported oath of the prisoner himself; and if a convict has been in a State Prison before, he may be employed in the same kind of labor in which he was employed during such imprisonment, without reference to the certificate of the Judge, if the Agent shall deem such a course best for the interest of the State.

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PROSPECTUS OF THE YOUNG PEOPLE'S MAGAZINE.

This Magazine is edited by Seba Smith; this gentleman has been so long and favorably known to the reading public, that to mention his name is recommendation sufficient to ensure the Magazine a hearty welcome from the American people. And we are happy to announce the Rev. J. S. Abbott as among our regular contributors. And also Mrs. Elizabeth Oakes Smith, with other of our best female writers.

It will be issued monthly, on handsome paper, and each number embellished with a steel engraving, and a flower painted from nature. The first number is now ready to deliver to subscribers. Terms one dollar per year, or 10 cents for a single number.

The above work is got up in better style than any other magazine published for youth in the United States. We challenge investigation for the proof of this assertion. Please read the introduction below.

INTRODUCTION.

The design of this work is to present a useful and interesting periodical to the youth of our country—one that while it shall amuse, shall also enlighten and instruct, and not merely instruct and enlighten, but elevate and purify. A work which shall do its share towards guiding the youth of our country in the path that will lead them to usefulness and respectability as citizens, and honor and happiness as men and Christians. With this general object in view, all suitable topics will be discussed, and the best material sought for both original and selected, wherever it may be available.—The world of fact and the world of fancy will both be explore, and their choicest treasures brought home and spread before our young readers.

Without bias in party politics, the work will present clear and condensed views of political statistics, institutions, and men of the country; and without sectarianism, it will aim to present such matter as may be acceptable to any Christian family.

Stories, Poetry, History, Biography, Science and Art, will all be made to contribute to our general design. Biographical notices of the distinguished men of our country and occasionally of other countries, both ancient and modern; American history; the history and statistics of the individual states, from Maine to Texas, and from New York to Oregon; Indian Stories and romance, with historical sketches of various tribes, from the time the Europeans first landed till the present time—these are among the prominent sources from which our pages will be filled. And although this work is designed mainly for youth, it is intended that it shall be so conducted that the youth who takes it and preserves it, shall find it a pleasant and valuable companion in middle life or in old age.

All letters, orders, &c. should be addressed to J. K. Wellman, Proprietor, 116 Nassau street, New York.

N. B. Any newspaper giving the above two or three insertions shall receive the Magazine one year.

From the Philadelphia Saturday Courier.

THE YOUNG PEOPLE'S MAGAZINE.—It truly gratified our hearts to receive No. 1 of this new work, because it brought us tidings of our estimable friend, 'The Original Jack Downing, of Downingville, away down East.' In a word, Seba Smith, Esq. author of 'The Original Jack Downing Creations,' and who is a sweet writer, especially for the young, has started in New York City a Young People's Magazine. It will succeed. He is the man for such a Magazine—moral, elevating, amusing, instructive. Let all young people in our wide spread country take it, for we pledge our word for it that it will be the Magazine for them. It will surpass the palmy days of Parley's Magazine for the Young, we feel quite sure.

ILLUSTRATED BOTANY.

EDITED by JOHN D. NEWMAN, M. D.—Circumstances make the man, and very often, as in the present case, the book. For years there has been a steadily increasing interest felt for the vegetable kingdom. Laterly, this taste has been partially gratified by the literary magazines, which owe their popularity, in a great measure, to the beautiful flower prints that adorn them. One specimen a month, however, is not enough, nor is it required in such a connection. A work relating exclusively to the subject is wanted by the public, and this want the present enterprise is intended to supply.

Preceded by a short introduction on Physiology, and a view of the Natural and Linnæan Systems, the work will be devoted to a separate consideration of each plant. Together with our own information, we shall draw on the standard works on Chemistry, Botany and Medicine, combining every useful item of knowledge, and without lessening its value, present it in a concise and pleasing form. Obtaining our supplies from the same sources as the bee, we hope to *secrete* as elegant a sweet for the mind as it does for the body. The properties of each, more especially the medicinal, will be confirmed, in a great number of instances, by personal experience. To this will be added its history; its meaning in the language of flowers; and poetry, either original or selected, from the gems of the children of song.

The whole illustrated by splendid Colored Engravings, taken from nature, full size, and finished in the highest style of modern art.

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The Sabbath Recorder.

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED.

BY JAMES A. BEGG.

SECTION V. [Continued.

Shortly after this scene, [the withholding of the manna on the Sabbath,] the children of Israel departed from the wilderness of Sin; and, after three other encampments, arrived at Sinai, in the third month subsequent to their leaving the land of Egypt. "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob and all the children of Israel: ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came, and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the Lord said unto Moses, Lo I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord." Exod. xix. 1—9.

God commends himself to the faith and trust of Israel by the power he had displayed, and by the care he had already exercised in their behalf; thus proving, that in what He was about to enjoin He gave them only what was good; and that, in obeying His voice and keeping His covenant, they should not only be to Him a peculiar people, but also "a kingdom of priests," instructing other nations to love, to fear and serve the Lord. And God's reason for this open and glorious manifestation of His presence, is also one of love. Raising up His faithful servant to instruct and to govern them by laws of heavenly wisdom, "the Lord said unto Moses, Lo I come unto thee in a thick cloud, that the people may hear when I speak with thee, *and believe thee for ever.*" The majesty of the scene, with all the overwhelming impressions produced by it, were but to deepen the sense of the vast importance of giving ear to the law of their God.

Moses addresses himself to the elders of the people, and obedience is promised by all, and their answer is returned by Moses to the Lord. Two days were appointed, in which they might sanctify themselves for the solemn occasion—external purity forming a fit emblem of that purity of heart and inward sanctification which they ought to have in coming before the Lord. "And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp, to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." Ver. 16—19.

The Lord announced His blessed will to men with overawing exhibitions of his glory, that beholding His Majesty, they might listen the more attentively and with greater reverence; and He laid upon them injunctions of external purity, that through these they might the more effectually be taught that purity of heart without which no man shall see the Lord. The display of His power also proved, and that impressively, that if they should be disobedient, He had ready instruments to execute His condemnation of their sin. Is there in all this no lesson of solemnity to the disobedient Christian?

After renewed precautions lest the people should "break through unto the Lord to gaze, and many of them perish," "God spake all these words, saying, I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain. *Remember the Sabbath day to keep it holy.* Six days shalt thou labor, and do all thy work; *but* THE SEVENTH DAY *is the Sabbath* of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Exod. xx. 1—17.

We have quoted out at length the whole ten commandments, with their introduction or preface, for the purpose of bringing more distinctly before the mind the place which the Sabbath bears in relation to the other duties here enjoined, both of a positive and negative nature. All of these duties, it is evident, were obligatory upon all men from the first; they remain obligatory upon all men still, and will continue so till the end. God himself appears from Heaven, enjoining by majestic utterance the law of perfect rectitude. But amid all this divine splendor, there was the revelation of God in a form fitted to commend Him to the love even of those who quaked. "I am the Lord *thy* God." This is the acknowledgment of a relationship, the thought of which is full of consolation. The loud voice and the display of glory, are those not of an enemy, but of a friend, their Redeemer. He had brought them out of the bondage of Egypt, not to put them under a greater bondage. It is that, by receiving and obeying His law, they may be to Him "a peculiar treasure" above all people, although all the earth is His.

The will of God had originally been written on man's heart, or was divinely revealed at Creation, but in his unfaithfulness man had allowed it to be sadly effaced. Jehovah announces Himself, therefore, as their God, intimating His mind, and having a right to demand obedience. And, instead of being satisfied with the mere outward performance of the specified duties, or abstinence from the specified sins, His desire is, that in love to Himself for what He is, His people may, in love, give willing ear and ready obedience to that which His love for them has dictated. God's law is spiritual, and reaches to the intents and thoughts of the heart, but the inward principle is cherished and finds utterance and manifestation in word and action. The promised mercy, therefore, is to those who *love* Him, and who, from love to Him, *keep* His commandments. It is that love alone which will enable any so to obey; and that love, wherever it exists in vigor, *will* manifest itself in a ready and cheerful obedience, at whatever sacrifice of self. Obedience without love is unacceptable to the Father of spirits, and professions of love, without concern for obedience, prove a destitution of the real principle of spiritual life.

It will be admitted, even by those who deny the continuing obligation of the seventh day as the only Sabbath of the Lord, that all the other commandments uttered by God Himself at this time, are good, and of universal obligation. Now it would surely be remarkable, if among a number of precepts designed for all and for all time, there should be embodied one, and that one bearing no mark of exception, which was yet intended only for a certain people, and even to them only for a limited time. For it is to be observed, that it is as much a part of the fourth commandment, that "the *seventh* day is the Sabbath of the Lord thy God," as that we are called to "*remember* the Sabbath day to keep it holy." These are necessarily and inseparably connected,—the seventh day and the Sabbath are thus, in the commandments of the Lord, perfectly identical.

The terms here employed, as in the text we have last considered, suppose the pre-existence of the Sabbath. The entreating voice of God calls to "remember" to keep it holy. The call to *remembrance* in itself implies previous knowledge of its sanctity—differing not, in this respect, from all the other nine commands, as there can be no doubt that a conscience of their obligation was felt at the beginning, and regarded as the will of the Lord to all men from the Creation. While yet unwritten in characters legible to the bodily eye, they were engraven upon man's heart, and the sense of their authority and rectitude was manifested even in cases where they spoke in language of sternest reprobation. Cain, imbruing his hands in his brother's blood, was not ignorant that murder was a sin. He proved that he knew his guilt when, conscience-stricken by the heart-rending question of the all-seeing God, "Where is Abel thy brother?" he evasively replied, "Am I my brother's keeper?" Instead of openly avowing what he had done, and pleading ignorance of wrong, or justifying the deed he had committed, he sought to escape the pronunciation of the divine displeasure, which he already realized within his breast.

It is scarcely necessary for the purpose of urging the similarity which exists between all the commandments, that we should remark, that it would seem strange if any were to imagine that men might have worshiped idols with impunity, until, in this promulgation of the law from Sinai, the Lord declared himself jealous of His glory; or that theft and covetousness were till then no crime, because they also were then thus solemnly forbidden.

It was not then to institute the Sabbath,—which indeed we have lately seen was already, if it had not always, been observed by the Israelites;—nor was it to appoint, for the first time, any of the other nine commandments, that the God of Israel had thus appeared in His majesty. "Moses said unto the people, Fear not, for God is come *to prove you*, and that His fear may be before your face, *that ye sin not.*" Ver. 20. Sin is an evil thing in itself, as well as in its consequences; Israel had already indulged in the transgression; and the righteous God, who has no pleasure in iniquity, and who seeks to save men from its pollution, here gives expression to His righteous will, that they should not do so henceforth. He who commands also gives power to obey, and the knowledge of what is required is designed to teach what it is for which, by prayer, we should ask strength to be. At no period, either before or since the fall, has man of himself been able to do the things which please God; but, at no time has that divine strength which comes to us through the blood of Jesus been withheld from any who felt and confessed to Him their need. Every act of faith of which we read, in patriarchs, in prophets, and in people, was the result of the recognition of what God desires, in whatever form expressed, and of the exercise of faith in the love of Him whose mind it is they were called to reflect. [To be con'd.

THE SEASONS—LIFE.

Though genial Spring's reviving power
Resuscitates the barren earth,
And Summer's balmy breath and shower
Ripen the germs of vernal birth,
Taxing the wardrobe of the skies
To make the fields of earth more fair—
Th' Eternal's storehouse for supplies,
To feed the species dwelling there;—

Yet Autumn, with its withering gale,
Divests the trees of foliage green;
Its poisonous blast sweeps hill and vale,
And there's no trace of beauty seen.
Thus shorn of strength and comeliness,
The vegetable tribes remain
In Winter's frost-bound prison-house,
Till welcome Spring return again.

So we, in spring of childhood's days,
Inspired with life and vigor, bloom;
Flourish in manhood's summer rays,
And fall in autumn to the tomb.

GORDON.

Stonington, Conn., April 17, 1846.

THE TWO NEIGHBORS RECONCILED.

Two merchants of the same city, being neighbors and jealous of each other, lived in a scandalous enmity. One of them entering into himself, submitted to the voice of religion, which condemned his sentiments; he consulted a pious person, in whom he had great confidence, and inquired of him how he should manage to bring about a reconciliation. "The best means," answered he, "is what I shall now indicate to you; whenever any person shall enter your store in order to purchase, and you have not what suits them, recommend them to go over to your neighbor." He did so. The other merchant being informed of the person by whom these purchasers came to him, was so struck with the good offers of a man whom he considered his enemy, that he repaired immediately to his house to thank him for it, begged his pardon with tears in his eyes, for the hatred he had entertained against him, and besought him to admit him amongst the number of his best friends. His prayer was heard, and religion closely united those whom self-interest and jealousy had divided.

THE YOUNG MAN'S WISH.

"I should like to have that man's knowledge in my head for about ten minutes, just to see how it would feel." Such was the rather quaint remark which dropped from a young man, a few days since, as he saw Mr. Burritt, the learned blacksmith, step into a car where he was seated. "Well," we could not help replying, "probably you could have your wish for as much as ten minutes, by going the same way to work that he did."

The young man thought a moment, and then made an evasive reply, intimating as much as that he considered that a large undertaking, for the use he would likely to have for so much learning—"just to see how it would feel."

That young man is a fair representative of thousands. They would like to see *how it feels* to be a learned man; but they overlook the value of scientific attainments, and so shrink from the cost. Depend upon it, however, young friends, the treasure is worth the price and the pains, and yet in no other way can it be acquired. What say you then? Would you have a head full of useful knowledge, and a heart full of good principles? If so, aim for the prize and set about its attainment. "The merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold." Apply yourselves—save those spare moments—give them to study—avoid those groggeries—read something worth reading about, and think about what you read. Hold it fast—treasure it up, and—"see how it feels."

HYMN.

Written for the Twelfth Anniversary of the Am. F. M. R. Soc., May 13th, 1846.

BY WILLIAM B. TAPPAN.

O THOU! in this dark world of ours,
Whose voyagers tempt a surging sea,
Where Guilt flaps wings and Passion lowers,
Who can direct and save but Thee?
For deeper rolls the gulf of Sin,
And higher still its billows climb,—
A few the port in safety win,
Survivors of the wrecks of time.

Yet here Religion sheds the light
That elevates, refines, reforms;
That burns upon the brow of Night,
A lovely star, beset with storms:
That shines along the rebel's track,
And woos the weary wanderer back,
And lifts Despair to Glory's seat.

Her presence is continual balm,
That heals beyond the power of Art;
Her words the hell of anguish calm,
Her smile is heaven within the heart.
Peace at her mandate takes the throne
Where Woe and Ruin ruled before;
And tumults die at Mercy's tone
Of, "Daughter, go and sin no more!"

That Gospel shall not *all* obey?
And thus deliverance bless the world
Wherever folly takes its way,
Wherever clouds of Grief are curled?
So be it, Lord! let Works and Prayer
With blossoms clothe Affliction's rod,
'Till all thy laborers mingle where
The pure and perfect see their God.

THE ARITHMETIC OF FAITH.

There are two ways of looking at the practicability of the missionary enterprise. We may approach it with the calculations of a purely secular spirit; or we may bring into the account a species of arithmetic which is wholly unknown in worldly transactions. If we go to the politician or the general, and ask his opinion as to the feasibility of introducing the blessings of Christianity into all parts of the earth, within a given period, he will take a statistical view of the question. "Here," he will say, "are so many hundreds of millions to be brought under the power of the gospel; and so many millions of Christians to engage in the work. How long a period must be allowed them to accomplish it?" Or he may inquire, "For how many years have missions been in progress? And how many thousands have already felt their benign influence? Give me these data, and I will tell you when the heathen will be thoroughly evangelized."

But if the problem of the world's salvation is to be solved in this way, it is obvious that the answer cannot be encouraging. If it is simply in "the rule of three," we may well despair of ever seeing the earth "full of the knowledge of the Lord as the waters cover the sea." The arithmetic which is current in the ordinary business of life, will never convert the world to the Lord Jesus Christ. [Day Spring.

MISSIONS NOT A FAILURE.

Dr. Judson, in a missionary meeting, speaking through the voice of the Pastor that all might hear, observed, "I have frequently read and often heard it asserted, *that modern missions are a failure.*" This position can be easily examined.

Thirty-three years ago there was but very little interest felt by Christians in this land for the perishing heathen. When your missionaries left your shores, very few were willing to be known as approving their enterprise. Two young men, about to go far hence to the heathen, on the morning of their departure from their native land, went to their vessel, silently and alone, yet when they threw themselves on their knees in their lonely cabin, they heard or felt a voice saying, '*You are not alone, for I am with you.*' Now, when missionaries return to their native land, such is the interest taken in the cause of missions, that the largest houses of worship are crowded with multitudes anxious to see and hear them, and they are welcomed by the smiles and greetings of thousands and hundreds of thousands. *Does this look as if modern missions were a failure?*

When your missionaries landed in Burmah there was no part of the Word of God printed for the use of that people—not a single book or tract in circulation that gave them any portion of Divine truth. Now, after a period of thirty-three years, the language has been learned, the sacred Scriptures, both of the Old and New Testaments, translated and printed in the Burmese language, the New Testament printed in various contiguous tribes and nations, and books and religious tracts, conveying a large amount of saving truth, scattered among the people, and though a few of these productions may have been destroyed, yet they are generally treasured up as an invaluable prize. *Are modern missions a failure?*

Thirty-three years ago there were but few to pray for the heathen. Now the churches in this and other Christian lands are hourly praying that the heathen may be given to Jesus for his possession—thousands of converted pagans are supplicating the throne of Divine grace for the outpouring of the Divine Spirit upon their kinsmen—numerous churches have been established, and missionaries and native preachers are spreading the knowledge of salvation. Does this look as if *modern missions were a failure?* May we not rather expect, that when another period of thirty-three years shall have revolved, Christianity will be the prevailing religion?

MOUNT ARARAT.

Ararat is a vast mountain, of immense height, surrounded by perpetual snows, and ribbed with eternal ice. Many attempts have been made to ascend it and failed. But Prof. Parott succeeded, and engaged in the delight and glory of ascending this Ancient of Hills and looking down on the strange regions of the Caucasus. He thus speaks of it: "I passed forward round a projecting mound of snow, and behold! before my eyes now intoxicated with joy, lay the extreme cone, the highest pinnacle of Ararat. Still a last effort was required of us to ascend a tract of ice by means of steps, and that accomplished, about a quarter past three on the 9th of October, 1829, WE STOOD ON THE TOP OF ARARAT."

"What I first aimed at and enjoyed was rest; I spread out my cloak, and sat down on it. I found myself on a pretty vaulted, nearly cruciform surface of about two hundred paces in circuit, which at the margin sloped off precipitously on every side, but particularly towards the South-east and North-east. Formed of eternal ice, without rock or stone to intercept its continuity; it was the austere, silvery head of OLD ARARAT.

REVERENCE.

Reverence is always due to aged people. God, nature, and a proper education, say to the young, reverence old age. Grey hairs are a crown of glory when found in the way of righteousness.

"The dim eye,
The furrowed brow, the temples thinly clad,
The wasted page of man's infirm decline,
Awake that deep respect—not always traced
'Mid those whom science nurtures, whom the arts
Of smooth refinement polish;—and a voice
Sublime instructs, 'Honor the head that bears
The hoary crown of Age.'"

The promptings of our own kindly nature teach us to respect the aged, to rise up before the hoary head. "The dim eye, the furrowed brow, the temples thinly clad,"—who would not respect, reverence, love them?

I love the youth who reverences the aged always and whoever they are. O youth, revere thy aged friend; respect those silver locks so whitened by the toiling hardships of many long years. Carry thyself kindly and reverently toward the infirm and old tottering onward to the tomb in bereaved loveliness; and though for it thou be singular from the thousands of youths about thee badly trained on this point, God shall bless thee for it.—*Morning Star.*

AFFECTING NARRATIVE.

For several years I resided in a city of the South, and while there received from the American Bible Society a quantity of Bibles for distribution. I was in the habit of seeking opportunities for religious conversation with those who visited me on business, and repeatedly heard of whole families who were not only destitute of the word of God, but were unable even to read it. One case affected me very much.

A man called one fine morning with his son—a miserable sickly boy, about fourteen years old—for medical advice. The poor boy had suffered for months under a severe attack of intermittent fever. Though the disease had been "broken" by one of the violent remedies so often used in such cases at the South and West, still he was a most pitable object—pale and lived as a corpse, bloated with dropsy, and suffering constant pain from a diseased liver. His mind was almost affected as his body; and his dull, heavy eyes, and vacant stare, plainly showed that he was falling into a state of hopeless idiocy. I could give the father no hope of affording him bodily relief but I thought it possible something might even yet be done for his spiritual health I told him it was hardly possible that his son could recover, and asked,

"Do you think he is prepared to die?"

"I hope so; he has always been a good child," was the reply.

"Do you think he loves God? Does he like to read the Bible, and hear and talk about his Saviour, and do you think it would be prudent to tell him I think he must die?"

"I suppose he don't know much about them things; he can't read the Bible, and I shouldn't like to tell him he must die."

"But, my friend, if you believe he cannot live, you would be glad to have him prepared to die.—I hope you and his mother will read the Bible to him, and pray with and for him, and it may be if you cannot restore him to health, God may enable you to do a great deal better for him—prepare him for heaven."

"Yes," said he, "I should be glad to have him prepared to die; but we have no Bible to read to him."

"O well, sir," said I, "I will supply you.—You surely are not willing to be without a Bible."

"Why, as to that, I don't think a Bible would do me much good; I can't read."

"But your wife will read it to you."

"No, she can't read."

"How many children have you? Some of them can read it, and I will give them a Bible."

"I have five children, but we haven't been able to give them learning, and they can't read."

After some further conversation, I prescribed for the boy, and they left me. Some two or three weeks after this, I was walking in the grave-yard, when a funeral procession entered it from the country. I joined them at the grave; and after the body was committed to the earth, 'dust to dust,' I noticed that the chief mourner—this same unhappy father—was disposed to linger behind; and after the crowd had dispersed, I came up and entered into conversation with him. He seemed almost heart-broken; and gazing on *three fresh graves* before him, he said, "There are three of my poor, dear children. I have buried them all within a week. I shall never see them again. I expect to find their little sister dead when I get home, and I then shall have none left, but my poor sick boy." I could only mingle my tears with his; and, without a word, pressed his hand, and left him.

An application of this affecting narrative is hardly necessary. I trust that every child in this land of Bibles and schools, will feel how greatly he has been favored; and when he thinks of the thousands in our land, and the millions in heathen lands who have never seen a Bible, nor heard of a Saviour, that he will not only pray for them, but will feel that is a blessed privilege that he can help to give them the bread of life. —*S. S. Visiter.*

The Sabbath Recorder.

New York, June 4, 1846.

THE CONDUCTORS OF BENEVOLENT OPERATIONS.

Many persons seem to regard ministers of the Gospel as the exclusive directors of the benevolent organizations of the church. If an effort is to be made to improve the condition of the neighborhood in which a church is located, they would have the minister lay the plan and do the work. If a society is to be organized for the purpose of exerting an influence abroad, they agree that the ministers ought to fill the principal offices and wield the laboring oar. In short, if any thing is to be done of a religious nature, they excuse themselves from obligation, and throw the labor wholly upon those whom they regard as officially responsible.

If we mistake not, it is in reference to somewhat such a state of things, that the apostle Paul speaks, when he represents the church as a body, and denies that the *foot* is any less a part of the body because it is not a *hand*, or the *ear* because it is not an *eye*. He teaches that each member, [illegible] out the doing of which the body itself cannot be in health. This principle applies with great pertinency to the benevolent movements of the church. There is no work to be performed which does not furnish a field for every kind of talent—for that of the layman as well as that of the minister. It is true that each may have his place, and in each class may be found persons possessed of qualifications happily adapted to certain kinds of labor. But none need be drones—none can be drones without incurring a fearful responsibility.

The influence of the notion that nothing can be done to promote benevolent objects except by ministers of the Gospel, has been hurtful in many ways.

In the first place, it has not unfrequently given undue importance to the minister, both in his own eyes and the eyes of his people. Every body knows how natural it is for men to love high stations which confer power, and how easy it is for those who have power to become self-important and self-confident. Ministers of the Gospel are no exception to this rule. They are men subject like passions with others, and they feel the influence of exaltation equally with others. Their only safety against injury from it, must be found in a deep sense of personal responsibility. The minister who duly appreciates his relation to God the judge, may perhaps feel that his obligation is increased in proportion to his exaltation; and feel this, instead of being puffed up, he may feel to abase himself on account of the importance which the people attach to him. In the case of such an individual, there is no danger; he will be sure to do his duty faithfully, and exert himself at the same time to create in his people a sense of their importance, and bring them along with him. But alas, there are many ministers whose example differs widely from this. For their safety and usefulness, it is essential that their brethren be joined with them in all organized efforts to build up the kingdom of Christ. And we may rest assured, that such a union will be welcomed most heartily by that class of ministers who seem to need it least.

Again, the notion which we oppose, effectually shuts out from important stations some of those whose influence is greatly needed. It is of but little use to organize benevolent societies unless they can secure a hold upon the confidence and feelings of the people. Upon this they depend both for contributions of money, and for what is more essential, those fervent prayers which prevail with God. But how are they to secure a hold upon the affections of the people? Not by placing them under the control of any single class of men, but by bringing all classes into the work, exciting in all an interest, and impressing upon all a sense of obligation. The church needs a new baptism of the Holy Spirit now almost as much as it did on the day of Pentecost. And we confidently believe, that if such a baptism were granted to it, the effect would be seen more distinctly in an increase of zeal among private church members than in any other form. We seem to have forgotten that we are *all* bought with a price—that we are none of us our own. Indeed, if this language of the apostle were now interpreted to suit the spirit of the times, and express the feelings of a large portion of the church, it would teach that ministers are bought with a price, and therefore are not their own, but that the rest of the church members may do as they please. Such a sentiment, abhorrent as it appears when expressed in plain language, might nevertheless be easily drawn from facts which occur not unfrequently in the history of benevolent operations. We believe these facts would be less frequent, if the members of churches were more generally brought into such a relation to the movements of the day as to feel their responsibility, and see no way of escaping from it.

There are in these times some noble exceptions to the foregoing remarks. Instances might be mentioned of persons but little known to the world—private church members—who by their counsels and labors are doing vastly more to advance the cause of benevolence, and make known the truth, than many of those who fill high official stations. Their examples are a reproof to the careless, and an encouragement to the aspiring. May they be multiplied a thousand fold.

ANTI-SLAVERY CONVENTION.—Last week the New-England Anti-Slavery Society held a three days' meeting in Boston. The "Liberator" represents its proceedings as having been characterized by masterly ability, stirring eloquence, and a glorious firmness of purpose. The principal topics of discussion related to the war with Mexico, and the duty of all who 'despise fraud, loathe rapine, and abhor blood,' to give it no countenance.

THE CHRISTIAN ALLIANCE WORLD'S CONVENTION.

We have already expressed our fear, that it will be difficult to organize and carry forward this Convention so as to secure harmony among the delegates of whom it will be composed. The prospect of trouble is increasing every day. Little meetings are held here and there for the purpose of suggesting subjects for the Convention to act upon; and there can scarcely be a doubt, that some of these subjects will be urged with an earnestness altogether unsuitable to their importance. Trouble will of course be the consequence. There was a meeting held in New York during the anniversary week, the object of which was to interchange views in regard to the Convention, and to unite in a representation of desirable subjects of action. At this meeting, resolutions were passed expressing the opinion that the synopsis of opinions upon which the Convention has been called should be [illegible] trine of eternal rewards and punishments;" that while preferences of ecclesiastical order are not to be compromised, the fourteenth and fifteenth chapters of the Epistle to the Romans should be specially considered by the Convention; that it should declare the right and duty of every man in the world to possess a Bible, and read and obey it for himself, under his responsibility to God; that it should give its testimony in favor of the right and duty of every man to enjoy an entire Sabbath; that it should declare the right and duty of believers in Christ to maintain his worship and ordinances in such forms as they intelligently judge to be in accordance with the will of God; that it should assert the right of every man in the world to learn to read the Bible.

THE SABBATH UNION.

Dr. Edwards was present at the recent meeting of the "American and Foreign Sabbath Union," and stated some facts respecting the operations of that Society which ought to increase the activity and zeal of those who are laboring to disseminate right views in regard to the Sabbath. There can be but little doubt, that the great obstacle to the observance of the true Sabbath is found in a false theology which teaches that one day of the week is as good as another, provided it is called a Sabbath and devoted to religious purposes. Yet such a theology runs through all the publications of the Sabbath Union, poisoning the minds of the unthinking, and encouraging them to build their hopes upon a sandy foundation. The truth of this was well illustrated in the remarks made at the meeting just referred to. Dr. Edwards stated that if the Sabbath—(meaning Sunday, of course, and conveying that impression)—was observed from one end of our country to the other according to the divine commandment, we as a nation might hope to receive greater blessings than those which God promised to his ancient people upon the same condition; and to show what those blessings were, he read from the seventeenth chapter of Jeremiah, where the Lord promised that if the people would bring no burden through the gates of Jerusalem on the Sabbath day, but hallow the Sabbath day to do no work therein, then kings and princes should enter into Jerusalem sitting upon the throne of David, riding in chariots and on horses, and the city should remain for ever. Here then we had the oracle of the Sabbath Union claiming the blessings promised to those who keep the Sabbath, for a class of men whom he encourages to trample upon that sacred day. It is true that he exhorts them to keep holy another day in place of the Sabbath, and represents this as quite sufficient to satisfy the claims of the divine law. But with a theology which thus perverts the word of God, and then wraps up the perversion, we have no sympathy. We expect just about as much good from the labors of such theologians, as resulted from the labors of the Scribes and Pharisees of old, who compassed sea and land to make a proselyte, and left him two-fold worse than themselves. The following is the N. Y. Tribune's report of the Doctor's remarks:—

"Within four years, there have been held in our country fourteen State Conventions of the friends of the Sabbath, to unite their counsels and efforts for promoting throughout the community a due observance of the day. There has also been a National Convention, composed of more than 1,700 delegates, the largest delegated meeting, it is believed, that has ever been held on any subject in the United States. In addition to these, there have been numerous County, District and other Conventions in various parts of the land, in all of which Christian and patriotic men, of different religious and political parties, have most cordially united and resolved by example, by diffusion of information, and by kind moral influence, to encourage the universal observance of God's holy day.

"Moreover, numerous Biblical principles and providential facts, he said, had been embodied in PERMANENT SABBATH DOCUMENTS. These Documents have been stereotyped and printed in three of our principal cities, Boston, New York and Philadelphia. They have been translated into German, French and Spanish, and measures have already been taken for putting a copy of them into upward of 100,000 families.

"It is also intended, he said, from New Orleans, from Pittsburgh, from Buffalo, and from many other great thoroughfares of our country, to furnish a copy for all emigrants to the South and West, and as far as means can be obtained for every family throughout our country."

ANNIVERSARIES IN PHILADELPHIA.—There were several anniversary meetings of benevolent societies in Philadelphia last week. Among them we notice meetings of the Foreign Evangelical Society, the Central American Education Society, and the American Board of Commissioners for Foreign Missions. Besides these the General Assembly of the Presbyterian Church in the United States was in session during the week. The subject of slavery, as usual, was under discussion before the Assembly, as it will undoubtedly continue to be until the system is abolished or the Assembly speaks out boldly against it. There was also an Anti-Slavery Convention held on Tuesday, composed of members of the Assembly and others, the object of which was to agree upon certain principles and decide upon a course of action to rid the church of slavery.

WHO IS MOST TO BLAME?

When professors of religion "grow cold" and forsake their place in the house of worship on the Sabbath, are found visiting or lounging, "doing little works of necessity," or sleeping, I wish to ask who is most to blame? That individuals are in fault cannot be denied, and the fact is always admitted when a "time of refreshing comes from the presence of the Lord." It is then that we hear them confess the error of their ways, and see them striving for the paths of holiness. Then the teacher too is awake, and laboring day and night for the salvation of souls. And how careful lest there should be any thing to hinder or mar the utmost diffusion of the work of God which they are performing. Whilst this "outpouring of the Spirit" continues, all are life and animation. The family altar is erected. The long-neglected duties are sought out and performed. Old difficulties are adjusted, and all things apparently demonstrate that "happy is the Christian's lot." The "world" looks on and exclaims, "How these Christians love one another!"

But advance in man's mortal career a few short days, and what scenes do they disclose! The "revival" passes away. The excitement is over. The alluring things of the world creep in—(have they really been turned out of the temple?)—and engross the active faculties. The "necessities" of time make heavy demands upon their exertions. They forget their "first love." Duties are forsaken. Strifes are engendered. And the entire Christian is completely swallowed up in the absorbing cares of this busy life. They may observe some of the externals, but generally these are to be abandoned as "non-essentials." They will talk much of the principles of their religion, but they exist only in theory. They are not to be made applicable to any of the overt acts of life. These principles are laid upon the shelf to be used as shall best subserve interest or popularity, and appear never to be thought of as the rudder by which to govern the activities of life through the sea of time.

Now man is a reasoning creature, "a little lower than the angels," and reason teaches that these things should not be so. But men do not always use their reasoning powers on the subject as is their privilege, and as they ought. Is there any reason why they should not? So far from this, a wise Father has provided that teachers shall be appointed to instruct them in these very things—that they shall receive their call and commission direct from Him who is "King of kings and Lord of lords"—that they may be accompanied by His Spirit and His power. Appointed teachers by such high authority, does it not become them to teach men to *reason*—to "reason of righteousness, temperance, and a judgment to come?" Are these teachers any way responsible for this backsliding, when, under the high commission they claim, they have urged furiously on the chariot of excited passion during "the revival," and then left these children of ignorance—(for during the excitement they have been very careful to touch lightly the subject of men's relative activity)—to grope out their own position and standing in the world, and the relation they sustain, and the duties they owe to those around them? At the very point where they most need counsel, for the teacher to withhold and go back "into the weak and beggarly elements of the world" at the head of his flock, which the great Shepherd has directed shall "be led into green pastures and beside still waters," who is most to blame? Now with all the native instinct of the young of some animals, this same flock will look to the leader, and the position in which he is found they will at once conclude is safe for them. Is he worldly? It is safe for them. Is he avaricious? It is safe for them. Does he despise and reject SOME TRUTHS? It is safe for them. Does he compromise principle for the popular? It is safe for them. Does he take advantage in a trade? It is right for them to deceive. Does he teach "lay not up treasures where moth and rust doth corrupt," whilst he is bringing all his active powers into requisition to accumulate the goods of this world? It is right for them to "lay up against a rainy day."

Give honor to whom honor is due, and blame to whom blame is due. Get ye up and out of the way, that the car of Christ's salvation be no longer hindered by you who are to blame.

L.

Brookfield, May 23, 1846.

☞ There is no doubt a great responsibility resting upon ministers of the Gospel for the state of things described above. But if our correspondent means to say that this is any apology for others, we beg leave to differ from him. One man's neglect of duty can be no excuse for neglect on the part of another. ED. REC.

THE DESIGN OF A NEWSPAPER.—Strange notions some folks have of the design of newspapers, as is evident from the letters which are occasionally sent to editors. One man, perhaps, has emigrated to the far west, and wishing to inform his old acquaintances how he is getting along, he hastily jots down the principal facts in the case, and sends them to the editor, with a modest request that he will put them in the right shape and print them. Another man has settled in some new country, and is exceedingly anxious to have neighbors of the right stamp; he therefore writes to the editor all about his location, and how willing he is to help along any body who will come and settle near him; at the same time suggesting that the editor would greatly oblige him by making out and publishing a little article containing the substance of his long letter. A third has some other plan, which he urges with great earnestness, because he feels quite sure that his location is better than that chosen by any body else. Now if an editor should undertake to grant all such requests, and to plead the cause of their conflicting locations, he would have his hands full, and his paper too. Hence it becomes necessary for him, in most cases, to decline the labor and the honor of writing out the business notices which are required, and to confine himself to his own appropriate work. If his correspondents have facts of general interest which they wish to communicate, let them send such facts along—no matter in how bungling a form—and he will cheerfully put them in a shape for publication, and thank the writers in the bargain. But farther than this he cannot go consistently with his duty to himself and his readers.

CATHOLIC CHAPLAINS FOR THE ARMY.—A rumor has been afloat for a week or two past, that President Polk had requested Bishop Hughes of New York to visit Texas, for the purpose of encouraging the Catholic portion of our army, and at the same time exerting what influence he could to produce a better state of feeling among the Catholics of Mexico. This rumor is not confirmed. But we learn from the Catholic Herald, that "a *request* was communicated to the Superior of the Society of Jesus in Maryland, through two Catholic Prelates, on the part of the United States Government, that he should appoint two clergymen to go as chaplains to the Army in Texas. The request was laid before several Bishops then on a visit to Georgetown College, and the principal clergymen attached to that Institution. It was the unanimous opinion that it should be acceded to. Fathers McElroy and Rey were then proposed as proper persons to fill the office. All present approved of their nomination. On the same day, the Superior, accompanied by two Bishops, waited upon the Secretaries of War and State, and had a full understanding with them. The two gentlemen are expected to depart for the Army next week."

PRISON DISCIPLINE.—The 21st Anniversary of the Prison Discipline Society was held in Boston last week. The receipts for the past year have been $8,753, a large portion of which was in the form of a legacy from Hon. Daniel Waldo. The Report of the Board of Managers presented many interesting facts. From the New Hampshire Prison, 48 prisoners have been discharged within the past two years, not one of whom has been returned, most of them having procured employment as farmers and mechanics. In the Massachusetts Prison there are now 278 prisoners, who are provided with a library of 279 volumes. In New York a prison is now being erected by convicts from two other prisons, and they are represented as industrious and well-behaved, though unshackled. Such facts show what can be done in prisons by the right kind of discipline. They ought to encourage such as are striving to improve the condition of the prisoner.

FRIENDLY CLERICAL MEETING.—In Boston, on Wednesday of last week, while the city was thronged with persons attending the Anniversaries, about eight hundred clergyman and philanthropic laymen of different denominations came together for social intercourse and tea at the large Hall of Tremont Temple. The occasion is said to have been exceedingly interesting and profitable. A correspondent of the New York Tribune describes it as follows:—

Rev. Mr. Bliss of the Boston Tract Society, after stating that they had met as Christian brethren, acknowledging the same Lord and Saviour, and united by the only bond recognized in heaven, requested the venerable Dr. Milledoler, of New York, to invoke the blessing of their common Father on the interview.

Dr. M. in rising for this purpose, said, in his usual style of mildness and fervency of spirit, that he rejoiced in meeting such an assemblage of enlightened Christians, under such favorable circumstances for free intercourse. He thought he saw in this spirit of union, and in the religious aspects of the world, signs of the coming on of the Pentecostal season.

After proper refreshments were served, and free general conversation had been held, Rev. Dr. Sharp of Boston also made a short, appropriate address. Union, he said, should commence at home; great meetings of brethren of different names should come from little ones; minor differences should not hinder the most friendly intercourse and co-operation among all who hold the great essential truths of salvation. He had, forty years since, listened to the venerable brother from New York, and he hoped to meet a great multitude like him of different names in heaven.

CHINA AND OREGON.—A letter from China to the Rev. Spencer H. Cone of New York, says that it is not unreasonable to suppose that the emigration from China to the Oregon coast of America, will be equal to any yet known from Europe. A channel once opened, vast numbers of that over-populated country will wend their way thither.

THE TONAWANDA INDIANS.—Some of the papers in Western New York speak in terms of strong condemnation of the course of our Government toward the Tonawanda Indians. They will be speedily compelled, it is said, by the terms of a fraudulent and disgraceful treaty, to abandon their pleasant homes, and leave their cabins desolate. All their petitions and personal applications at Washington have been unavailing, and they have no alternative but to leave the homes of their youth and the graves of their sires. This is not the first time that wrong, backed by power, has achieved a triumph over the red man. We wish it might be the last, though we see no reason to hope it. The following paragraph is from the Rochester American:—

"The Tonawanda Indians are now civilized. Their Reservation shows to a good degree the effects of cultivation and husbandry. They are, many of them, industrious. They are generally inoffensive. Not a few profess and practice the religion of Jesus Christ. A goodly number of their young men and young women are enjoying the benefits of academical education. We have had the pleasure to meet with those, of the full Indian blood, who, in point of information, manners, and politeness, would be entitled to be received in any circle of civilized society. They are all attached with a love not a whit short of enthusiasm, to the soil in which their ancestors are buried. They still keep up, almost unimpaired, the forms and organization of that wonderful confederacy, in which savage life found its highest perfection on this continent, and which may be held to have prefigured the federal union of these States. The cupidity of the white man has reft from them, piecemeal, their broad domain, and fastens with remorseless grasp upon the limited portion which has hitherto been spared as a homestead, where the Indian might cultivate his corn in peace, and lay his bones with those of his fathers."

A SIDE-VIEW OF WAR.—A young man who is with our troops at San Isabel writes a letter to a friend in this city, giving an account of the late battles, from which we glean the following:

"I have this moment had my first view of war. The wounded, numbering about fifty, have just come in, in wagons. May the Almighty, in his infinite mercy, direct my future steps so that I may never more witness the wounded brought in from a battle-field! * * * About 3 o'clock on the day of the first battle, I went about three miles and a half in the direction, (which was exactly determined by the smoke arising from the prairie, which took fire from our guns,) and putting my ear close to the ground, could hear every discharge of artillery very distinctly; and even the fire of our platoons of musketry when the 5th Infantry were charged by the Mexican Lancers. * * * When in the second battle our Dragoons under Capt. May were let loose upon one of their batteries, they charged with such force that the horses ran headlong upon and over the cannon; and before the enemy could recover the shock, the 5th infantry charged furiously upon them with the bayonet and ended the conflict, the enemy flying in every direction, leaving pack, mules, &c. &c., with Gen. Vega among the prisoners."

ANOTHER VIEW OF WAR.—A correspondent of the Spirit of the Times, speaking of the battle of Palo Alto, says:—

"* * * * * Major Ringgold received a shot, while seated on his horse, that carried away the flesh on his legs, from his knees up, and passed through the withers of his beautiful thorough-bred charger, 'David Branch,' (a frequent winner on the turf.) Captain Page had his lower jaw shot off. The wounds of the men were very severe, most of them requiring amputation of some limb. *The surgeons' saw was going the live-long night*, and the groans of the poor sufferers were heart-rending. Too much praise cannot be given to the devotion and prompt action of our medical officers. It was a sad duty for them. . . . . I took advantage of the halt to go over the field of battle. It was a truly shocking sight. Our artillery had literally mowed them down! There were heaps of dead lying hither and yon, with the most ghastly wounds I ever saw, which made one shudder.—The number of killed could not be accurately ascertained, but of killed and wounded there must have been at least 800. . . . On the field was found a dog lying by the body of his master. No entreaties could prevail upon him to leave the body of him who in life had caressed him.

THE JEWS.—The total number of the Jews is estimated at about 6,800,000. They are distributed as follows:—in America, 75,000; in Europe, 3,900,000; in Asia, 3,000,000; in Africa, 500,000. The city of New-York has 12,000; Philadelphia, 2,500,; Baltimore, 1,800; Charleston, 1,500; London, 20,000; Constantinople, 80,000.

THE CHRISTIAN PARLOR MAGAZINE for June contains a beautiful plate of "The Good Shepherd," and an engraving of the three-colored Morning Glory. The leading article is on the life of William Wilberforce, besides which there is an article by J. T. Headly entitled "Rambles in London," the Editor's Table Talk, and much other interesting matter. Published by D. Mead, 141 Nassau street.

THE YOUTH'S CABINET for June contains a great variety of interesting articles for the young and old. Published by D. A. Woodworth, 135 Nassau-St.

THE BLACK RIVER JOURNAL, published at Watertown, N. Y., by Joel Greene, comes to us in a new dress and greatly improved. We are glad to see such an evidence of its prosperity.

General Intelligence.

DOINGS IN CONGRESS.

We have read all the reports of last week's proceedings in Congress, but find very little of general interest. A joint resolution was passed, expressing thanks to General Taylor and his men for their recent movements on the Rio Grande, and sympathizing with the relations of those who fell. A joint resolution was discussed for the appointment of a committee of three from each house to visit and examine West Point and report upon the propriety and expediency of retaining or abolishing said institution. Considerable time was spent in discussing the day for adjourning Congress; but the prevailing opinion seemed to be, that in the existing state of our relations with Mexico and Great Britain it was not advisable at present to fix the time of adjournment.

THE WAR WITH MEXICO.

By the steamship Alabama, which arrived at New Orleans on the 22d of May, news was received of farther depredations, and the starving condition of the Mexican army.

Official news had arrived at Isabel, that Col. Wilson, with four companies of regulars, and three companies of Alabama volunteers, had taken Barita without opposition. The capture of this town is important, as it contains large quantities of provisions and ammunition of the Mexican army.

Gen. Taylor was to cross the Rio Grande for the purpose of taking Metamoras on Monday.—Having heard no cannonading at Point Isabel, it was the universal opinion that the Mexicans had evacuated the town.

Gen. Smith's command were on their way and had commenced their march on the Island of Boca Chica, to cross the Rio Grande at the mouth, and advance up the river on the Mexican side.

Capt. Winddle reports that 2,000 Mexicans were seen to march out of Matamoras, and it was said that they were almost in a state of starvation.

Additional Items.

Mexican Statement of their own loss.—Among the papers found in the captured effects of Arista, was the morning return of the Mexican force on the day of the battle, which shows the strength of the enemy to have exceeded 8,000, though it is not absolutely certain that the whole of that force was on the United States bank of the Rio Grande. Gen. Arista's Aid, while making arrangements with a distinguished officer of our army for the exchange of prisoners and the care of the wounded, stated that the Mexican loss, in killed on the field of battle and drowned, was 800. Among the latter was one of the priests in the train of the Mexican army, who perished in his flight in the waters of the Rio Grande. In this number, the wounded and prisoners of course are not included. Fifteen hundred Mexican muskets (all King's arms,) had been collected by our troops.

Governor Wright of New York has issued orders for the enrollment of volunteers in compliance with orders from the War Department. Applications are to be made to the Adjutant General before the 15th of June. If a sufficient number do not offer before that time, other measures will be taken to meet the requisition of the President for seven regiments.

Governor Diman, of Rhode Island, has issued his orders, through the Adjutant General, in compliance with orders from the War Department, calling upon such citizens as are disposed to volunteer, to report themselves forthwith to the Adjutant General, in order that the required number from that State may be obtained. If this is not done within a proper time, the drafting system will be resorted to.

Governor Briggs, of Massachusetts, has issued a proclamation calling upon the citizen soldiers of Massachusetts at once to enrol themselves in sufficient numbers to meet the request of the President of the United States for one regiment of infantry.

A correspondent of the Newark Daily Advertiser, writing from Fort Brown, May 14th, says, "I have to mention the afflicting circumstance, that our most severely wounded men are mortifying and dropping off. One reason is the excessive heat of the weather, and another is the fact that the Mexicans fired nothing but copper shot! Such a proceeding on their part has outraged the feelings of the whole army. Vengeance, vengeance is the cry, day and night, for wounded comrades dying from the poisonous shot. We were the attacked, and fired only iron and lead."

The word chapporal occurs in the news from Texas. A chapporal is a term applied to a species of evergreen thicket, composed of the musquit bush matted with vines. It generally grows about six or seven feet high. The whole country between the Nueces river and the Rio Grande, is more or less covered by this chapporal, interspersed with salt lakes. There is very little fresh water or grass to be had in any portion of the whole intermediate distance, averaging one hundred and fifty miles wide.

To illustrate the practical effects of the war with Mexico, a Southern paper says that at New Orleans, produce cannot be sold at any price, and it is almost impossible to obtain the price of freights on a cargo of agricultural articles. Lead is the only article that bears a tolerable price. The warehouses are filled, and very little shipping going on. Exchange is rendered very difficult to be obtained, and every branch of business is oppressed.

A public meeting was to have been held in New-Orleans on the evening of the 25th ultimo, at the New Commercial Exchange, for the purpose of adopting resolutions expressive of the citizens' admiration of the brilliant and heroic services rendered to our country by Gen. Taylor, the officers and soldiers under his command, in the recent victories achieved by the American Arms.

Speaking of the Mexican War, the Chronotype says, "Doubt as we may whether the united wisdom of a nation can ever transcend that of some individual wise man in it; we no longer doubt that a nation can perpetrate greater folly than it is possible for any individual fool to do. and no nation of men or monkies, was ever in a fairer way than ours to reach the infinitely foolish."

FOREIGN NEWS BY THE GREAT BRITAIN.

The steamship Great Britain arrived at New York on Friday last, in twenty days from Liverpool.

The news is not important. Cotton is a shade higher in Liverpool with fair prospects. In other American Produce, little change. Renewed hopes of the speedy termination of the Corn Law uncertainty gives a rather better feeling to the holders of Bonded Grain.

The British Parliament has made little progress since our last previous advices. Railway Bills in Committees engross the time of Members, impede the progress of legislation, and threaten another and severer Commercial Revulsion. The Times calls attention to the fact that Parliament at one session has authorized the construction of Railways estimated to cost £60,000,000, or near $300,000,000, of which at least two-thirds are morally certain to be constructed.

The tidings of the passage of the Oregon Notice by the U. S. Senate reached London by an express from Havre to The Times on the 7th inst. and was published in full by that paper. It created a profound but not unfavorable sensation.

The accounts from various parts of Ireland, as to the wants of the people, are painfully apparent. One day last week sixty people were admitted into the Poor House at Dungarvon. At Tuam the destitution is described as being fearfully on the increase. The Relief Committees in Galway are busy in meeting the evil. The people are stated to be in the most wretched condition imaginable.

There has been an insurrection in Spain, which was promptly put down. One battle was fought, in which the victors lost about 100 in killed and wounded. A letter from Corunna, dated May 1, says that the fight lasted from 9 in the morning till 6 in the evening, when, for want of ammunition, they were obliged to surrender. Some few escaped, but 64 officers were made prisoners having shut themselves up in the Convent of St. Martin in Santiago, and 12 of these unfortunate heroes were shot on Sunday, mourned by friends and foes for their gallant defense.

Weekly Steam Mails between England and America.—The English Government have entered into a farther contract with the British and North American Royal Mail Steam Company, the effect of which is to secure a weekly communication by steam between Liverpool and the United States of America. A steamer of great power and size will be dispatched direct from Liverpool to New-York every alternate Saturday during eight months of the year. These trips are to be performed as additional voyages and irrespective of the fortnight voyages to Halifax and Boston, as this latter service will continue just as at present, with the alteration of sailing from Liverpool as well as from Boston always on Saturdays, instead of a fixed day of the month, as at present. The steamers to New-York will also take their departure always on Saturday. By this arrangement there will be a steamer from Liverpool to America every Saturday, and from the American side also every Saturday, the only difference being that Boston and New-York will alternately be the ports of departure.

Divorce in High Life.—A letter from Copenhagen of the 26th ult. says: "The Prince Royal of Denmark has just made an application to be divorced from his wife the Princess Caroline of Mecklenberg Strelitz, whom he married in July, 1841, (his second wife,) and who in 1844, after a discussion with her husband, withdrew to Neustrelitz to her family, where she has still remained. The suit will be tried by a commission composed of ecclesiastics and laics, partly chosen by the King of Denmark, and partly by the Grand Duke of Mecklenberg Strelitz. The application for dissolving the marriage is founded on the ground of insurmountable aversion, (*odium invincibile*), which, according to the Lutheran religion, to which both parties belong, is sufficient to warrant the annullment of the marriage."

Ten Days Later.—The steamship Hibernia reached Boston at noon on Monday last, having come from Liverpool in 12½ days. The Markets remained about the same as at last advices. The Corn Bill is regarded as safe. The Oregon Question, it is stated upon high authority, is on the point of a satisfactory settlement. It is calculated that 30,000 persons will emigrate from Ireland to the United States in the present year. The seed of the potato crops is, in a majority of cases, coming up in a flourishing condition. The Mexican Government, through a financial agent, has created a storm among the bond-holders, by demanding a loan of $2,000,000, and proposing to consolidate the deferred debt at a discount of sixty per cent.

Free People of Color.—The New-Orleans Jeffersonian says: "We hear that a numerous body of free colored men of this city, propose to offer their services as soldiers. Many of our colored inhabitants are respectable and worthy people, holding considerable property, are sincerely attatched to the country; and the patriotism that dictates the proposition is worthy of all praise. It occurs to us, however, that it is entirely inadmissible. Gen. Jackson accepted their services in 1814, to repel invasion, and they proved themselves worthy of the trust. If the city was in danger, they might properly share in its defense. Even our slaves might be, with propriety, employed. But the present campaign will consist of offensive operations. We shall not only force the enemy across the Rio Grande, but in all probability, push our arms to the very heart of Mexico. In a war of invasion we cannot employ men of color. If we set such a precedent, we shall have no right to protest against the employment of a similar force against us should we become involved in a war with Great Britain. It is distinctly understood, that if the English ever land a regiment of blacks in this country, we can grant no quarter to prisoners. It will be a war of extermination, marked with blood at every step. And we must be careful how we set the *precedent*, when we march into the territory of another power.

Industrial Congress.—An Industrial Congress, composed of Delegates from associations of laboring men, will convene in Boston on Wednesday, 3d inst. The general objects of this Congress are thus set forth in the constitution adopted at the meeting in this city last year:

"To establish Equality, Liberty, and Brotherhood among men of every race: to provide that the rights of men, alienable and inalienable, shall be more perfectly understood and guaranteed: to redeem the Industrial Classes from the condition of inferiority which has hitherto everywhere attached to labor: to unite in one the friends of humanity: to promote Intelligence, Virtue, and Happiness.

Terrible Hail Storm and Destruction of Property.—We learn from the (Pen.) Danville Democrat, that a violent and destructive hail and thunder storm visited that section of the country on Saturday afternoon, May 23. The storm continued about one hour, destroying the standing wheat, rye, and corn, literally cutting them to shreds. Whole orchards were uprooted and large tracts of timber land completely cut down, as though mowed by the scythe. Great damage was done to the grain and garden vegetables in Rush, and the adjoining townships, amounting to not less than $30,000. Houses and barns were unroofed and some entirely destroyed, burying under their ruins a number of cattle. The thunder was very loud and the size of the hail stones enormous. It hailed for about fifteen minutes. The course of the storm seemed to have been from North-west to South-east, extending as far as Minersville and Pine-grove, in Schuylkill county.

Education in the United States.—The following scale is compiled from the census of 1840. It shows the nuumber of white persons over the age of 21 who can neither read nor write:

Connecticut, 1 in 311.
New-Hampshire, 1 in 150.
Massachusetts, 1 in 59.
Maine, 1 in 72.
Vermont, 1 in 58.
Michigan, 1 in 44.
Ohio, 1 in 28.
New-York and New-Jersey, 1 in 26.
Pennsylvania, 1 in 22.
Iowa, 1 in 17.
Louisiana, 1 in 16.
District of Columbia, 1 in 16.
Maryland and Wisconsin, 1 in 13.
Indiana and Mississippi, 1 in 10.
Florida, 1 in 8.
Illinois, Arkansas, Missouri, 1 in 7.
Delaware, South Carolina, Virginia, Alabama, and Kentucky, 1 in 6.
Georgia, 1 in 5.
North Carolina and Tennessee, 1 in 4.

SUMMARY.

A Roman Catholic priest, some time since in Germany, on entering the pulpit took a walnut into it. He told them that the shell was tasteless and valueless,—that was Calvin's Church. The skin was nauseous, disagreeable, worthless, valueless,—that was the Lutheran Church. He then said that he would show them the holy Roman Apostolic Church,—he cracked the nut, and found it rotten.

The American Farmer says, bright sheets of tin on tall poles, at proper distances, through cornfields, will keep the crows from disturbing the corn. The remedy, it is said, has been tried for years, and never without effect, as the least wind causes reflection that will prove just as frightful to them as an explosion of gunpowder, or the report of a gun.

At a recent election in Milwaukie, the following ballot was found in the box: 'Due the bearer $3.75, in meat.' This was signed by a butcher; but the voter, in mistake, dropped in the consideration instead of the ballot.

The whole number of railroad trains leaving Boston daily, is about 90, from 25 different stations. About one every 10 minutes, 17 1-2 hours per day.

There are about six hundred ships of the United States employed in the whale trade. Four hundred of these fish in the Pacific ocean.

The Convention for the purpose of revising the Constitution of the State of New York, assembled at Albany on Monday last.

A Convention is in session at the capitol of Iowa for the purpose of framing a State Constitution.

Samuel C. Scoville, of Salisbury Ct., has recently imported from Saxony four bucks and ewes, said to be by far the largest and best formed Saxon sheep in the country.

The Brooklyn Eagle says: "We observe that the various bar-rooms and other places in this city where liquors are dispensed, still continue in the prosecution of the traffic. Those who are engaged in it, we understand, are disposed to disregard the Excise Law and the Mayor's Proclamation and proceed in their accustomed avocations. A meeting of 'rum-sellers' is said to have been held at Brooklyn Garden on Tuesday evening, where a unanimous conclusion was arrived at to contest the constitutionality of the present law. A fund of $600 was raised, and promise made of $1000 more, to be supplied for the protection of those who may be prosecuted for its violation.

The slave Barney, recently convicted of murder, and who was to have been hung at Charleston, S. C., has had his sentence commuted by the Governor to four months' solitary confinement, twenty-five lashes each month, and at the termination of his imprisonment banished from the State.

Capt. Hooper of the bark Montgomery from Zanzibar, arrived last week, says, that a French war steamer had arrived at that place, and a treaty had been concluded with the Imaum of Muscat. The steamer had returned and taken a few valuable Arabian horses as a present to Louis Phillippe.

The steamer Oregon has been placed again on the line between this city and Stonington, Ct.; said to be in as good condition as ever.

The East Floridian, published at Clinton, states that Col. Pitchlin, a Chief of the Choctaw tribe of Indians, has declared his determination to raise 5000 warriers of his Nation, and offer their services to the Government, to march across Texas against Mexico. Col. P. is an educated Indian, and a man of fine talents. The same paper also learns that two large companies, one of mounted gun-men and one of infantry have been formed in the parish of St. Helena, and are awaiting orders to march.

Gov. Smith of Virginia, has not laid aside the 'green bag' since he was invested with the Executive robes. He appeared last week in a murder case, in Fauquire County, and defended the prisoner. This is the first Governor that we ever heard of, who did such a thing while he was in office.

It is thought the wheat crop in Illinois this year will be a third more than the last, which yielded a surplus of over 7,000,000 of bushels,

Fletcher Webster, Esq., has been appointed by the Board of Aldermen to pronounce the Fourth of July Oration before the authorities of the city of Boston.

The paper mill of Mr. Craig, the furnace belonging to G. W. Cleaveland, and the dwelling house of S. Bant, Esq., occupied by Mr. Craig at Fondasbush, Montgomery Co., were all consumed by fire at 3 o'clock on Saturday morning.

John Burnett has been tried and found guilty of the murder of Mr. George Sornberger, and sentenced to be hung at Schenectady on the 14th of July next.

A duel came off about a mile below Bethlehem, Ia., between a young man from Lexington named Jackson, and another from Frankfort whose name we did not learn. Tom Marshall was the second of one of the parties. They fired at each other once and quit, neither being hurt. A lady was the cause of the difficulty.

The names of Generals Arista, Ampudia, Mejia, and Canales, Colonels Carasco and Carabajal, are pronounced by Spaniards as nearly as possible as follows: A-*rees*-ta, Am-*poo* dia, Ma-*hee*-a, Ca*na*-les, Ca-*ras*-co, Cara-*va*-hal—the vowel *a*, in each instance, having the sound of that letter in the English word *far*. The *j* becomes *h*, the *v*, *b*.

We see it stated in a Philadelphia paper that the ranks of a new volunteer company in that city, to be composed entirely of Printers and Reporters, are fast filling up. It is also said that they intend taking with them, the moment they are called into service, as part of their arms and ammunition, a printing press and types.

The Albany train, in nearing the West Springfield Depot, ran over and killed an Irish woman who was partly on the track. The "cow catcher" struck her head and smashed it to pieces immediately. A *jug of rum* was found near her.

The Cashier of a large cotton house in New-Orleans lately decamped, being a defaulter in the sum of about $80,000. The principal, on ascertaining the fact, retired to a back room and shot himself.

Silas Hoyt, a venerable patriot of the revolution, died in Greenfield, Saratoga Co., on the 20th ult., aged 84 years. He died on his annual birthday.

The most serious apprehensions are entertained in regard to the ravages of the fly upon the wheat. In Bucks Co., Pa., great progress has been made by this destructive insect.

By a recent Census we learn that Lowell contains 28,841 inhabitants. The number of families is 4217, and there are in the city 5280 children between the ages of 4 and 16 years. The number of births for the year next preceeding the 1st of May, 1846, is 657, of whom 345 are females and 312 males. In 1828 Lowell contained only 3,532 inhabitants; in 1833, 12,963; in 1840, 20,980; in 1844, 25,163.

On Saturday morning, in the town of Alden, a woman named Catharine Kiefer, wife of Phillip Kiefer, a German, attempted to kill her husband by stabbing him with a shoe knife. The wounded man has been sworn by a magistrate, since the occurrence, and states that he was holding one of their three children in his arms and feeding it, when his wife came up and asked him to cut her a piece of bread, which he was in the act of doing when she drew from her bosom a sharp knife and stabbed him twice very severely in the neck.

The Charleston Courier contains a list of criminals recently sentenced by the city Court of Charleston for various crimes. Among them we notice that one man, for highway robbery, was sentenced to a few months' imprisonment and a slight fine, while another, William Smith, for negro stealing, is to be imprisoned until the first Friday in September next, and then hung by the neck until he is dead. So it seems that in South Carolina Negro stealing is a vastly greater crime than Robbery.

The Montreal Courier records an outrage that occurred the week before last at Windsor, (C. W.) Some poor fellow had become engaged in a quarrel with his wife, and a body of ruffians, under a precept from His Honor Judge Lynch, repaired to his house at night, dragged him out of bed, rode him on a rail, and otherwise so horribly maltreated him as to cause his immediate death. Three of the ruffians have been taken into custody and have been identified by two witnesses.

The editor of the Day Star, a Millerite paper published in Cincinnati, says that he has been spending nearly two weeks at the villages of White Water and Union, and that "it will be incredulous with many of the Advent friends when they hear of the Lord's marvelous works. Evidence that the resurrection of 'many of the saints' has taken place is clear, for many of them have been distinctly seen—brother C. Fitch among others. More hereafter."

There is a young gentleman living in Cincinnati, not yet twenty years of age, who reads fluently some eight or nine of the principal languages, and what is somewhat uncommon among our scholars, he reads the Hebrew without the points which generally accompany that language when written. He is not only acquainted with the structure of various languages, but is said to have an extensive knowledge of their literature.

The President's Proclamation announcing war with Mexico, it is said, is copied nearly word for word from Mr. Madison's Proclamation of June 19th 1812, announcing the declaration of war with Great Britain, according to act of Congress the day previously. The document may be found in Nile's Register for 1812.

A long list of Counsellors and Attorneys were admitted to practice by the Supreme Court in New-York. The only candidate rejected was a colored man from Utica, named Bradley. He underwent a very rigid examination.

Upwards of 12,000 females in Massachusetts are engaged in the straw plaiting and braiding business. The town of Foxboro', with a population of scarcely 2000, employs 1400 persons, and manufactures annually 266,260 bonnets, valued at $321,000.

There are cypresses in Mexico, whose ages vary from 2,390 to 4,034 years, at the minimum estimate of scientific calculation; at the maximum, from 3,480 to almost coeval with the creation.

Two men, B. W. Brundage and Charles Gueyse, were recently killed at Sandusky, Ohio, by the accidental discharge of a cannon, while they were engaged in firing a salute to welcome the arrival of the first boat under the arrangement of the Buffalo and Sandusky line.

The Government of the United States, it is said, furnishes its seamen with the liquor on which they get drunk, and with irons to confine them till they get sober.

Versailles Bonnets is the name of a new fabric for the *head-gear* of the ladies, composed of glass woven upon silk. They present an exceedingly chaste and lustrious appearance.

The most extraordinary feat in the way of riding, in modern times, was accomplished by a boy aged 15 years, Fred. Tyler, who brought the news of the battles of the 8th and 9th ult., from Montgomery to Mobile. The distance, one hundred and ninety miles, was accomplished in thirteen hours—and during the entire night—he caught and saddled his horses, none of which were in readiness, as he was not looked for by those having the horses in charge. He was rewarded with a contribution purse of seventy dollars.

The rumsellers of Booklyn and some other parts of our State have resolved to resist the new Excise Law and defy the recent overwhelming expression of the public will at the Ballot Boxes. The pretext for this is the failure of the United States Supreme Court to confirm the constitutionality of the License Law of Massachusetts.

A son of Mr. A. B. Green, 14 years of age, was killed in the cotton factory at Stephentown, Rensselaer Co., on the 26th ult., by getting entangled in the machinery.

MARRIED,

In Hopkinton, R. I., May 24th, by Eld. Daniel Coon, Daniel Lewis, M. D., of Stonington, Ct., and Miss Ann Frances Kenyon, of Hopkinton.

DIED,

In De Ruyter, N. Y. May 17, Elias Wells, in the 85th year of his age. He embraced religion in early life, and for the last twenty-five years has been a worthy member of the Seventh-day Baptist Church in De Ruyter.

In Westerly, R. I., May 7, of a sudden illness, John Edward, son of Elery and Elizabeth Maxson, aged about eighteen months.

ACKNOWLEDGMENTS.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums since his lasl published report:

David Dunn,	$1,00
Lucius Crandall,	1,00
Collection at Shiloh, N. J.,	7,35
David Clawson,	,50
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Will be opened for the reception of Students, Wednesday, April 29.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.

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DeRuyter, March 6, 1846.

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No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
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No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages price 6 cts.
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No. 9—The Fourth Commandment. False Exposition. 4pp.

☞ The Sabbath Tract Society has also published "An Appeal for the Restoration of the Lord's Sabbath, instituted in Paradise and enjoined in the Fourth Commandment; in an Address to the Baptists, from the Seventh-day Baptist General Conference." pp. 24.

☞ Remittances for Tracts, addressed to the General Agent, Paul Stillman, New York, containing full directions *how* and *where* to be sent, will be promptly attended to.

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Miscellaneous.

FOR THE CHILDREN.

PICTURES PRECAUTIONARY.

I saw a Pauper in the street,
Begging from door to door,
A crust of bread, poor wretch! to eat
He seldom ask'd for more.
I said, "old man, I grieve to think
That begging's your employ;
And why," he said, "I learned to drink
When I was but a boy."

I saw a man within the stocks
And rueful was his look,
The boys were pelting him with rocks
Yet all he had to brook;
A laughing stock to all—we think
To him there was no joy,
And why? he said, "I learn'd to drink
When I was but a boy!"

I saw a man within the jail
All haggard and care worn,
His eye was sunk, his cheek was pale,
It made my spirits mourn;
And sympathy that seeks the link
Of others grief or joy
Ask'd why? He said, "I learn'd to drink
When I was but a boy!"

I saw a man within a crowd
Beneath the gallows tree,
The curses of the throng were loud
Upon the Felon—He
With look, from which the soul would shrink
So fiendlike to destroy,
Said to the mob, "I learn'd to drink
When I was but a boy!"

I saw a man down in the ditch,
I heard him groan with pain,
I gave him soon a helping hitch,
And raised him up again.
I asked him, "why below the brink!"
"Why caught in such a ploy?
He said, because "I learn'd to drink
When I was but a boy."

I saw a man, one winter's day
Befrozen, stiff, and cold.
He'd made for home, but miss'd the way,
Thus is the story told,
But whiskey was the cause, we think,
That did his life destroy:
I heard them say, he learn'd to drink,
When he was but a boy.

And, is it thus, I woful said,
Of drinking, this the end?
My very heart within me bled
I said, "now heaven defend
My own dear child from ruin's brink,
While this, at least my joy
What e'er betide, he learned to drink
Not, when he was a boy."

TWO QUESTIONS FOR SUNDAY SCHOOL SCHOLARS.

I wish to propose to Sunday School scholars two questions, earnestly entreating them to consider seriously what would be their answers if they spoke the truth.

Since you cannot then deceive God, let me beg of you not to deceive yourselves but endeavor to answer my questions with sincerity.

My first question is, Why do you go to a Sunday school?

I shall state many answers which might probably be given by different characters, were the truth really spoken, and shall then leave each of you to consider which would most resemble your own.

Answer 1. Because, when all the other children in our village go to the Sunday school, it would look very odd if I did not do the same.

2. My parents wish me to go, otherwise I should like to stay at home.

3. My brothers and sisters all went before me, and had many nice books given as rewards; so I hope I shall get some too.

4. If I attend regularly, I hope the leaders will notice me, and perhaps give me a new straw bonnet, like the one they gave to Ann Wilson.

5. I have a good memory, and can answer my teacher's questions readily; for which I get praised and expect soon to be at the head of the class; otherwise I should certainly leave off attending.

6. I like to learn to sing; and sometimes our teacher reads to us pretty stories.

7. I like to go because all the scholars are treated with an excursion, and good things to eat, on the fourth of July.

8. I like to learn all about the Bible, so as to be able to show to poor ignorant people how much I know, and to be thought good and clever.

9. I feel myself to be a poor, ignorant, sinful child, and go to learn what I must do to be saved. I am thankful to God and my teachers; and I should love the Sunday school quite as well, and attend as regularly, even if no rewards or tickets were ever given; and if I should always stand at the bottom of the class.

Question second. What good have you got by attending a Sabbath school?

Answer 1. I am much improved in my reading.

2. I have gone twice through my catechism.

3. I can say a great many hymns.

4. I have got many rewards, and my teacher tells me I am very attentive.

5. Mrs. B. gave me a new bonnet at Easter.

6. The ladies have promised to look out for a place, when I go to service.

7. I have got many tickets for remembering sermons, and can give a far better account of what I hear than any other scholar in the class.

8. I know the doctrines of the gospel, as well as the duties required of a Christian; whilst my cousin Mary, who has been the same time at school, can scarcely answer a single question.

9. I have learned that I am a sinner, and Jesus is my only Saviour; and I hope I can say that the chief desire of my heart is, to spend my short life on earth to the glory of God, and to practice what I have been taught at the Sunday school.—*Sabbath School Journal.*

WHO WILL BE A MISSIONARY?

A little boy who attended a missionary meeting in Paris, France, was very deeply affected by what he had heard about the condition of heathen children. His mother was a poor widow and he was a great comfort to her. She loved the Bible, and had taught him to love it too. The next morning after the meeting, the little boy collected together all the money he had in the world, (only thirty-six sous,) and took it to the minister saying, "I hope, Sir, the people will soon be converted to God." The minister told him that there was a great deal to be done and he feared it would be a long while before the work would be finished. "I hope, sir, it will be finished before I am a man." The minister expressed his fear that it would not. "Well, sir," said the boy, "I prayed to God when I went home from the missionary meeting last night, that if it was not done before I grew up, he would make me a missionary, and permit me to be useful in this way." Does not some little boy who reads this short story, desire to be a missionary, if the work is not finished before he grows to be a man?

LITTLE JANE.

A little girl who had always been remarkable for her obedience to her parents, refused one morning to go to school. Her mother expressed much surprise, and said, "My dear, why do you not wish to go? It is high time; the bell has rung, so put on your bonnet and get ready, or I fear you will be too late; and you know if you are, it will displease Miss West very much; for she like all other teachers, dislikes to have her scolars late."

"I cannot go yet."

"What is the matter, Jane? don't you feel well?" said her mother.

"Yes, mother, but I have this morning neglected to go by myself. I have not thanked my heavenly Father for the kind care he has taken of me the past night, neither have I asked him to keep me from sin during the day—I am sure I cannot think of going to school until I do."

"Why, my child," replied the mother, "as it is getting late, perhaps you had better defer it until you come home—and when you are going along, you can raise your thoughts to God and he will listen to you."

"No, mother," said little Jane, "this will not do, for I once tried it, and nothing went right with me all that day."

Her mother pressed her no longer, but bade her go and implore God's blessing to rest upon her. This dutiful child did so, and was happy and cheerful the remainder of the day.

May her example lead others to seek the Lord and trust in him.

THE LITTLE GIRL WHO LOVED MISSIONS.

There is a little girl, between five and six years old, who often thinks about the poor heathen. She talks much about Jesus Christ. "My dear Saviour," she will say; "he was so good to die for me; and now I can go to heaven." She remembers that heathen children have never heard of this Saviour; and she longs to do something to make him known to them. But here is what her mother writes about her. "Now I will speak of my little daughter. She is greatly interested for the heathen. She heard at Sunday School, of a little boy who gave up sugar and butter, for which his father paid him three pence every week. She said she was determined to do the same, if her father would pay her. I told her if she would give up butter, of which she is very fond, she should be paid. And she has done it ever since. When she gets a dollar she intends to buy Testaments and send them to the heathen. She asks little children of her acquaintance, if they do not want to do the same." Is it not better to spend money in buying Testaments for the heathen, than to give it all away for candy and toys, and such things?

TO SABBATH SCHOOL TEACHERS.

Remember that you are dealing with souls which are to live eternally; that they are *now* like the melted silver, capable of receiving impressions which will last forever. Then, stamp upon them the image of Christ; and though it may show but faintly now, God will bless your faithful, prayerful labor, and bring out that image to shine as a star in glory. Remember that Christ, the Great Teacher, is your pattern, and that in order to be a faithful teacher, pleasing God, you must be like him.

Like him in *prayer*.—The stillness of night and early morn witnessed his earnest supplications for his disciples.

Like him in *teaching*.—The hearts of his hearers burned within them, and their souls were quickened at his words.

Like him *by the way*.—Ever uttering words of comfort and kindness to all who came to him troubled.

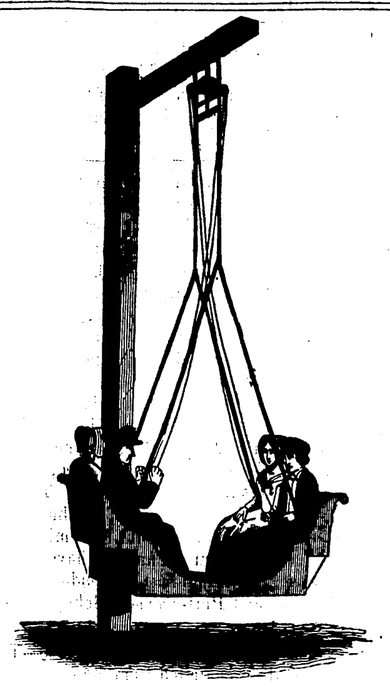
Like him *at all times*.—Doing the will of your Father in heaven.

Like him *in knowledge*.—Possessing the knowledge of the life that now is, and of that which is to come. [Congregational Visitor.

AN ARAB TALE.

In the tribe of Nedgde, there was a mare of great reputation for beauty and swiftness, which a member of another tribe, named Daher, vehemently desired to possess. Having failed to obtain her by offering all he was worth, he proceeded to effect his object by stratagem. He disguised himself like a lame beggar, and waited by the side of a road, knowing that Nabee, the owner of the mare, would soon pass. As soon as Nabee appeared, Daher cried, in a feeble voice, 'I am a poor stranger; for three days I have been unable to stir from this to get food; help me, and God will reward you." Nabee offered to carry him home; but Daher said, 'I am not able to rise; I have not strength.' Nabee then generously dismounted, brought his mare near, and helped the beggar to mount her. The moment he was mounted, Daher touched her with his heel and started, saying, 'It is I, Daher, who have got her, and am carrying her off.' Nabee called on him to stop, which Daher did. Nabee then said, 'Thou hast my mare; since it pleases God, I wish thee success; but I conjure thee, tell no one how thou hast obtained her.' 'Why not?' said Daher. '*Because some one really ill might remain without aid; you would be the cause why no one would perform an act of charity more, from the fear of being duped as I have been.*' This discriminating kindness subdued Daher—he immediately dismounted and returned the mare to Nabee, and when they parted, they parted sworn friends. This tale shows forth the power of kindness in a beautiful manner—and the delight, with which the Arabs heard it told, demonstrates that they can appreciate true generosity.

Romaine in his "Walks of Faith," tells us of a lady whose room was hung round with portraits of her deceased children, and who being asked if it did not make her unhappy to be so constantly reminded of what she had lost, replied, "It is but a small matter between my Saviour and me which has them, he or I."



CHILDREN'S AMUSEMENTS.

I love to see children engaged in innocent amusements. The mind needs relaxation from study, and the body from toil. It is true that

"All play and no work makes Jack a mere toy."

and it is equally true that

"All work and no play makes him a dull boy,"

Children should have some sports, but they should be such as are healthful, innocent, and not dangerous.

The recreations of children in city and country differ somewhat in their character. In the cut, we have a representation of an amusement quite common in cities. Nearly every little boy and girl knows what "scupping" means. Scups are differently constructed, and sometimes so made as to be dangerous. I have known some very severe injuries to result from scupping. It is only a few days ago I called to see a family, the mother of which came into the parlor in great agitation, saying that one of her boys had just fallen from his scup in the garret, and had hurt his head badly. This scup was made by tying two ends of a rope over a beam, and the little girl or boy to be swung is seated in that part of it forming a loop which hangs down, while some one standing behind gives a push, nd thus keeps it in motion.

A kind-hearted man who loves to assist children in innocent amusements, has invented a scup which can be placed in the house or yard, and used at pleasure without danger. It is represented in the cut. I saw it at the last exhibition of the American Institute, with four full grown boys and girls in it, enjoying themselves very agreeably. It is set in motion by pulling a rope which is done by one in each end of the "boat," as the bottom of the scup was called. It is a perfectly safe and agreeable recreation.

Children, when at play, should treat their companions with great kindness, and be willing to favor each other in their sports. I am always pained when I see boys and girls quarreling, particularly brothers and sisters. God designed the family circle to be the abode of happiness and the kindest feelings, and his all-seeing eye looks with a frown upon that boy or girl who does any thing to lessen the harmony that ought always to be found amongst members of the same family.

"Whatever brawls disturb the street
There should be peace at home;
Where brothers dwell and sisters meet,
Quarrels should never come." F.

DON'T KILL THE BIRDS!

Little boy! don't kill the birds! At this season of the year, they are quite numerous, and how delightful to listen to their pretty songs. O, who can be so cruel as to kill the pretty little birds?

An act that caused me more pain than any other, when a boy, was the killing of a bird. It was a pretty chipping bird, and looked very much like the one represented in the above cut. The event happened in this wise: The bird had built a nest on a thorn bush that stood near the garden in front of my father's house; I used to go and look at the nest every day, and was delighted one morning to find in it a pretty little egg. In a few days, the nest contained five beautiful speckled eggs. I presume there are some of my readers that know how they looked.

One morning just before school time, I went out to take a look at the bird's nest. The bird flew chipping from the nest as I approached, and alighted upon an apple tree near by, the leaves of which hid her from my view. I took up a stone and threw it violently into the tree without the least design of doing any harm; when judge of my astonishment, as I saw the bird fall through the thick branches to the ground! I ran trembling to the bird, and took it up into my hand, just as it drew its last breath! O, how my heart ached! I wept bitterly, and would have given worlds to have restored the dear little thing to life; but I could not do it. I took it and placed it on the nest where it had sat in such apparent safety only a few minutes before, and went into the house. My mother noticed that I had been crying, and asked me what was the matter. I told her I was sick! *I was sick*, but it was *sickness of heart!* I could not go to school I felt so bad; and it would have melted any but a heart of stone to have seen the mate of the little bird come and sit on the bush and mourn the death of its companion who lay motionless upon its nest.

I know not how any boy can be so cruel as to wilfully kill a bird! You say it is sport. Ah, it is wicked sport. If I had killed that little bird purposely, I should almost have felt as if the mark of Cain was upon me. I always think of it when I go into the country, and hear their sweet warbling, though nearly thirty summers have come and gone since then. Let me entreat my young readers that whatever else they may do, they will not kill the pretty birds. F.

THE LION AND THE BULLS.

A FABLE.

Four bulls, which had entered into a very strict friendship, kept always near one another, and fed together. The lion often saw them, and so often had a mind to make one of them his prey; but, though he could have subdued any of them singly, yet he was afraid to attack the whole alliance, as knowing they would have been too hard for him, and therefore contented himself, for the present, with keeping at a distance. At last, perceiving no attempt was to be made upon them, as long as this combination held, he took occasion, by whispers and hints, to foment jealousies and raise divisions among them. This stratagem succeeded so well, that the bulls grew cool and reserved towards one another, which soon after ripened into a downright hatred and aversion, and at last ended in a total separation. The lion had now obtained his ends; and, as impossible as it was for him to hurt them, while they were united, he found no difficulty, now they were parted, to seize and devour every bull of them, one after another.

APPLICATION.

The moral of this fable is so well known and allowed, that to go about to enlighten it would be like holding a candle to the sun. "A kingdom divided against itself cannot stand;" and as undisputed a maxim as it is, was however thought necessary to be urged to the attention of mankind, by the best man that ever lived. And since friendships and alliances are of so great importance to our well being and happiness, we cannot be too often cautioned not to let them be broken by tale bearers and whisperers, or any other contrivance of our enemies. [Esop.

Mr. Dodd, an eminent minister, being solicited to play at cards, rose from his seat and uncovered his head. Being asked what he was going to do, he replied, "To crave God's blessing."—The company exclaimed, "We never ask a blessing on such an occasion." "Then," said he "I never engage in anything, but on what I can beg of God to give his blessing."

"In all thy ways acknowledge Him."

MY MISSIONARY BOX.

I would not be an Esquimaux
To dwell amid perpetual snow;
Nor would I a Siberian be,
To chase the ermine o'er the lea;
Nor would I by the Ganges rove,
An Indian child in banian grove;
Nor yet on coral islands wild.
I'm glad I am a Christian child!

They say that coral islands bright
Are radiant now with gospel light;
That to the frost-bound Esquimaux
The patient missionaries go;
That they for prayer and praise have made
A temple of the banian shade;
That chill Siberia hears a voice,
Which bids the banish'd ones rejoice.

And shall a Christian child forget
The many lands in darkness yet?
Perhaps the penny saved to-day
May help to teach a child to pray;
And though my purse is small and light,
Yet Jesus own'd the widow's mite.
Thou, who to me such love hast shown,
Oh bless the gift; accept thine own!
[*Juv. Miss. Keepsake.*

MISSIONARY OPERATIONS.

One of the most pleasing features in our Sunday Schools, is the interest awakened in the minds of the scholars, in behalf of the destitute. It is a rare thing indeed to meet with a scholar of any of our Sabbath Schools whose heart does not beat warmly in behalf of the heathen abroad, and the children and others of our own country who have not the means of grace. Nor does this interest show itself only in words. Many schools have organised missionary societies, almost wholly under the management of the children, in which sums of money are raised sufficient to sustain one, and sometimes two missionaries! We know of several schools in this city that sustain, in whole or in part, a missionary in the prosecution of his arduous labors.

A decided impetus has been given to this cause recently by directing the attention of the schools to the work of sustaining missionaries in the Western States, and purchasing of libraries for schools unable to obtain them. Many schools have taken hold of the subject vigorously, and are accomplishing a great work. Most of the labor is done as it should be, by the children, who collect the money from their friends and others, and pay it to their treasurer, who sends it to its place of destination. We wish we had time and room to tell our readers how much has been accomplished in this way; we mean of course how much that has come to our knowledge. Much that has been done, will not be known until revealed in the light of eternity.

We shall hereafter have something more to say about these missionary efforts. Meanwhile we want you, children, to love every son and daughter of our apostate race. They are all beings destined to the judgment seat of Christ and are entitled to your sympathies and prayers. Seek to do them all the good you can; and if you should be the instrument of their conversion in the hands of the spirit, great will be your rejoicing when Christ comes to make up his jewels.

NEWS.

Still sighs the world for something new,
For something new;
Imploring me—imploring you,
Some Will-o'-wisp to help pursue;
Ah, hapless world, what will it do?
Imploring me—imploring you,
For something new.

Each pleasure, tasted, fades away,
It fades away;
Nor you, nor I can bid it stay;
A dew-drop trembling on a spray,
A rainbow at the close of day;
Nor you, nor I can bid it stay,
It fades away.

WHY DO THE FLOWERS BLOOM?

"Why do the flowers bloom, mother?
Why do the sweet flowers bloom?
And brightest those we reared, mother,
Around my brother's tomb?"

"To fill the world with gladness,
My child, were flowers given,—
To crown the earth with beauty,
And lift our thoughts to heaven."

THE WORLD'S CONVENTION.

2 EXETER HALL, *Strand, London,*
May 1, 1846.

REVEREND AND DEAR SIR,

We are instructed by the Provincial Committee of the proposed Evangelical Alliance to open a communication with a few ministers and others of the principal bodies of Christians in the United States, and through them with the Christian public at large in that country, on the subject of the conference which—Divine Providence permitting—is intended to be held in London in August next. We therefore address you, and request that you will be kind enough to make the statement in this letter, together with the document we send with it, as generally known as you may be able, both through the public press, and in any other way which may seem desirable.

The document to which we refer, and which is entitled "A Brief Summary of Facts," contains, in the form of resolutions, a general view of the principles on which it is conceived the proposed Evangelical Alliance should be formed, the objects it may aim at, and the organisation by which it may be constituted and carry on its operations.

While we would take the liberty of commending the whole to the considerate attention of our fellow-Christians in America, as exhibiting a more accurate and connected view of the sentiments entertained on this important subject amongst us, than has yet reached them, there are two or three points to which we especially wish to draw your attention, since they are likely to direct and influence their own movements in relation to it.

It will be perceived from the first resolution, which relates to the organisation of the proposed Evangelical Alliance, that it is intended to be formed of Christians in their individual capacity, and not as representatives, or delegates of denominations or societies. Although, therefore, the friends who visit us from Ameriea should, for reasons which may govern themselves, be delegated to attend the Conference, they will distinctly understand that as individuals only they can be received at its meeting.

From the same resolution it will also be perceived that, in order to entitle an individual to a place in the Conference, he must have been previously admitted a Member or Corresponding Member of one of our four divisions of the Provisional Committee. Persons residing in foreign countries are attached as Corresponding Members to the London division. It will be necessary, therefore, that our friends in the United States, who intend to be present, should, as soon as convenient, forward their names to the office as above, or report themselves here on their arrival, in order that they may be enrolled in accordance with the regulations.

The attention of parties disposed to make such application for enrollment as Corresponding Members, and for admission as such to the Conference in August, must also be drawn to the resolution respecting Slaveholders—a resolution which was adopted after long and careful deliberation; and their attention is thus specially directed to it, in order to prevent the painful necessity of refusing admission at the time of the Conference to any person who, not having adverted to its spirit and design, might make application for the purpose.

It is likewise to be understood, that not only is an agreement in the doctrinal truths set forth in the document essential to membership, but also the intention to cultivate and exhibit the spirit of forbearance and brotherly love.

With regard to the objects contemplated in the formation of the proposed Evangelical Alliance, they will be found to be indicated with sufficient distinctness, at least for present purposes, in the series of Resolutions relating to them. All that it may be necessary to mention here, is, that the one great object to be aimed at, is the manifestation of the unity which exists among real Christians, and that the other objects enumerated are to be pursued in subservience to it.

The day fixed for the opening of the Conference is the 19th of August.

We are instructed, in conclusion, to assure our trans-Atlantic fellow Christians, that it will afford their brethren in this country unfeigned joy to receive them to the hallowed engagements of the intended Conference, and to welcome them to the hospitalities of their homes. They affectionately invite them to their family circles, as well as to the assemblies of the proposed Evangelical Alliance; and anticipate with sacred delight the opportunity of interchanging with them the holy sympathies of Christian love, and of approaching with common supplications and praises the throne of God and of the Lamb.

With assurances of personal esteem and respectful consideration,

We are Rev. and Dear Sir,
Yours affectionately,
In the uniting bonds of the Gospel,

EDWARD BICKERSTETH,
JABEZ BUNTING,
JAMES HAMILTON,
JOHN LEIFCHILD, } *Hon. Secretaries.*

ALEX. DIGBY CAMPBELLE,
EDWARD STEANE, } *Official Sec'rys.*

All communications should be addressed to the Official Secretaries, No. 2 Exeter Hall, London.

READ THE BIBLE.

It is the best of all books—full of truth and rich in eloquence. Of its morality you need have no fear. It will chasten your affections, purify your thoughts, enlarge and strengthen your intellect, and elevate your mind to the contemplation of things heavenly and divine. Read it daily. Study its sacred pages. It is an inexhaustible mine of spiritual gold, and *the more* you search and the deeper you dig, *the purer* will be the ore you find.

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The Sabbath Recorder.

THE JEWS IN PERSIA.

The following paragraphs are taken from the Journal of Rev. H. Stern, a missionary of the London Society for Promoting Christianity among the Jews. They give some idea of the persecution to which the Jews are exposed in all the Eastern countries.

HAMADAN, *May* 26.—Visited the Mullah. He had just been with the Cadi, to complain of some heavy taxes which had been laid upon the Jews in an unjust proportion. The Moslem population, consisting of 15,000 families, had been ordered to pay twenty tomauns, while the Jews, numbering only about 300 families, had been ordered to pay double that amount. Whilst we were waiting in the Mullah's house, for his return, a great number of Jews came in, to whom we preached the Gospel of peace. When the Mullah came, he gave us a hearty welcome, with the usual salutation of "Shalem aleekum," *i. e.*, Peace be with you. He knew, and had conversed with Dr. Wolff, but had never read the New Testament. He promised to call upon us, which he soon did, accompanied by two very respectable Jews; we preached Christ crucified to them; they did not make any objection, but hung down their heads and sighed. *I.*—"But why do you not turn to the Lord your God?" *The Mullah*—"We expect that the Messias will soon come, and redeem us from the Goim, or Gentiles." *I.*—"How long have you been in this country?" *He.*—"Since the time of Cyrus." *I.*—"From what tribe are you descended?" *He.*—"From the tribe of Judah." *I.*—"Has your community here always remained as it is now?" *He.*—"No. A hundred years since there were thirteen synagogues in this place, and a very great number of Jews; but the Ishmaelites have only left us three; and one which was erected a few years since, they destroyed before it was completed." *Second Mullah.*—"On account of our sins we are in captivity, and on account of our sins the Goim (or Gentiles) rule over us, and on account of our sins we are exiles in this country." *I.*—"Yes; on account of the sin of which you are guilty, in rejecting Jesus of Nazareth, the wrath of God has come upon you to the uttermost. But believe in Jesus; his blood will cleanse you from all your sins." *He.*—"Give me the Gospel, and I will read it."

State of the Jews.

I will now give you some particulars relative to the state of oppression in which our Jewish brethren are kept by the Moslems, which I learned from the *Mullahs*.

I. They have not justice rendered unto them. Any Gentile can inflict upon them any punishment he may choose, with the greatest impunity.

II. They dare not dress themselves respectably, else they would be suspected of being rich, and would consequently be plundered.

III. If they possess any thing of value, the Moslems are sure to seize it.

IV. It is dangerous for a Jew to go out on Friday, that being one of the Moslem's sacred days.

V. When it rains, they are subject to great annoyances, if they go out, as they may splash a Moslem, and so pollute him.

VI. Whenever a Moslem charges them with crime, the whole town is sure to believe it, and they are ready to massacre them all. Last year some pilgrims from Mesjid Ali spread a report that the Jews in Bagdad, aided by the Turks, had effected some mischief. The whole town was immediately in an uproar. The Moslems cried, "The Jews are our enemies, and must be destroyed." And it was only by the payment of a large sum of money that they escaped from destruction.

Their position in Hamadan is indeed painful, and the marks of oppression are visible in every countenance. In Bagdad the Jews are fine, noble-looking men, and walk with all the gravity and independence imaginable; here, they go about with their heads bowed down, their countenances pale and emaciated; and their cringing, slavish appearance and demeanor, stamps them all with the badge of oppression. Let the skeptic and the infidel see Israel in these regions, and the scales of ignorance and delusion, one would imagine, must fall from his eyes, and he would be compelled to confess that Moses was a prophet indeed, and that the prophecies are not the productions of a speculative head, but of an inspired pen. The curses are indeed terribly fulfilled here. In Hamadan there are thirty Jewish families who came from Khorassin, where they were so fiercely persecuted a few years since that they were glad to escape on any terms; some fled to the adjacent countries, others saved themselves by professing Islamism. Such is the condition of the Jews in Persia.

HORRORS OF FANATICISM.

Flores, the vice-chief of the State of Guatimala, a Liberal, had made himself odious to the priests and friars, by laying a contribution upon the convent at Quezaltenango; and while on a visit to that place, the convent excited the populace against him, as an enemy to religion. A mob gathered before his house, with cries of "Death to the heretic!" Flores fled to the church; but as he was entering the door, a mob of women seized him, wrested a stick from his hands, beat him with it, tore off his cap, and dragged him by the hair. He escaped from these furies, and ran up into the pulpit. The alarm bell was sounded, and all the rabble of the town poured into the plaza. A few soldiers endeavored to cover the entrance to the church, but were assailed with stones and clubs; and the mob bearing down all opposition, forced its way into the church, making the roof ring, with cries of "Death to the heretic!" Rushing towards the pulpit, some tried to unhinge it, others to scale it; others struck at the unhappy vice-chief with knives tied to the ends of long poles; while a young fiend, with one foot on the mouldings of the pulpit, and the other elevated in the air, leaned over and seized him by the hair. The curate, who was in the pulpit with him, frightened at the tempest he had assisted to raise, held up the Holy of Holies, and begged the mob to spare him, promising that he should leave the city immediately. The unhappy Flores, on his knees, confirmed these promises; but the friars urged on the mob, who became so excited with religious frenzy, that after kneeling before the figure of the Saviour, exclaiming, "We adore thee, O Lord, we venerate thee," they rose up with the ferocious cry, "but for thy honor and glory this blasphemer, this heretic, must die!" They dragged him from the pulpit across the floor of the church, and in the cloisters threw him into the hands of the fanatic and furious horde, when the women, like unchained furies, with their fists, sticks and stones, beat him to death. His murderers stripped his body, leaving it disfigured and an object of horror, exposed to the insults of the populace, and then dispersed throughout the city, demanding the heads of Liberals, and crying, "Viva la Religion, y mueran les heregos del Congresso."

Stephens' Travels.

UNEQUAL DISTRIBUTION.

The United States have one minister of the Gospel for every fourteen hundred souls; England has one for every six hundred; Scotland has one for every twelve hundred, and the poor heathen have one to a million and a half! I am not for emptying Christendom of its ministers! but I am for distributing this immense disparity of her supplies. What should give a few favored lands a pre-eminence in this respect so much above all others? Must we despair of devising some method by which the conflicting interests of sects and denominations may be so adjusted, that this evil may at least in some measure be removed, and the number of missionaries to the heathen be augmented a hundred fold? England, if all her ministers are true men, has at this moment five or six thousand to spare for the heathen. The United States could spare fifteen hundred, and Scotland a thousand. Ten thousand ministers might, during the present year, be drawn off from Christendom and given to the heathen. What a donation to a dying world! What a present to its redeeming God and King! O that the day would dawn when all who love the Lord Jesus shall be of the same mind and judgment, when party animosities and jealousies shall die away; when apprehension and distrust at home shall no longer diminish the number of laborers abroad; and when churches of every name shall consecrate their best services and their first men to the great end of converting the world.

CHRISTIAN TOLERANCE.

From a Sermon in the National Preacher, by Rev. Wm. T. Savage.

"*The soul of every man demands that he be tolerant.*" This is necessary to his true welfare.—Tolerance cannot be intermitted but to his injury. You are aware of that law of projectile forces, by which, in the firing of a cannon, for instance, the recoil against the back of a gun is equal to the power that propels the ball forward through the air to its destined object. There is just such a law to moral projectiles; and every intolerant act (which is more like a cannon ball than any other conceivable thing), not only produces evil, by shattering wherever it goes, but inflicts its recoil-blow upon the man from whom it originates. Against this his nature cries out; this he cannot with safety endure.

"We have been created in the image of God, endowed with reason and understanding, that we may appreciate the beings and objects around us; gifted with susceptibilities, that our hearts may enkindle with generous emotion for our Creator and our brethren; endued with executive energies, that we may accomplish benevolent results for God's glory and the welfare of our race. And how can we look upon our fellow-men, rich in the possession of a common origin and nature with ourselves, unreasonably and in disparagement of their worth, and not injure our minds? Can we shut up our hearts to them, as the objects of our sympathies, and not harden our sensibilities? Can we withhold the out-goings of our energy from promoting their happiness? We cannot. The outrage we should thus commit upon the throne of God and upon our brethren, is in no wise greater than the assault we should make upon our own souls.

"The intolerant man *must be* an unhappy man; there is an obliquity and dimness in his vision that deceives him. Wherever he goes he sees deformities; traits that should command his interest, lie hidden; his heart becomes cold and gloomy; he is unhappy. Under the laws of moral being, as established by the Almighty, this is the inevitable result. Have we not all sufficient experience on this point to be able to testify that it is so?

"Look now at the tolerant man. He passes among the lights and shadows of life with an eye open to all that is good and lovely around him. Error and vice thrust themselves upon his view; they excite his aversion and regret, and he endeavors to suppress them. He is assaulted, perhaps misrepresented and abused; but like his Master, he remembers that it is *with men*; and in *behalf of humanity*, that he is acting. He is forbearing, charitable, and kind, and he continues in effort still in behalf of his fellow-men, and in determined opposition to every evil. This course, we affirm, cannot fail to promote the welfare and happiness of his soul. It opens to him every object of generous thought, and sympathy, and high devotion. Above all it brings him into fellowship with that forbearing, self-sacrificing spirit, manifested in the life and death of Jesus, which is the source of all our happiness. O how little does the intolerant man understand what he does, when, in the exercise of this narrow spirit, he shuts himself out from the sweet symphonies of the human soul, casts off sympathy with the surpassing glories of nature and redemption, and locks up the divinity within him to his own contracted and confined feelings and views! Must not that divinity require enlargement and liberty? Does not the soul, in its own behalf, demand that its possessor be tolerant?"

ELOQUENT EXTRACT.

A spirit of fault-finding; an unsatisfied temper; a constant irritability; little inequalities in the look, the temper or the manner; a brow cloudy and dissatisfied—your husband or your wife cannot tell why—will more than neutralize all the good you can do, and render life anything but a blessing. It is in such gentle and quiet virtues as meekness and forbearance, that the happiness and usefulness of life consist, far more than in brilliant eloquence, in splendid talent, or illustrious deeds that shall send the name to future times.

It is the bubbling spring which flows gently; the little rivulet which glides through the meadow, and which runs along day and night by the farm-house, that is useful, rather than the swollen flood of the cataract. Niagara excites our wonder; and we stand amazed at the power and greatness of God there, as he "pours it from the hollow of his hand." But one Niagara is enough for a continent or a world; while that same world needs thousands and tens of thousands of silver fountains and gentle flowing rivulets, that shall water every farm, and every meadow, and every garden, and that shall flow on every day and every night with their gentle and quiet beauty.—So with the acts of our lives. It is not by great deeds only, like those of Howard, not by great sufferings only, like those of the martyrs—that great good is to be done; it is by the daily and quiet virtues of life—the Christian temper, the meek forbearance, the spirit of forgiveness in the husband and wife, the father, the mother, the brother, the sister, the friend, the neighbor, that good is to be done; and in this way all may be useful.

[Rev. Albert Barnes.

PLEASURES OF THE DOMESTIC MAN.

Some wisdom comes out of every natural and innocent action. The domestic man, who loves no music so well as his kitchen clock, and the airs which the logs sing to him as they burn on the hearth, has solace which others never dream of. The application of means to ends, ensures victory and the songs of victory not less in a farm or a shop than in the tactics of party or of war. The good husbandman finds method as efficient in the packing of fire-wood in a shed, or in the harvesting of fruits in the cellar, as in the Peninsular campaigns or the files of the departments of State. In the rainy day he builds a work-bench, or gets his tool-box set in the corner of the barn-chamber, and stored with nails, gimblet, pincers, screw driver and chisel. Herein he tastes an old joy of youth and childhood, the cat-like love of garrets, pressers, and corn-chambers, and of the conveniencies of long housekeeping. His garden or his poultry yard,—very paltry places it may be,—tell him many pleasant anecdotes. One might find arguments for optimism, in the abundant flow of this saccharine element of pleasure, in every suburb and extremity of the good world. Let a man keep the law,—any law,—and his way will be strown with satisfactions. There is more difference in the quality of our pleasures than in the amount.

[R. W. Emerson.

WHAT I WANT.

When I go to the house of God, I do not want entertainment. I want the doctrine which is according to godliness. I want to hear of the remedy against the harassings of my guilt, and the disorder of my affections. I want to be led from weariness and disappointment, to that goodness which filleth the hungry soul. I want to have light upon the mystery of providence; to be taught how the judgments of the Lord are right—how I shall be prepared for duty and trial, how I may pass the time of my sojourning here in fear, and close it in peace. Tell me of the Lord Jesus, who his own self bare our sins in his own body on the tree. Tell me of his intercession for the transgressors, as their advocate with the Father. Tell me of his Holy Spirit, whom they that believe on him receive, to be their preserver, sanctifier, comforter. Tell me of his chastenings, their necessity, and their use. Tell me of his presence, and sympathy, and love. Tell me of the virtues, as growing out of his cross, and nurtured by his grace. Tell me of the glory reflected upon his name by the obedience of faith. Tell me of vanquished death, of the purified grave, of a blessed resurrection, of the life everlasting, and my bosom warms. This is the Gospel—these are glad tidings to me as a sufferer, because glad to me as a sinner. They rectify my mistakes, allay my resentments, rebuke my discontent, support me under the weight of moral and natural evil. These attract the poor, steal upon the thoughtless, awe the irreverent, and throw over the service of the sanctuary a majesty, which some modes of address never fail to dissipate. Where they are habitually neglected, or lightly referred to, there is no Gospel; and those preachers have infinite reason to tremble, who are deserted by the sorrowful, and such as walk humbly with their God.

A FAMILY WITHOUT A GOD.—A little boy whose father possessed no religion, and neglected family prayer, spent some time in a pious family, where he was instructed in the simple truths of the Bible. While one day conversing about the greatness and goodness of God, he made this natural remark—"We hav'n't got any God at papa's house."

PEARLS.—"No doubt," said the late Mr. Brown, of Haddington, I have met with trifles as well as others; yet if God were to give me as many years as I have already lived in the world, I would not desire one circumstance in my lot changed, except I wish I had less sin. It might be written on my coffin, Here lies one of the cares of Providence, who early wanted both father and mother, and yet never missed them."

[From the English Baptist Magazine.]

SCENE IN A DESERT.

Over a burning Indian plain,
A missionary sped;
The noon-ray fell like fervid rain,
Down on his fainting head.

No dwelling cast a kindly gleam,
Athwart the cheerless waste;
But on beneath the melting beam,
The traveller passed in haste.

Till where a giant palm-tree shade,
Made pleasant coolness round,
A while his hurrying foot was staved—
What hath the pilgrim found?

Has a clear fountain sought the day,
With friendly smile and tone?
No: but out-stretched a Hindoo lay,
In the last strife, alone.

Alone! no mother's gentle breast
Pillowed his dying head;
No weeping household circle pressed,
With farewells round his bed!

But far, O far from heath and bower,
Where erst his smile gave light;
How shall he meet the Strong One's power,
In such unequal fight?

Alone! where shall the spot be found
Where mercy is not dealt?
Beside him, on the fervid ground,
The son of England knelt;

And whispered in the sufferer's ear,
With accents kind and low,
"Thou'rt passing brother from our sphere;
What is thy comfort now?"

Quick at the words his glazing eye,
Forth from its dewy brow,
Seemed with the wonted ecstacy
Of health and youth to glow.

And while the life-tide seemed to run
Fresh through each withering vein,
He shouted, "Christ, the Father's Son,
Has washed me from my stain."

No more: nature her strength had riven,
While Faith renewed his tongue;
Swift soared the ransomed soul to heav'n,
To join the blood-washed throng.

And bending o'er the senseless dust,
That cold and stone-like lay;
Did not that man of God gain trust,
To triumph on his way?

MARIE.

BARTIMEUS L. PUAAIKI, THE BLIND NATIVE PREACHER OF WAILUKU, SANDWICH ISLANDS.

We have before us a brief memoir of this wonderful man, one of the first Sandwich Island converts, some points of which we feel constrained to lay before our readers, assured that they cannot fail of being read with interest and profit.

Puaaiki had a mother who would have murdered him in his cradle if others had not interfered to prevent it; was a wicked and ungoverned child; became addicted very early to the use of the *awa*, an intoxicating root; was filthy and vicious in his habits; became blind in consequence of exposing his head and eyes naked to a tropical sun in connection with his intemperate and wretched habits; was in short a poor miserable, degraded heathen. In a speech made at Wailuku in 1837, long after his conversion, he sketched his own history thus: "I have been twice educated. In the time of dark hearts, I learned the *hula*—a native dance, accompanied with shocking licentiousness—and the *lua*—(the art of murder and robbery)—and the kake (a language unintelligible to any but those initiated in its mysteries.) I learnt mischief in those days." To this poor, degraded, wretched, filthy being was the grace of God manifested. When the first missionaries arrived in 1820, he was in the retinue of the chiefs, as a low buffoon. When the missionaries first came into court, this blind dancing buffoon was in their train. About this time he was taken with a severe fit of sickness, shut up in darkness by disease of the eyes, almost forgotten by his race, and in danger of perishing. God's messenger of mercy to his soul was Honolii, a native youth educated at Cornwall, Conn. "Honolii seeing Puaaiki lying in this pitable situation, was touched with Christian compassion, and spoke to him of the great and good Physician who alone could heal his maladies, and restore his sight. Puaaiki seemed to rouse up on hearing of so unwonted a character, and he eagerly inquired 'what is that?' On being again directed to the Physician of souls, the Lord Jesus Christ, he said at once he would go and hear of him. Accordingly as soon as he was able to crawl out of the house, he accompanied Honolii to the place of worship, and for the first time he listened to the glad tidings of great joy which, the heavenly messenger declared should be "to all people." There he heard of Him who came "to seek and save that which was lost;" who "though rich, for our sakes became poor, that we through his poverty might become rich;" "who bare our sins in His own body on the tree; that we, being dead to sin, might live unto righteousness, by whose stripes we are healed." Nor did he listen in vain. The Lord opened the heart of this poor, blind, degraded heathen to receive the truth; and it is believed he became at once a monument of grace. In Christ Jesus, he became "a new creature; old things passed away; behold all things became new." The change wrought in this man by the Spirit of God, was soon known. His connexion with the chiefs, was a means of making public his change of views and of pursuit. Soon after the time of this hopeful conversion, the chiefs, having a drunken carousal, sent for Puaaiki to practice his art, and as formerly to *hula* for their diversion. But they sent in vain. He returned answer "That he had done with the service of sin and Satan, and that henceforth he should serve the King of heaven."

Henceforward Puaaiki is known only as an active, meek, energetic, indefatigable Christian. In Nov. 1824 Mr. Stewart, speaking of a meeting for prayer, writes thus: "We called on Puaaiki to address the throne of grace. We had never heard him pray; but his petitions were made with a pathos of feeling, a fervency of spirit, a fluency and propriety of diction, and above all, a humility of soul, that plainly told that he was no *stranger there*. His bending posture, his clasped hands, his elevated but sightless countenance, the peculiar emphasis with which he uttered the exclamation, "O Jehovah," his tenderness, his importunity, made us feel that he was praying to a God not far off but to one who was nigh, even in the midst of us. His was a prayer not to be forgotten; it touched our very souls, and we believe would have touched the soul of any one not a stranger to the meltings of a pious spirit. One such hour, one such testimony to the efficacy of truth to open the eyes of the blind, to turn from darkness unto light, and from the power of Satan unto God, repays us ten fold for all our sacrifices, and makes us more than willing renewedly to endure the toil, the privation, the care, the hundred known and unknown trials that sap the spirits and the constitution of a missionary in a pagan land."

The enthusiasm with which he applied his almost ruined eyes to learn to read is charming. By the most painful, self-crucifying efforts—"by literally *digging*, for he was so dim of sight that he used to bury his face in a book—he became able to make out a verse in the Bible." After making some considerable improvement however, his eyes became suddenly worse and he was forced to abandon his reading forever.

But his memory was wonderful. "Every text and nearly every sermon which he heard was indelibly fixed in his mind. The portions of scripture which were then being printed in his native language were made fast in the same way. By hearing them read a few times they were fixed word for word, chapter and verse."

Interwoven with this memoir is an interesting sketch of the revival at the Islands in 1837 and '38.

"Near the close of 1837, it became evident to us who were watching the signs of the times, and who had long been praying "O Lord, revive thy work" in the midst of the years, that the gracious influences of the Holy Spirit were about to descend upon the congregation at Wailuku. The members of the church, at that time few—awoke to a sense of their deficiencies of Christian character. They humbly besought God to pardon their sins for Christ's sake. They implored the gracious agency of the Holy Spirit, that, created wholly anew, they might henceforth live devoted to God. With many tears they confessed their faults one to another, and prayed the prayer of his people, graciously pardoned them and granted them the joy of his salvation. Among the members of the church, no one seemed more deeply penitent than Bartimeus; no one more importunate in seeking for mercy on his own behalf, and on behalf of his brethren. He too with some others of the church awoke to a deeper concern than before for the impenitent. They wrestled in prayer with God in behalf of sinners, blind to a sense of their guilt and danger, and deaf alike to the calls of mercy, and the thunders of the law—"dead in trespasses and sins"—and sinking rapidly to perdition. They became more active also in efforts for the salvation of these dying men. And when during most of the year 1838, the Spirit of God moved upon the mass of the population; and caused multitudes to bow to the sceptre of the Son of God, the heart of the good old man seemed to overflow with joy, and he poured out the emotions of his soul in language not easily described. None but those who saw him during some of those interesting scenes can conceive the appearance of Bartimeus. No painter can do justice to the heaven-illumined countenance of our friend. And yet no one that saw that glow—that index of unearthly joy, can cease to retain an affecting impression of it. Often have I thought when seeing him seemingly laboring under the weight of his holy emotion, of good old Simeon when he exclaimed, "Lord now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation"

Having spent several years as a native helper, he was in 1843 ordained as a native preacher. Of his eloquence and power in public speaking, the missionaries speak in the strongest terms. "Often, say they, while listening with exquisite delight to his eloquent strains have we thought of Wirt's description of the celebrated blind preacher of Virginia."

A page about his labors in the Sabbath School may be useful by way of example.

"In the Sabbath School, Bartimeus appeared to great advantage. Here he seemed to be peculiarly in his element. Others might prefer to hear him address the public assembly, as the public assembly afforded a broader arena for the exhibition of his commanding eloquence. He seemed more at home, however, in the Sabbath School, as he was unaffectedly humble, and he had *there* full scope for his colloquial talents, which were of a high order. In this sphere of labor, second only to the labors of the pulpit, I witnessed, with a gratification which I cannot describe, his untiring efforts—literally untiring, for he continued them with unabated activity till his last sickness—to benefit all who attended upon this method of instruction. His efforts were not confined to any particular class, though in the spirit of his beloved Master who "came to seek and save that which was lost"—Bartimeus devoted special attention to the aged and to the most ignorant. He was accustomed to traverse the house, going from group to group, and affording instruction where most needed. Now you might hear him addressing a class of children, pointing them to Christ, who when on earth, said, while embracing them, "Suffer little children to come unto me and forbid them not, for such is the kingdom of heaven." Again you might hear him inquire of an adult, who was reading the word of God, "Understandest thou what thou readest?" adding perhaps a brief explanation, and a word of affectionate counsel. At another time you might see him in the midst of a circle of aged persons instructing them in the catechism, a small but valuable tract early prepared by the mission, and committed to memory by many of the aged. With this little tract Bartimeus was perfectly familiar, and he was very skilful in explaining and enforcing its statements.

In conversing with the aged, he would frequently kindle and glow with surpassing eloquence, till the group would seem electrified, and hang upon his lips with admiration.

He would frequently address an individual, a youth, an adult, or an aged but impenitent person; and most admirable were the exhibitions which he gave of his skill in probing the heart, and pressing the conscience. Rarely indeed have I seen his equal in this department of Christian effort. For untiring *activity*; skill in adapting truth to different minds; *tact* in illustration; faithfulness in dealing with the impenitent, and for *ability* in making eloquent appeals to men of all classes;

"We ne'er shall look upon his like again."

One more extract we quote for the pertinence of its appeals to the case of some perhaps of our readers who are parents. Blind Bartimeus is speaking at the funeral of a child. He first addresses children.

"He then addressed parents, and most solemnly did he administer reproof for their criminal indifference to the spiritual welfare of their children. On other subjects they were wakeful; on this fatally asleep, unmoved by the admonitions of the word and providence of God tho' breaking upon their ears in a voice of thunder. Said he, "If one of you, parents, lose a handkerchief, or any trifling article worth perhaps a shilling, how prompt and eager are you in the pursuit. You run to one and another, exclaiming, "I have lost my handkerchief! Have you seen anything of my handkerchief? Alas, alas! my property is gone;" nor do you rest satisfied till you have obtained the article. But how is it with you when your children are out of sight? Why for a long time hour after hour you are as easy, as unconcerned as though they were under your own eye—do not make a single inquiry;—When at length you miss them, and inquire of some one, "Have you seen my child to-day?" receive for answer, "Yea I saw him or her, among some idle, vicious companion—I saw them bathing in the sea or I saw them rambling in the fields!" Your anxiety is at an end, and you resume your labor, merely saying, "O very well." Yes, parents, so amazingly dark hearted are you, so sottish, worse than brutish—for does not the brute care for her young?—that the danger of your child, of more worth than ten thousand worlds—your child will outlive the sun and the stars, and be an angel or a fiend when every thing you now behold shall be consumed in the final conflagration,—I say that the danger that your child will be corrupted by wicked companions, and ruined for time and eternity, is a matter of less concern to you than the loss of a paltry handkerchief, worth a single real! How is this parent? Is it not even so? Why some of you parents I have seen leading your little child scarcely able to walk, by the hand, while you have been carrying your dog in your bosom, or have had him swung upon your back, thus showing the preference you feel for a brute to the child, which God has given you. Cease thus to cast contempt on the image of God. Awake, I beseech you, to a sense of the value of the soul. Cry mightily to God on behalf of your offspring—"bone of your bone, and flesh of your flesh," Walk before them uprightly. Teach them to fear God, to hate and avoid sin, to go to Christ for pardon and eternal life. Do all you can to save them from perdition, lest God require their blood at your hand."

Our limits will not allow us to make more extracts. His life and character in detail are a cheering specimen of what divine grace can do in lifting up the blasted wreck of a man from the deepest degradation, and then in washing, moulding, and adorning his whole being—body, intellect and heart, to the image of a lovely, finished Christian. It shows that the Lord can raise up native helpers of a most efficient stamp. Let the churches pray for this. We are sure that if this brief memoir were published and extensively circulated among our churches, it would draw forth many a tear of gratitude for such grace of God, and would show what God can do in raising up sons of thunder and of consolation out of the forlorn and crushed children of Pagan darkness.

[Oberlin Evangelist.

The Sabbath Recorder.

New York, June 11, 1846.

THE AMERICAN SABBATH TRACT SOCIETY.

THE AMERICAN SABBATH TRACT SOCIETY convened for its Third Anniversary at Berlin, Rensselaer Co., N. Y., on fifth-day, June 4, 1846. Brother Lucius Crandall, President of the Society, not being present, the first Vice President took the chair. The exercises commenced by a Hymn, the reading of select portions of Scripture, and prayer by Eld. Wm. Satterlee.

Soon after the session was opened, a question arose in regard to membership. It seems that in order for Auxiliary Societies or churches to enjoy the privilege of sending delegates, it is necessary for them to report annually to the Board of Managers. Some societies having neglected to comply with this wholesome regulation, were of course not strictly entitled to send delegates. The matter was disposed of by inviting such delegates to a seat as represented Churches or Societies which had expressed a desire to stand as members, with which their desire had not been formally communicated to the Board.

The Treasurer's Report was read by Paul Stillman. It showed that the receipts since last report, added to the money at that time in the Treasury, were $545,57—a sum which, although small in comparison with what might have been profitably expended, was yet sufficient to show that the tract cause has a hold upon the hearts of the people.

The Annual Report of the Board of Directors was read by Thomas B. Brown. From this we learn that the Society has had four Agents in its employ during portions of the year, whose business it has been, besides collecting funds for the Society, to preach from place to place upon the subject of the Sabbath, and distribute tracts. Eld. Samuel Davison has labored in this way in New Jersey; Eld. Alexander Campbell in Rhode Island and Connecticut; Eld. Varnum Hull in New York, and Dea. L. M. Dean in Pennsylvania. The reports of these Agents present many facts serving to show how extensive and happy have been the effects of tract distribution. No one can read the extracts which the Board have incorporated in their report, without being convinced, that the blessing of God accompanies the efforts of the Society, and crowns them with abundant success. In the publishing department, the Report states that during the year new editions have been issued of Tracts Nos. 3, 5, 6, and 7, and of the Sabbath Vindicator No. 1. There has also been issued a new tract, entitled, "The True Sabbath Embraced and Observed," being a narration of the exercises of mind through which one who had been educated to observe the first day became a Sabbath-keeper. The old work of George Carlow is now being stereotyped, and the old work of Edward Stennett, it is intended to publish just as soon as certain deficiencies in the copy now in possession of the Board can be supplied from a perfect copy in London. Besides these, it is in contemplation to publish, as soon as circumstances will allow, a tract on the subject of Sabbath Legislation, showing its natural tendencies and effects.

The reading of the Annual Report was listened to with interest, and was followed by a resolution that it be published under the supervision of the Board of Directors.

Eld. WM. B. MAXSON spoke in favor of the resolution. He regarded the Report, especially that part of it which contained the extracts from the journals of missionaries, as a faithful exhibition of the way in which truth affects the mind. Some might think it caricatured the objections of our opponents. But it is not so. Their arguments are almost as conflicting and numerous as the persons who present them. This truth is here shown by facts which cannot be gainsayed, and which ought therefore to be made known. It is here seen, also, how easy it is to awaken thoughts and convictions of duty which have been smothered for years. A single tract has sometimes done it, fastening the truth upon the mind so as to make it impossible to shake it off. What is said of one of old, who though dead yet speaketh, may be said with equal propriety of these tracts, some of which, though long ago distributed, are now bringing forth a rich harvest.

Eld. W. B. GILLETT was in favor of publishing the Report, because in the first place it answers the question so often asked, "What have you accomplished?" It shows that we have accomplished a great work by leading a very large number of persons to acknowledge the soundness of our positions, and not a few to heartily embrace them. In the second place, by presenting the objections raised by different persons, and the manner of answering them, it furnishes all the arguments necessary to meet the boldest and most skillful opponent of our views. Hence he would have it published and extensively circulated.

Eld. DAVISON and others spoke in the same strain of approval of the Report; and all seemed to regard the facts which it contained in regard to the effects of distributing Sabbath Tracts as in a high degree encouraging.

Whereas, the advocates for a stricter religious observance of the first day of the week are making strenuous efforts to secure that object by the enactment of laws against laboring on the first day, therefore,

Resolved, That it is incumbent upon the American Sabbath Tract Society to give special attention to this subject, and to provide publications showing that such legislation is unchristian in its spirit, anti-republican in its tendencies, and oppressive in its practical workings.

The above resolution was introduced by Eld. SAMUEL DAVISON, who supported it by somewhat lengthy remarks. For many hundred years, he said, there have been statute laws to secure the religious observance of the first day of the week. At first it was regarded only as a festival day, and these laws had reference to its observance in no higher character. In later times, however, men have begun to legislate upon it as a Sabbath, thus adding to the veneration of the people for it. To do this in respect to a day for which there is no Scriptural authority, is antichristian—it is countenancing the great apostacy. Many persons, it is true, think that to deny the sacredness of the first day is as bad as to deny all religion. So have men thought in regard to other religious observances which are now obsolete and exploded. It will be so with this. Indeed, if there could be a vote taken by the mass of the people upon the simple question of the comparative claims of the first day and the seventh day, a very large portion would speak out for the seventh. Notwithstanding this, it is difficult to get legislators to take any steps in respect to the matter. They acknowledge that our claims are just, yet hesitate about identifying themselves with them. We need a treatise on the subject of Sabbath Legislation to present them. It is needed especially at the present time, when so much effort is being made to secure legislation in favor of the first day.

Bro. PAUL STILLMAN said that it was only a few years since this subject was first broached. Then we were looking to the legislature for laws in our favor. These they have refused to grant us. We have thus been shown how difficult it is to secure laws for the protection of a minority, and how necessary it is to leave religious questions where the great Lawgiver has left them. He would go for abolishing all the laws in favor of Sunday. Indeed, the advocates for these laws seem to feel that they are unjust. Hence they do not carry them out. If the law is not to be enforced, it ought to be abolished. Almost the only cases in which it is enforced are cases where it is most unjust. The Jews, for instance, are sometimes singled out and punished, while those who do not openly profess to disregard the first day are permitted to do what they please. What a miserable picture of Christianity do the Sunday laws present to the Jews!

Eld. MAXSON was in favor of the resolution, and opposed to the Sunday laws. Such laws take the business of the divine legislator out his hands. They oppress us, whose rights ought to be as sacred as the rights of any body else. They are unconstitutional, and no State has a right to restrict us from labor on a day which conscience and the Bible approve us for using. But we are told that it disturbs others. If this is true, why are they not disturbed by the noise of those who profess to keep the first day? If they would enforce the law against such, whenever they disturb the "sacred stillness" of Sunday, they might obtain fines enough to pay the county taxes. But this does not answer. Spleen must be vented upon a class of persons who differ from them in theory as well as in practice.

Resolved, That in view of the ignorance of the public in regard to the real object and primary design of the Sabbatic institution, it is important that a tract devoted to this particular point be issued and put in circulation by the Board as early as possible.

This resolution was moved by Eld. T. B. BROWN, who said, It is a common argument among modern advocates for the first day, that the Sabbath is simply a day for religious worship, and hence it is wicked to take it from the poor. These objects are no doubt very important, but they are only collateral, not primary. If they were the primary objects, then one day would be as good as another. Indeed, many persons seem to think so, and are therefore very ready to receive the doctrine. But this notion overlooks the great design of the institution as commemorative. It is in this character that it stands as a testimony against Atheism and Idolatry—teaching that there is a God who created the world, and that he did it without the aid of any pagan deities. To overlook this, is to blot out the primary design of the Sabbath, which is something more than a mere rest day. We are told, perhaps, that redemption is so much greater than creation that it is not important to celebrate the latter work. But remember that all religion rests upon the doctrine of creation and a Creator, and if you blot out that doctrine, there is no need of redemption.

Eld. VARNUM HULL followed in some interesting remarks. He spoke of the practical evils which have resulted from a misconception of the real design of the Sabbath. It has weakened one of the best evidences of the truth of the religion of the Bible. It has prevented our deriving from the institution that aid in the work of sanctification which it was designed to afford. In the transition which some minds are now making from a reverence for the first day to the adoption of the true Sabbath, there will be danger of taking false views. Hence it is important that we provide the means of learning the truth.

Resolved, That we regard all efforts to evangelize the world, which do not make a just presentation of the law of God in its relation to the Gospel, as in a great measure fruitless; and that the system of theology which overlooks the relation of one to the other, is erroneous, and cannot exert that converting power ascribed to that which is declared to be the power of God and the wisdom of God.

Eld. WHEELER, of Salem, N. J., who has recently embraced the Sabbath, accompanied this resolution with interesting remarks. It is the law of God which makes a man feel himself a sinner, and in need of Christ. It prepares the way, therefore, for his being evangelized. The mere salvation of the soul is not all for which we are to aim. There are other things to be prized and sought. We are to be conformed to the divine will, without which all professions of evangelization are empty and meaningless.

The discussion of the foregoing resolutions was followed by a discourse from Eld. Thomas B. Brown, on the duty of laboring to disseminate right views respecting the Sabbath.

The Tract Society, after having held two interesting and harmonious sessions, adjourned on fifth-day evening, to meet for its next anniversary at such time and place as shall hereafter be determined upon and notified by the Executive Board.

Officers for the Ensuing Year.

For President.

NATHAN V. HULL, Alfred, N. Y.

Vice Presidents.

GEORGE B. UTTER, New York.
DAVID DUNN, New Market, N. J.
WM. M FAHNESTOCK, Bordentown, N. J.
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Recording Secretary, F. W. STILLMAN, New York.
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Treasurer, THOMAS B. STILLMAN, N. Y.

Board of Directors.

JOHN WHITFORD, Berlin, N. Y.
SOLOMON CARPENTER, Plainfield, N. J.
WM. B. MAXSON, Berlin, N. Y.
THOMAS B. BROWN, New York.
CLARK ROGERS, Preston, N. Y.

SEVENTH-DAY BAPTIST MISSIONARY ASSOCIATION.

The Seventh-day Baptist Missionary Association held its Fourth Anniversary at Berlin on sixth day, May 5. The Introductory Discourse was preached by Eld. Geo. B. Utter, after which a collection was taken amounting to $14 58.

Before entering upon business, Eld. Thomas B. Brown made some remarks in regard to the position and duty of the Association. He regarded the present as a critical period. As a denomination, we have too long been satisfied with peace and union among ourselves, while we have forgotten those dark portions of the earth where Christ is not known. For a time past, however, we have been thinking of our duty in this respect, until we begin to feel its weight. Now a crisis has come, and the question is to be decided whether we shall go forward or backward. Let us feel our responsibility and act accordingly.

Prayer was offered by Eld. Alex. Campbell.

The Treasurer's Report was read by A. D. Titsworth. From it we learn that the receipts during the year have been $1645 26, of which sum $294 33 was for Home Missions, and $1350 93 for the Foreign Mission.

The Annual Report of the Board of Directors was read by Eld. Samuel Davison. The Report commences by alluding to the growing sense of responsibility among the members of the Board, which has led to a very prompt attendance of the meetings which have been held quarterly. Soon after the last Anniversary, it was resolved to commence a Foreign Mission, and to issue proposals for one or more missionaries. Eld. Solomon Carpenter and wife expressed a willingness to engage in the work, and were accordingly appointed. They spent the past winter in the New-York City, where Brother Carpenter attended a course of medical lectures, and pursued such other studies as seemed adapted to prepare him for the labor in which he is to engage. The Board recommend Eastern Africa as the most promising location for the mission. That field surpasses all others in the aggregate population among whom the Gospel was never preached; the country was early settled, and it is not known that a single missionary is now laboring in it, which can be said of no other equally extensive and populous portion of the globe. Besides this, the circumstance that the people pay a regard to the seventh day, makes the field particularly inviting to us. Commerce is rapidly extending in that direction, and not less than twenty American vessels annually visit Zanzibar, a fertile and populous island adjacent to the eastern coast of Africa. The Board therefore recommend, that Mr. and Mrs. Carpenter, after completing their preparation for the work, proceed to Aden, and then embrace the first favorable opportunity to penetrate the kingdom of Shoa until they find a suitable station for the mission. Should they find it impossible to locate in Shoa, and find also that Aden does not furnish a field of missionary labor, they should be instructed to proceed to Zanzibar.——In regard to home missionary labor, the report states that at the last meeting, Brethren Lucius Crandall, Thomas B. Babcock, Richard C. Bond, and Azor Estee, were in the employ of the Board. But they have either fulfilled the time for which they were appointed, or been called to other stations. Besides these, Brethren Samuel Davison, Alex. Campbell, and Varnum Hull, have labored for the collection of funds and preaching the Gospel during portions of the year. The Board are anxious to increase the amount of labor in the home field, particularly in the West, where they desire to have missionaries who shall reside among the people and itinerate in the vicinity of their location.

After the adoption of the Report, an abstract of which we have given above, several resolutions were introduced, and discussed with a good deal of interest and spirit. We wish we could present the substance of the remarks upon them. But our notes are imperfect, and our time has been so much taken up otherwise, as to render a complete report impossible.

Eld. Alex. Campbell introduced the following resolution, which he supported with appropriate remarks. It was also advocated by Eld. Wm. B. Maxson and Varnum Hull.

Resolved, That the action of the several Churches and Associations to whom the subject has been presented, together with the Providence of God, is such that we feel encouraged to go forward in the establishment of a Foreign Mission.

All the speakers upon this resolution felt confident that we were able to engage in the work recommended. Besides, they saw such indications that the hand of the Lord was in it, that they dare not hesitate. Years ago, when the subject was brought up, it was said we that had no men to engage in the work. Now one has offered himself who is peculiarly qualified for it. It is no small thing for a man to become willing to separate himself from his kindred and all early associations, and devote himself to a life of toil among the heathen. And in this circumstance, that one stands ready, is seen the Providence of God going before us.

The following resolution was introduced by Paul Stillman, who spoke in favor of it with much warmth and feeling.

Resolved, That when a suitable person shall offer himself to accompany our present approved missionaries, the Board will be justified in accepting and sending such a brother with them.

Bro. Wm. Maxson urged the passage of the resolution, because he was sure that such an addition to the mission would greatly increase its strength. The only objection which any body can raise, is on the ground of inability to sustain more than two. But if the Israelites of old could contribute one-third of their income (as many suppose they did) to religious purposes, and yet be none the poorer, we may certainly do a great deal more than we have yet done.

Eld. Satterlee was in favor of the resolution. The subject of sending out a missionary to a foreign land was discussed when the conference was first formed. But it was said that we had not the men. Now we have them. Let us not send out one alone, but follow the example set us by the Holy Ghost in sending forth Paul and Silas together.

Resolved, That we approve of the recommendation of the Board to make Eastern Africa the field of our first foreign missionary effort, and that we will to the utmost of our power sustain the Board in sending our present approved missionaries to such a station as they shall judge best as soon as they are prepared to go.

The above resolution was advocated by Eld. Campbell and others, who spoke of the solemnity and sacredness of the pledge which it contained. Somebody must take responsibility in this matter. Let it be divided among us by the hearty adoption of this resolution on the part of each member of our churches, and there will be no danger.

The two following resolutions were adopted unanimously.

Resolved, That the importance and magnitude of the enterprize on which this Association has entered, is such as to call for the most ardent prayers and the most liberal contributions of all our churches and every individual friend of the cause of God and truth.

Resolved, That the employment of a suitable missionary agency to collect funds is indispensable to the successful support of our missionary operations.

Elder S. Carpenter reported that thirteen dollars and twenty-five cents had been put into his hands for the foreign mission, most of which was received during the session of the Eastern Association at Marlborough, N. J.; that he should not easily forget the impression made on his miud, when a sister, belonging to the Church in Shiloh, having brought up her offering to the House of God, and having sought an opportunity during the intermission to ask him afresh if he still expected to go on the foreign mission, and receiving an affirmative reply, placed in his hand *ten dollars* to aid in that work. Brother C. said that he had no wish, neither was he at liberty, to give the name of the individual; but that in whatever land of darkness he might be permitted to preach this gospel of the kingdom, there he should feel it his duty to tell of this that this woman has done for a memorial of her. And he doubted not that others, who had presented smaller sums, had come as near throwing into the treasury all their living as the sister referred to.

The Missionary Asssociation adjourned near evening on sixth-day, to meet again at such time and place as shall be agreed upon by the Executive Board.

Officers for the Ensuing Year.

For President,

THOMAS B. BROWN, New York.

Vice Presidents,

WM. B. MAXSON, Berlin, N. Y.
DAVID DUNN, New Market, N. J.
THOMAS B. STILLMAN, New York.
GEORGE GREENMAN, Mystic, Ct.
ISAAC D. TITSWORTH, Shiloh, N. J.
GEORGE B. UTTER, New York.

Treas.—ABRAM D. TITSWORTH, Metonchin, N. J.
Rec. Sec.—WALTER B. GILLETT, New Market, N. J.
Cor. Sec.—SAMUEL DAVISON, Shiloh, N. J.

Directors,

JOHN WHITFORD, Berlin, N. Y.
CLARK GREENMAN, Mystic, Ct.
FRANKLIN W. STILLMAN, New York.
WM. DUNN, Plainfield, N. J.
CHARLES H. STILLMAN, Plainfield, N. J.
ASA DUNN, New Market, N. J.

"YE ARE THE SALT OF THE EARTH."

Not by noisy bustle or pageant show, does this symbol of Christian influence exert its preserving power, but by a silent unseen operation, while in contact with the subjects of its saving power. So it is not the loud harangue, the melting appeal, the piling climax, or logical deduction, that turns back from man the tide of death. Neither is it the display of pompous ceremony, or the sanctimonious phiz of Pharisaic austerity, or the dry speculations of Orthodoxy, that move the moral world and bring man into the image and service of his Maker. No—under God it is the still, the unseen, the uncounted influence, of warm, honest, heartfelt, and lifewrought piety, running through all the channels of intercourse, mingling, diffusing, and pervading, and becoming part and substance with the mass. Unregenerate men are affected less by the direct appeals of Christianity, than by the demonstrations of principle involved in the daily intercourse, the traffic, the spirit, and the controling motives of the professedly pious. The best way to spread religion is to exemplify it. J. R. I.

FREE CHURCH OF SCOTLAND.—Soon after the establishment of the Free Church of Scotland, several leading ministers of that Church visited this country to collect funds for the erection of meeting-houses. They received large sums of money, a portion of which was contributed by slave-holders. This created considerable excitement among certain members of the church, who would have no fellowship with slave-holders—not even to receive the money which they contributed. Recently the United Associate Synod of Scotland passed resolutions condemnatory of slavery, and lamenting and condemning the conduct of the Free Church in accepting money for the slave States in America. These resolutions involve a condemnation of Drs. Chalmers, Cunningham, and other divines of the Free Church. The Synod which passed these resolutions consisted of 400 Ministers.

TEMPERANCE HOUSES.—The revolution in regard to granting licenses for the sale of intoxicating drinks will lead to a revolution in the character of houses for the entertainment of travelers. In times past, temperance houses have often put the fidelity of temperance men to a severe test. They have been desirous, like other men, to be well entertained while abroad, but in many places they have found it difficult to secure good entertainment without giving their patronage to houses where liquor was sold. It need not be so any longer. Hereafter there will be no apology for miserable temperance houses, and no necessity to abandon them for others. At Boston, Philadelphia, Washington, Albany, and other places, there are houses conducted strictly upon the temperance plan, where every comfort can be obtained. Recently one has been opened at Syracuse, N. Y., which is said to rival anything in that section of country. It is four stories high, has halls 350 feet long, a dining room 90 by 40 feet, contains 140 rooms, and was furnished at a cost of $20,000.

ANNIVERSARIES IN LONDON.—The month of May is a great time for the anniversaries of the principal benevolent societies in London. From the accounts brought by the last steamer, it seems that they were already in session when she sailed. London was thronged with persons from every part of the united kingdom, who had come up for the purpose of attending them. In due time we shall give some account of their doings.

THE WAY TO DO IT.—Some people are everlastingly talking about what ought to be done, and what they would like to do, yet for some reason they make no progress. If the following paragraph should meet the eye of any such, it may teach them a lesson:—

"The Rev. Dr. Yates, missionary to India, who accomplished an almost incredible amount of labor, in preaching, translating, and other missionary work, being asked by a friend what plan he adopted to enable him to accomplish so much, replied, in his own quiet, unassuming manner, I have no particular plan, only when I have any thing to do, I GO AND DO IT, that is all!"

THE PRESIDENTESS.—We copy the following sketch of Mrs. Polk, from the Boston Traveler. The Correspondent of this paper speaks from personal knowledge. He says:

"The 'White House' has been almost uninterruptedly for fifteen years without the wife of the President presiding. Soon we were joined by the porter, and were conducted to Mrs. Polk's room. The reception-room of the President's lady was every way worthy of the mansion. It was superbly furnished, the whole furniture being new, and the style unique and elegant. The arrangement was in elegant taste, showing at once that the presiding influence there was refined and elevated. I had heard much of Mrs. Polk; much of her elegance of manners and superior beauty. Soon Mrs. Polk entered the room, and with an ease and grace bade us welcome to the mansion. She is truly an elegant lady. No report of her appearance or manners that I have ever seen, has done her justice. She is tall, finely-formed, dark hair, dark eyes, and of great personal beauty. Her manners are easy, yet dignified. No one can see her and not feel that she is a fit representative of the beauty, intelligence and refinement, of our American ladies. Mrs. Polk is decidedly religious. She does not hesitate to acknowledge her dependence upon God. Yet is her piety not obtrusive, nor her regard for religious things made offensively prominent."

PEACE DOCUMENTS.—Among the Peace Documents which we have announced as having been forwarded to Elihu Burritt, by the Britannia, we notice one from the citizens of Edinburgh, Scotland, to the citizens of Washington, D. C. It is signed by Adam Black, Lord Provost and Chief Magistrate of Edinburgh, and also by the Magistrates, Councillors, Professors in the University, Teachers in the Schools, Literary Men, and by most of the Clergy in the city. Upon the list we find the name of Dr. Chalmers, as also the names of many others who rank among the first men of the age.

We notice also two addresses from Exeter, England; one to the citizens of Cincinnati, and signed by 1548 men; the other is to the women of Philadelphia, and is drawn up and signed by 1623 women of Exeter, who were incited to the act by disappointment in not being invited to enroll their names upon the Cincinnati Address. We wish the ladies of America would catch the spirit that animates their own sex on the other side of the Atlantic.

Trinity Church was open last Sunday for Divine worship, and will be regularly open every Sunday hereafter. Service will be performed every day throughout the year at 9 and 3 o'clock. The seats on week days are free.

Died, in London on the 12th day of May last, after an illness of four weeks, GANSEVOORT MELVILLE, Esq. of this city, late Secretary of Legation of the United States at the Court of St. James, in the 31st year of his age.

General Intelligence.

DOINGS IN CONGERSS.

There is *but little* doing in Congress, and yet the *members* seem to think they must continue *in session* lest the chances of war should require their attention. Good judges express the opinion that they will not adjourn until near the first of August.

The Senate has spent a little time upon the Post Office Appropriation Bill. The general opinion was, that there would be no increase upon the letter postage, but that a reduction might be needed. A memorial was presented from New-York for a special mission on the Eastern Continent with a view of increasing our commerce with those countries.

The House spent several days in discussing the Bill for appointing two Major Generals, and four Brigader Generals.

THE WAR WITH MEXICO.

The news received since our last publication, confirms the report that General Taylor has taken Metamoras, and that the Mexican army is retreating in a state of discouragement, a large number having deserted the standard. The clerk of the steamship Telegraph, which arrived at New Orleans from Point Isabel, brought the confirmation of previous advices.

He reports that on the 17th instant a detachment of 300 regulars and 350 volunteers proceeded to Barita and took possession of it, and established a military depot.

On the night of the 19th, an express arrived from Gen. Taylor stating that he had crossed the Rio Grande, and taken the city of Matamoras without opposition—the Mexicans having fled the city—and deserted from their ranks in battallions.

The Delta says the Mexican army left a large quantity of ammunition after them for which Gen. Taylor will find use. Commodore Connor, with most of his squadron have gone to Pensacola to refit and reinforce before, as report has it, making an attack on Vera Cruz. The fleet on its return will be reinforced by two or three line-of-battle ships.

The Mexican army retreated to Camargo, about 200 miles from Metamoras, it is supposed for reinforcements.

The following incidents connected with the army movements show some of the natural fruits of war.

The escape of Capt. Thornton, at the time his company was so badly cut up, is almost incredible. After carrying him safely over a high ledge, into which he had been decoyed, his horse brought him safely over fences and deep ravines, swimming the Rio Grande above Metamoras. Then passing down below the town on the opposite side, in attempting to leap a broad ditch, he missed his footing, when both horse and rider were thrown by the fall. The Captain was so stunned that he was soon after taken up by the Mexicans perfectly unconscious of what had happened. After the battle of the 8th, he was exchanged and restored to our army.

Capt. Auld thinks the whole number of our killed and wounded must amount to more than 300. Besides the wounded taken to St. Joseph's, there are now 40 at Point Isabel too badly wounded to be removed. All but three it is thought will recover. There are three Mexican prisoners having but one leg between them all.

After being shot in the arm, Col. McIntosh received a bayonet wound in the mouth; it passed through one side of his head; there are hopes of his recovery.

The condition of the brave and esteemed Capt. Page is melancholy indeed; the whole of his lower jaw, with part of his tongue and palate, was shot away by a grape shot. He however, survived, though entirely incapable of speech, only communicating his thoughts by writing on a slate, and receiving the necessary nutriment for the support of life with much difficulty.

He does not desire to live, but converses with cheerfulness and exultation upon the success of our Army.

All our accounts represent the Mexicans as having fought on the 8th and 9th with the courage and desperation which would have reflected credit upon the troops of any nation.

They were nearly in a state of starvation, and had been promised the ample supplies of the American camp in case they would secure the victory.

They met the charge of our troops manfully, and stood the destructive fire that was pouring in upon them without giving way, until the works were encumbered with the dead and wounded.

LATER.—The New Orleans Delta of May 31 contains somewhat later intelligence, the sum of which is found in the following paragraphs:—

The Mississippi and Falmouth had blockaded the port of Vera Cruz. Orders had been received from the City of Mexico, directing all Americans to leave Vera Cruz by the 24th inst. Mr. Dimond, Consul, was preparing to go on board one of the U. S. vessels of war. It was generally thought that the American vessels left in port, the bark Louisiana and the brig Ellen McLeod, would be seized by the Mexicans.

The contractor of supplies for the American squadron had been forbidden by the Vera Cruz authorities to furnish them.

A circular has been issued by the Government, stating that all the American Consuls cease immediately from being recognized, and ordering all American citizens to embark for the interior within eight days. The steamer Mississippi yesterday ordered off a vessel from port, but she came in during the night, thus proving the port blockaded, at least to national vessels; a step which has generally compromised the American vessels in the harbor.

The Government is making every effort to carry on the War with success, and has replenished the Treasury by carrying through some very strong measures. The Castle of *St. Juan D'Ulloa*, and the city, are in a brilliant state of defence, and would require a very strong force for a successful attack.

The Apache Indians have attacked the town of Aputo, where they killed 32 Mexicans, stealing every thing they could lay their hands upon. These *Apaches* are uniformed in a broadcloth frock, covered with red facings, and pantaloons of the same stuff, with caps, and they are fitted with rifles. The whole Department is in a dreadful state of misery and consternation. Several robberies on a large scale have been committed in the city of Mexico and its neighborhood.

STILL LATER.—New-Orleans papers of June 2d, received in New-York on Tuesday night, contain later intelligence from the army. The only item of much importance relates to the capture and escape of Mr. Rogers, who was supposed to have been killed. It is as follows:

Mr. Rogers accompanied by 15 men, two women and a child, started from Corpus Christi for Point Isabel on the 2d or 3d of May. They arrived at the Little Colerado a day or two before the battle of the 8th, where they were surprised by the company of tancheros, and being overcome with their numbers they were compelled to surrender on a promise of being well treated. As soon, however, as they delivered up their arms they were tied four together, stripped of their clothing and robbed of all their money of which they had considerable amount. Having been closely bound, without resistance, their throats were then cut with a large knife by a person appointed for the purpose—the womes having suffered dishonor. In this manner Rogers saw his father and brother butchered before his own turn came. As the wound upon his throat was not fatal, he had the presence of mind to feign himself dead, and was, with all the balance, thrown into the Colorado, where he managed to escape unseen and swim to the upper side of the river. There he subsequently made his way to the Rio Grande, was taken prisoner and was sent to the hospital at Metamoros, where he was exchanged.

TERRIBLE MASSACRE IN TEXAS.—A letter from San Antonio de Bexar, gives deplorable accounts of murders and robberies committed upon the people inhabiting the Western frontier of Texas by the Camanches and Lipans. Most of the able bodied men of the colonies of New Braunfels, Castroville and Lake Quahi, having joined the army of General Taylor, the savages, profiting by their absence, threw themselves upon the old men, women and children, burnt the houses, the crops of corn, mutilated the dead bodies, violated the women, and carried off a number of children into slavery. The Commercial Association of German Princes, who undertook toc olonize the mountains of San Saba, have not been successful in their plans. They directed a convoy of one hundred wagons, on the route toward the colony, which was attacked by the savages. The German emigrants, after fighting desperately, were overwhelmed by numbers and obliged .o retreat, leaving behind them a great number of killed and wounded in the hands of the savages. The wagons contained the whole fortunes of the emigrants. The people say that two companies ought to be dispatched without delay in pursuit of these savages if the exigencies of the service will permit the absence of such a force from the main army. When the troops make their appearance, the savages will fly before them—but will afterward return and commit new ravages. A strong body of soldiers should be permanently stationed near the settlements to restrain those Indians.—The improvidence of the leaders of these colonies has become proverbial. They are generally land speculators, who, since the slave trade is abolished, have made a commerce in the whites. Generally, the emigrants are brought over in bad ships, and are made to pay a high price for their passage—they have no medical treatment when sick, and on board ship many of them die, and when they land they are again cheated in the transportation of their baggage. We trust the Government will take these unfortunate emigrants under their protection—as they were the first to fly to arms at the call of their adopted country. It is to be hoped that some method will be devised of arresting the oppressive conduct of the speculating leaders of the colonies.

[N. O. Cour. May 20.

WAR VESSELS FOR MEXICO.—The three schooners recently purchased by our Government, which had been built for Mexico, are named Bonito, Petrel, and Reefer. They are to be commanded by Lts. Shaw, Sterret and Purviance. They will be delivered at the Navy Yard at Brooklyn, and immediately armed and dispatched. The two steamers, built also for the Mexican Government, which we mentioned as under negotiation the other day, have been purchased, and will be ready for delivery in about a month, when, if the war continues, they will be also immediately armed and dispatched to the Gulf. These reinforcements will make about forty vessels of war of all sorts on that station. The fleet in the Pacific, twenty or more.

THE VOMITO.—The Yellow Fever, or *Vomito*, which is the name it is generally known by in Mexico, is said to be prevalent during the whole of the year, all along the Atlantic coast of Mexico; but it rages with the greatest violence about two-thirds of this time.

In the rear of Vera Cruz there are a large number of swamps which make this city so unhealthy. But the *Vomito* is not the only, nor is it considered the most fatal of the diseases which prevail there; for in some years there are a great number of deaths from other diseases, while in other years much the greater number die of the *Vomito*. This is supposed to be owing in a great degree to the greater or less number of soldiers sent down there during the most sickly months. Strangers only are subject to this disease, and such a thing as a person born in Vera Crus being attacked with this disease is unheard of.

A FIGHTING PREACHER.—Some of our Western exchanges speak of a "noble example that has just been set by Rev. Richard A. Stewart." It appears that his pugnacious reverence—who is a Methodist Parson—has arrived at New Orleans at the head of one hundred volunteers from East Baton Rouge and Iberville. A correspondent of the Fredericksburg Recorder represents him as being endowed with a great taste for fighting, and says that it is a habit with him, when he feels a call to thrash any one, to ask a temporary dismissal from the Church, and when he has finished the job he asks to be re-admitted. The writer adds, "He has obtained a dismissal for six months, in order to lick the Mexicans."

In R. I. licenses are granted to taverns to sell spirits only in two towns, Foster and West-Greenwich, and in Providence six stores are licensed to sell by quart, not to be drunk on the premises.

OREGON—IMPORTANT.—The Journal of Commerce says: "We learn from very good authority, that Mr. Packenham *has received* instructions from his Government by the Hibernia, to make a final overture for the amicable adjustment of the Oregon question. He is to offer, substantially, the proposition suggested some time since by Mr. McLane, our minister in London, to Lord Aberdeen, viz: lat. 49 as the basis, leaving to Great Britain the whole of Van Couver's Island, and the free navigation of the Columbia.

"Our London correspondent, whose letter we will endeavor to publish in our next, says, under date of the 18th ult.:

'It is generally believed that the present steamer carries out the definite views of the British Cabinet. The Times has, no doubt, received some intimation of the same—hence the peculiar tone of their late leaders.'"

A letter from Mr. BUCHANAN is said to be in town, stating that the Oregon matter is virtually settled, and that the details will be made public this week.

NEW MATERIAL FOR PAPER.—A discovery has been made by the citizens of Worcester, that promises to be of considerable utility in the art of paper making. The Worcester Spy says, On the borders of Bell-pond, whence the new aqueduct for supplying this village with water is now being constructed, is a tract of some three or four acres, which has usually exhibited the appearance of a meadow on the level of the water of the pond, and slightly covered with vegetation. If walked upon, it would shake for some distance round, as if it were a mere accumulation of vegetable matter, floating on the surface. The pond, having been drawn down several feet, by an excavation on the outlet, for the purpose of cleaning it out, preparatory to the construction of the aqueduct, this tract, of which we have been speaking, is found to consist of a fibrous vegetable matter, extending many feet deep. When cut and taken out, it is of a light grey color, and very much resembles a sponge when saturated with water. After being dried it appears like hair, or perhaps more like tow matted together. It has been tried and found to make excellent wrapping paper. Tens of thousands of cart-loads of it may be readily obtained. This material is undoubtedly the fibrous part of water mosses which have been growing at the surface, and gradually sinking and accumulating for ages.

SUMMARY.

The Legislature of Texas has declared Hon. David S. Kaufman duly elected to represent the First District of Texas in Congress, and Hon. T. Pilsbury the Second.

Gov. Butler was tried in Albemarle Co., Va., on the 21st ult. for the murder of John A. Glover, a student of the University of Virginia, and the Jury returned a verdict of Not Guilty.

The Washington Union understands upon inquiry at the State Department that the amount reimbursed by the late arrangement of the British Government in favor of American merchants is between $400,000 and $500,000.

The Owego Gazette has the following particulars of a strange suicide: Edward Baldwin, of Nichols, shot himself on Tuesday last. He had been out hunting, and on his return met a couple of girls, and while engaged in conversation with them, asked if they would like to see him shoot himself. They answered yes. At this he put the muzzle of the gun into his mouth, and placing his feet on the trigger, blew out his brains!

The Rochester Democrat of June 2d, says that the weather is oppressively warm and vegetation more luxuriant than at the same season for many years past. The Thermometer during the week past, has been up to 89 degrees. The want of rain is much felt in some parts of the country. From every quarter we hear encouraging reports of the crops. The wheat fields are unusually forward, and the stalk, in many places, are already headed.

The Mobile Herald of May 28, says that a colored man named ——, the Capt. Shally of the "Talladega Boys," accompanies his master to Mexico. The faithful old fellow has done good service; he was the servant of an officer in the Revolution, was present at tbe surrender of Cornwallis at Yorktown, was at New-Orleans, and most of the battles of the last war. He also served in the Seminole and Creek wars in Florida and Alabama, in 1846-7. He is as anxious to arrive at the seat of war as any young blood who has preceded him.

We learn that the seventeen year locusts, have made their appearance in Washington County, Pennsylvania, and at Akron, in Ohio. Their last appearance was in 1829, at which time it is said that they extended from beyond the shores of the Mississippi to the heads of the Ohio, and covering the moody regions of Missouri, Illinois, Indiana and Ohio, and some part sof Western Pennsylvania.

We learn from the New-Orleans papers that the steamer Queen City, while lying at Natchez, on Wednesday, 27th ult., burst her steam-pipe, killing seven persons, and badly scalding thirty-eight, five of whom have since died; the others were sent to the Hospital, most of whom were German emigrants.

The Warren Chronicle, Extra, of June 2d, gives the particulars of a fire which destroyed a large part of the flourishing village of Warren, Ohio, on the night of the 1st. The amount of loss is estimated at about $135,000. The town had no efficient fire-engine, or else much of the loss might have been prevented.

Demarara is still suffering from the continual drouth which has now lasted for several months, The inhabitants and cattle of the rural districts are suffering severely from the want of water; the residents of the city are more fortunate, owing to the Artesian wells sunk several years since, by the public authorities.

The Boston papers state that Mr. Joseph M. Field, Editor of the St. Louis Reveille, has received the prize of $500, offered by "Dan Marble," the celebrated representative of Yankee characters, for the best comedy suited to his line of acting. There were sixteen plays offered for the prize, from thirteen States of the Union.

The new Hudson River Steamboat George Washington, is to be placed on the line on the first of July, and is expected to make the trip in six hours and thirty minutes.

Nearly twenty thousand passengers have arrived at this Port during the last thirty-two days.

Some idea of the injury inflicted upon the country by a declaration of hostilities may be gathered from the result upon one single branch of Commerce—the whaling business. We have now at sea between 600 and 700 whalers, valued at about $22,000,000, all of which are exposed to capture or destruction.

The Picayune states that the Legislature of Louisiana passed by acclamation an appropriation of $500, on the 26th, for the purchase of a sword, to be presented to Gen. Taylor in behalf of the State as a token of the universal admiration with which the people of that State view his indomitable courage, bearing and skill.

Three men named David Morgan, Thomas Murphey and John Calohan, were killed in a coal mine, at New-Philadelphia, near Pottsville, Pa., on Tuesday 20th ult. A car containing six men and a boy, with a horse attached, in passing into the drift, ran off the track and against the props used to support the roof of the drift; the props fell, and with it the slate and earth above came down, burying the unfortunate men beneath its weight.

Mr. Ashley in some remarks lately in the Senate in relation to the reports of the Commissioner of Patents, said that the Agricultural statistics prepared by the Patent Office were of the greatest importance to all who were interested in agricultural pursuits, who constituted 85 per cent of the entire community. The expense of preparing these statistics were paid out of the Patent Office fund. The Patent Office, so far from being an expense to the public, was the only department which supported itself.

The Journal of the Am. Temp. Union gives returns from 632 out of 856 towns in this State. Of these 528 voted 'no license' and 104 'license.' Of the former, voting no license, 382 gave majorities of 48,101, and of the 104 voting license, 63 gave majorities of 2633. Excess of no license majorities in 445 towns 45 478.

The best beets we have ever seen, says a writer in the Farmer's Cabinet, were raised in alternate rows with corn—the corn a full crop. We have frequently seen carrots and ruta baga turnips grown in this way, and without any apparent injury to the grain; and we apprehend that beets and parsnips may be introduced in the same way and with equal success.

The Washington Union states that Mr. Joseph Weed, manufacturer of fancy laces, Neapolitan and Pamela braids for bonnets, from Kensington, Philadelphia, on Monday presented Mrs. Polk, the President's lady, a beautiful bonnet, made of glass and silk.

The largest flat-boat ever brought to New-Orleans, was landed at Freeport on the 10th. She is 125 feet long by 21 wide, and contains two thousand and forty-five barrels of flour, all of one brand! She was loaded at Laurenceburgh, Indiana.

The Newark (N. J.) Advertiser says that the people of that place have it in contemplation to establish in their city a steam cotton manufactory of 10,000 spindles.

Louis Phillippe has sent an autograph letter to Sir Robert Peel, expressing his Majesty's acknowledgements for the kind and handsome manner in which the Right Hon. Baronet had proposed the toast of his Majesty's health at the late civil banquet given by the Lord Mayor of London.

At a meeting of one of the Presbyterian General Assemblies, last week, in Philadelphia, the Moderator, at the request of the Sexton and several members of the Assembly, gave the other members a lecture upon the impropriety and indecency of excessive tobacco chewing.

There are 1644 School Districts in Connecticut; number of children from 4 to 16 years old, 85,275. The average number of scholars in attendance during the summer of 1845, was 43,748—during the winter of 1845-6, 34,725. The number of all ages in private schools is 8,402.

The ladies of Louisiana have adopted a rule never to marry a man who owes an editor more than one year's subscription.

The N. O. Delta, May 26, says, the U. S. Marshal yesterday received the Mexican schooner Juniatta, under process issued against her as a prize of war, she being owned by citizens of Mexico.

The Green Bay Republican of the 23d ult., has a strong article in favor of a division of Wisconsin, and the formation of a new Territory, to be called Algoma.

An extract of a letter to a friend from Mr. Fairbank, imprisoned in the Kentucky Penitentiary for aiding slaves to escape, reads as follows: "I am spiritually happy. I am a teacher in the Sabbath School, and have 38 prisoners in my class."

Mr. Jared Hubbard, of the firm of Hubbard, Thompson & Co., merchants and tanners, at Burlington Flats, was murdered on Monday night by some persons unknown while he was crossing a bridge on his way home, about 10 o'clock. He was struck with a club on the back of his head and thrown into the water, where he was found next morning—he was about 30 years of age, with a wife and two children.

Such was the demand for newspapers in Boston, during the trial of Terrill, that the publishers of the Boston Mail sold upwards of 200,000 copies in one week, including extras.

There is a hill top in the northern part of Hamilton County, whence may be seen at the present time, the handsome number of twenty thousand fruit trees in full blossom.

There are in a stone yard on the East River, two grave stones, brought from the apostles' grave yard at Smyrna. They are supposed to be 1300 years old.

The business of the canal at Buffalo for the month of May past has been large beyond precedent. The tolls collected are over $128,000, against $84,000 during the same time last year.

Letters were received by the Hibernia, announcing the death of Gansevoort Melville, Esq., late American Secretary of Legation, at the Court of St. James.

The Magnetic Telegraph is now complete and in operation between Albany and Rochester.

Messrs. W. Rider & Brother of the Harlem Rubber Factory have secured an order for the materials for a portable bridge for the army. The "pontons" are to be made of rubber, and when completed, no delay will be experienced in crossing rivers in a rapid manner.

LICENSED? TO DO WHAT?

Licensed to make the strong man weak,
Licensed to lay the wise man low,
Licensed a wife's fond heart to break,
And make her children's tears to flow.

Licensed to do thy neighbor harm,
Licensed to kindle hate and strife,
Licensed to nerve the robber's arm,
Licensed to whet the murderer's knife.

Licensed thy neighbor's purse to drain,
And rob him of his very last,
Licensed to heat his feverish brain
Till madness crown thy work at last.

Licensed, like spider for a fly,
To spread thy nets for man, thy prey;
To mock his struggles—suck him dry—
Then cast the worthless hulk away.

Licensed, where peace and quiet dwell,
To bring disease and want and we—
Licensed to make this world a hell,
And fit man for a hell below.

MARRIED,

In Pompey, N. Y., on the 10th ult., by Levi Wells, Esq., Mr. IRA B. STILLMAN, of De Ruyter, to Miss JANE T. BUSH, of the former place.

LETTERS.

Daniel Coon, Jason B. Wells, J. G. Sisson, Abel Stillman, James Stelle, G. W. Hinkley, D. Johnson, Ephraim Maxson, R. R. Lewis, Cyrus Potter, R. Dean, Wm. C. Kenyon, (yes.)

RECEIPTS.

Berlin—George N. Greenman $5; Charles Saunders, Nathan Vars, Riley Potter, Barzilla Randolph, $2 each; Orrin Burdick $1.
Petersburgh—Hamilton Clarke, Orrin Lewis, $2 each.
Preston—Varnum Hull, Nathan Rogers 1st, Paul Maxson, $2 each.
New Market, N. J.—Jacob Titsworth, Isaac S. Dunn, Randolph Clawson, $2 each.
Hopkinton, R. I.—Mrs. Mary Champlin, Wm. Lanphear, $2 each.
Crossingville, Pa.—James Stelle $1, Vincent Phelps $2.
Westerly, R. I.—O. M. Stillman $6.
Unadilla Forks—Isaac Clark $2.
South New Berlin—J. G. Sisson $1.
Stephentown—Dea. Sylvanus Carpenter $2.
East Rodman—Adonis Trowbridge $4.
Salem, N. J.—George R. Wheeler $2.
Le Raysville, Pa.—Ebenezer Evitts $1.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. NELSON STELLE, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

DE RUYTER INSTITUTE

Will be opened for the reception of Students, Wednesday, April 29.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.
GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.
J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.
Mrs. LUCY M. CARPENTER, Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

TEACHERS' CLASSES, for the special benefit of those designig to teach, will be formed at the commencement of the Fall Term, and continue aeven weeks, with daily Lectures, and Model Classes.

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DeRuyter, March 6, 1846.

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Miscellaneous.

HYMN,

Written for the A. F. M. R. Society, May 13, 1846.

BY F. C. WOODWORTH.

1. I hear a plaint of grief and woe;
O listen to that cry!
'Tis Virtue's wail—for Virtue's foe
Hath laid his bleeding victim low,
To weep, and faint, and die.

2. Alas! there is nor will nor power
To soothe her spirit's pain;
If Virtue fall, like some fair flower,
Crushed when the angry tempests lower,
She ne'er can rise again.

3. Not so! shall we her wrongs be told,
And our support deny?
Not so! as we her grief behold,
We count it richer far than gold,
To point her to the sky.

4. What though the task with shame be rife,
We can endure it all;
And we will arm us for the strife,
Nor yield until we yield our life
At our great Leader's call.

5. We come in our dear Master's name,
To strive for purity.
The shame we glory in the shame,
With Israel's God we rest our fame,
And firm our trust shall be.

6. And now, O God of holiness,
Regard our humble prayer!
Thy cause maintain—our labors bless;
And while our lips thy love confess,
Teach us thy cross to bear!

SLAVERY AMONG THE NEW SCHOOL PRESBYTERIANS.

The following report of a portion of the proceedings of the General Assembly recently convened in the city of Philadelphia, is taken from the New York Evangelist. It is amusing and instructive.

Rev. SELDEN R. HAYNES moved a special committee on the subject of slavery.

Mr. GIDDINGS inquired, What was the usual course in the case of memorials? and on learning that they were put into the hands of the Committee on Bills and Overtures, expressed his willingness that the said committee should receive and refer them to the Assembly as heretofore. It was merely necessary to state the general contents, and read passages here and there.

Memorials on slavery were received from the Synod of Indiana, the Synod of Cincinnati, and the Synod of Peoria. Also, from the Presbyteries of Utica, Geneva, Genesee, Onondaga, Cayuga, Cortland, Buffalo, Montrose, Erie, Meadville, Grand River, Maumee, Cleveland, Monroe, Marshall, Scioto, Washtenaw, Athens, Salem, Indianapolis, Peoria, Ottawa, Knox, Galena and Portage.

Rev. WILLIAM A. MCLAIN submitted a memorial in the case of Rev. Wm. Graham, of Cincinnati, signed by Thornton A. Mills, which he requested permission to read.

Mr. Graham is the man who was suspended from the ministry for teaching that slavery is right, by the Cincinnati Presbytery. The memorial is a very, able document against the action by which Mr. Graham was suspended. The following presents the issue.

The whole issue turns upon the question ARE OPINIONS ON THE SUBJECT OF SLAVERY DISCIPLINABLE IN THE PRESBYTERIAN CHURCH?

This question divided itself into two.

1. What is the standard in our church by which heresy or error is to be judicially determined?

2. Does this standard make opinions on the subject of slavery disciplinable?

In answering the first question, he maintained that the standard of *judicial* action was the constitution of our church alone.

The points were argued in the document with clearness and force.

Mr. GIDDINGS moved that the paper be referred to the Committee on Synod of Cincinnati, with instructions to report against it. Mr. Giddings frankly stated that his object was to reach in the most direct way the merits of the case. He believed the subject of slavery must be discussed, before much progress was made in their proceedings. The strongest argument that could possibly be offered on the other side had just been heard, and it was better to take it up now than again.

Mr. MCAFEE denied that such a motion brought up the merits of the case.

The Moderator decided that it did not bring up the merits of the case; when an appeal was taken by Mr. McLain, which was sustained by the house, and Mr. Giddings took the floor.

Mr. G. then proceeded to state the candid and Christian feelings with which he came to a consideration of this exciting subject, and hoped that what he said might be effectual for the purpose that he intended it. He had no wish to use epithets, or any disposition to call hard names. The simple question before the Assembly was, whether it was the doctrine of the Presbyterian church, that God himself has authorized the relation of master and slave, and given one man the right of property in his fellow-man, as was asserted in Mr. Graham's pamphlet? This he denied. At his creation God had given man dominion over the creatures, and made the earth his possession, but never gave such dominion, such property in his fellow-man. Men were inalienably endowed with liberty—and made FREE.

Here Mr. G. detailed the case of Mr. Graham, as already set forth in the memorial. He then proceeded to trace the testimony already given by the Assembly in times past, claiming that they had always spoken against slavery. First, he cited their action in 1787; then, in 1795; then, in 1815; and in 1818.

In illustration of the fact that the right of self-defence was taken away from the slave, he cited the case of a young woman of which he had been informed by letter a year ago last winter. An attempt being made upon her chastity, she was so fortunate as to kill her white assailant. She was tried and condemned, but her owner obtained her respite and eventually her liberation.

The definition of slavery, when truly given, decided the matter at once. The shortest definition that he could give was a history. By an extraordinary coincidence, the same year, 1620, in which our fathers landed at Plymouth Rock, a Dutch ship landed a cargo of slaves at Jamestown, Virginia. Previous to that there were no slave laws in that State. But the slaves ran away. The legislature passed laws against their locomotion, and the constables were ordered to seize and whip those who were found out of the limits assigned to them. More stringent regulations became necessary from time to time, until at length the right was given to the master to shoot his slave if he continued to run when he ordered him to stop. Slavery in this country was thus introduced and established by statutory provision, and not by the Bible.

Mr. G. then read and commented at length upon Judge Ruffin's famous decision in one of the courts of North Carolina, which he considered to be the best description and definition of the system that ever had been given.

Will Mr. Graham say that a system which Judge Ruffin has thus described as "dooming the slave in his person and in his posterity to live without knowledge, or any capacity to make anything his own, to labor but to have another eat the fruits of it," &c. &c. was originally established, and is still authorized by a God of mercy and justice?

Here this discussion appears to have ended. At a subsequent session the following transpired.

Dr. ELY, as one of the Committee on Bills and Overtures, stated that four of the committee had agreed to report, that two would bring in a minority report, and that Dr. Duffield, the chairman, had originally prepared a report which differed from both. Dr. Ely's report was as follows:

The Committee of Bills and Overtures, to whom have been referred sundry memorials, petitions and resolutions on the subject of slavery, respectfully report, that in their judgment the General Assembly has no right to prescribe any new test by which the churches under their care shall be guided in the reception or rejection of communicants; that every session, in receiving persons to the full communion of the church, should judge of the credibility of their profession of saving faith according to the Bible, and our acknowledged standards of doctrine, and discipline, and that every person who sustains the legal relation of a slaveholder, is amenable for his whole conduct in relation to slavery, to the session, Presbytery, and Synod, to which he has voluntarily subjected himself in the Lord.

That to steal a man and enslave him is a heinous sin, is conceded by all. That to buy and sell slaves, making merchandize of them, from the sordid desire of gain, is a sin, most slaveholders themselves allow.

But that it is sinful in all cases, and under all circumstances, for a man to possess and retain slaves, is not granted by a large portion of the Presbyterian church. The Committee would therefore recommend that they be discharged from further consideration of this subject; and that the action of the last Assembly in relation to this matter, be and hereby is confirmed.

The report was accepted.

Rev. Mr. BEECHER presented a report from the minority, in which, after defining slavery to be *holding and owning man as property*, and citing various laws of different States in proof of this position, and an illustration of the general character of the system, the Committee recommended the following resolutions:

1. *Resolved*, That we tenderly sympathize with our brethren in Southern churches who are suffering in connection with the evils of slavery, and who are conscientiously desirous of its removal.

2. *Resolved*, That while we regard the feelings and rights of Southern churches and Presbyteries, we are constrained from an imperious sense of duty and necessity, to declare that the *system of American slavery* is a sinful system, contrary to the word of God and the rights of man.

3. *Resolved*, That slavery or slaveholding (as defined by "the holding of men as property") is a grievous sin against God, and the inalienable rights of man, which should be at once repented of and forsaken.

4. *Resolved*, That it be enjoined upon all the lower judicatories to take such action on this subject as in every case may appear to be demanded by the facts and the word of God.

5. *Resolved*, That an overture be sent down to the Presbyteries, requiring them to decide whether slaveholding shall be inserted in the Larger Catechism as one of the sins forbidden by the 8th Commandment.

W. A. BEECHER.
S. C. STEVENS.

This report was accepted, and it was moved by Mr. H. A. Rowland, that it be referred to a special committee.

Mr. LATHROP concurred in Mr. R.'s motion, and thought out of the two reports another might be made, that would much better meet the wishes of the Assembly than either.

Mr. STEELE thought we had better go into the discussion at once, as it was only lost time to refer to another committee.

Mr. BRAXTON stated that the Chairman of the Committee on Bills and Overtures had drawn up a report as well calculated to unite the sentiments of the Assembly as any one that could be drawn. Referring it to another committee would only waste time.

Mr. MCLAIN, of Washington, D. C. to bring the subject clearly before the house, moved that it was inexpedient for the Assembly to take any action on the subject.

Mr. BEECHER protested against smothering discussion on the slavery question, as had been done in time past.

Mr. HALE moved that the Assembly go into something like the Committee of the Whole on the State of the Union, and that an interlocutory meeting be held in which every one might have an opportunity to speak in their place.

Mr. WELLS thought it best before doing so to hear Dr. Duffield report.

Dr. DUFFIELD returned the memorials, and stated that his report, as originally offered, had been so much amended, that he refused any longer to acknowledge its paternity.

Dr. ELY thought the subject should be discussed without further preamble.

Mr. MC LAIN, of Washington, D. C. thought the time had come for us to march straight up to a final decision. He was in favor of *calling the roll*, and having a full, free and unembarrassed discussion.

Mr. ROBERT C. LEARNED was in favor of an interlocutory meeting, that the sentiments of every Presbytery might be fully expressed.

Dr. ELY moved that the roll be called.

Rev. Mr. CLARK moved as an amendment, that the roll be called alternately from the top and the bottom, that the North might reply to the South, and the South to the North.

On motion, Dr. DUFFIELD read his original report, after which the roll was called, and the discussion fairly commenced, Messrs. Mattocks, Holly, Kellogg and Kidder, each speaking in his place.

This troublesome subject was finally disposed of by the adoption of the following statement presented by the Rev. Dr. Duffield:—

1. The system of slavery as it exists in these United States, viewed either in the laws of the several States which sanction it, or in its actual operation and results in society, is intrinsically unrighteous and oppressive, and is opposed to the proscriptions of the law of God, to the spirit and precepts of the Gospel, and to the best interests of humanity.

2. The testimony of the General Assembly, from A. D. 1787, to A. D. 1818, inclusive, has condemned it, and it remains still the recorded testimony of the Presbyterian Church of these United States against it, from which we do not recede.

3. We cannot, therefore withhold the expression of our deep regret that Slavery should be continued and countenanced by any of the members of our Churches; and we do earnestly exhort both them and the Churches among whom it exists, to use all means in their power to put it away from them. Its perpetuation among them cannot fail to be regarded by multitudes influenced by their example as sanctioning the system portrayed in, and maintained by, the statutes of the several Slave-holding States wherein they dwell. Nor can any mere mitigation of its severity, prompted by the humanity and Christian feeling of any who continue to keep their fellow men in such bondage, be regarded either as a testimony against the system, or as in the least degree changing its essential character.

4. But while we believe that many evils incident to the system, render it important and obligatory to bear testimony against it, yet would we not undertake to determine the degree of moral turpitude on the part of individuals involved by it. This will doubtless be found to vary in the sight of God, according to the degree of light and other circumstances pertaining to each. In view of all the embarassments and obstacles in the way of emancipation interposed by the statutes of the Slave-holding States, and by the social influence affecting the views and conduct of those involved in it, we cannot pronounce a judgment of general and promiscuous condemnation, implying *that* destitution of Christian principle and feeling which should exclude them from the table of the Lord, all who should stand in the legal relation of masters to slaves, or justify us in withholding our ecclesiastical and Christian fellowship with them. We rather sympathize with and would seek to succor them in their embarassments, believing that separation and secession among the churches and their members, are not the methods God approves and sanctions for the reformation of his church.

5. While, therefore, we feel bound to bear our testimony against Slavery, and to exhort our beloved brethren to remove it from them as speedily as possible, by all appropriate and available means, we do at the same time condemn all divisive and schismatical measures tending to destroy the unity and disturb the peace of our Church, and deprecate the spirit of denunciation and inflicting severities, which would cast from the fold those whom we are rather bound, by the spirit of the Gospel, and the obligations of our covenant, to instruct, to counsel, to exhort, and thus to lead in the ways of God; and toward whom even though they may err, to exercise forbearance and brotherly love.

6. As a court of our Lord Jesus Christ, we possess no legislative authority; and as the General Assembly of the Presbyterian Church, we possess no judiciary authority. We have no right to institute and prescribe tests of Christian character and Church membership, not recognized and sanctioned in the sacred Scriptures, and in our standards by which we have agreed to walk. We must therefore leave this matter with the Sessions, Presbyteries and Synods—the judicatories to whom pertains the right of judgment to act in the administration of discipline, as they may judge it to be their duty, constitutionally, subject to the General Assembly only in the way of general review and control.

ANTI-SLAVERY CONVENTION IN PHILADELPHIA.

In compliance with a call issued by the Synod of Indiana, a Convention composed of delegates to the General Assembly, and of others assembled in Dr. Wylie's church. Rev. J. M. Dickey, of Indiana, was chosen President, and Dr. Thos. Lafon, Secretary. The following resolutions were discussed and adopted with great unanimity.

Resolved, That American Slavery,—the holding or treating of human beings as property, is a great sin against God, deeply injurious to the social and moral well-being of the oppressor, and a flagrant violation of all the National and moral rights of the oppressed.

Resolved, That the holding of men in slavery is strong presumptive evidence against christian character.

Resolved, That the enslaving human beings or holding them as slaves, ought to be treated as a disciplinable offence in the Christian Church, and that no person persisting in this offence after due instruction and admonition, ought to be received or retained within its fellowship.

Resolved, That the arguments of late adduced from social evils and organic sins to screen those who are guilty of their practice from church censure, are dangerous in their tendency, being calculated to quiet the conscience of the sinner, and that those who are guilty of those sins will, without repentance, certainly meet the retribution of heaven.

Resolved, That a provisional committee of Messrs. Dickey, Phelps, Caleb, Clark, Cleveland, Stevens and Fitch, be appointed, with discretionary power to enlarge their number, whose duty it shall be to correspond with friends of the slave of the Presbyterian and Congregational denominations in different parts of the country, to make such communications to the churches and public, and to call such meetings and adopt such other measures for effecting the exclusion of all slaveholders from the fellowship of the churches as may hereafter be deemed wise and best.

FATHER CRAVENS.

The Rev. Wm. Cravens was among the early Methodists of Rockingham co. Va. He owned a number of slaves when he embraced religion; but he let the oppressed go free. Subsequently so constant was his testimony against the abominations of slavery, and intemperance, that it became a common saying among the people that Father Cravens could not preach a sermon without having a negro and a bottle of whiskey in it.

He had a wealthy and respectable neighbor by the name of Miller, who was a professed Deist. Miller died with a consumption. Some short time before his death he sent for Father Cravens. The old servant of God went immediately, and when he came into Mr. M.'s room said to him,

"Well, Harry, (the name Mr. M. was familiarly called in the neighborhood,) did you send for me?"

He answered, "I did, Mr. Cravens."

"And what do you want with me, Harry?"

"I find, Mr. Cravens, that I must soon leave this world, and I find I am not prepared to die. I want you to pray for me, and give me some instructions how I may prepare to stand before the Savior whom I have so long slighted."

Mr. C. replied, "I thought it would come to this," alluding to Mr. M.'s profession of Deism; "but what have you done with your negroes?"

Mr. M. informed him that he had made his will, and settled his all worldly business; that he had divided his slaves among his heirs.

To which the preacher replied, "I can't pray for you, Harry. I would as soon pray for the devil, as to pray for you; you are about to rivet the chains of bondage on your fellow man with your dying breath—to take from those unfortunate creatures, and their unborn posterity, the right which their God and your God, and the God who is no respecter of persons, gave them. It is not possible that God can have mercy upon you. If you expect mercy of a righteous God, you must at least do justice to your fellow man, and this you cannot do unless you let the oppressed go free. Good day, Harry," and thus left the sick man.

It was not long before the preacher was again sent for, when he asked again, "What have you done with your negroes?"

But a very different answer was given. Miller informed him that he had seriously considered what the preacher had said at their first interview—that he had seen the injustice of slavery, and made a new will, and set all his slaves free.

Brother C. exclaimed, "I will pray for you now, Harry, and I am sure God will have mercy on you, too."

He prayed, and conversed with the sick man frequently, visited him often, and as far as it can be known in the world, the Lord was entreated. Mr. M. obtained mercy, and died in peace.

THE MISSIONARY KNIBB.

HOW SLAVERY WAS ABOLISHED IN THE WEST INDIES.

The question of slavery had long been discussed in England, both in Parliament and among the people; still the slaves groaned in their bondage. At last the Missionaries of the Islands, who for years had witnessed the tears and blood of their brethren, solemnly resolved, in the strength of God, that their fetters should be stricken off, and they gave themselves no rest till the triumph was achieved.

In our country there are less than three hundred thousand slaveholders, and there are of course over one million of men women and children directly interested in this system.—This leaves a large proportion of the Southern population without personal interest in slavery. Many of these non-slaveholders earnestly hate the system, for it oppresses them with a severity only second to that of which the slaves are made the victims.

Now let missionaries be established among them, who shall gather churches composed of this class and those penitent slaveholders whom the faithful presentation of the Gospel has led to set their slaves free, and the good accomplished would be immense. These missionaries must be men possessing the "wisdom that is from above, (which) is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." Having this character, they would command the sympathy of the children of God every where, and thus sustained by Christian prayers and the grace of the Lord, the more violent spirits of the South would fear to molest them, or if they should drive them from the ground—we anticipate nothing more serious—like the disciples of old, when they were persecuted in one city they could flee to another, and the great work would go on gloriously.

KNIBB was born at Kettering, in the year 1803, and made himself conspicuous, whilst serving his apprenticeship to a Printer in Bristol, by suggesting the hazardous measure of preaching in Bristol Fair, (a place of the utmost infamy,) and by placing himself by the side of the minister who officiated. In the year 1824, he went out to the West Indies as a school teacher, after having qualified himself for such an office by instructions in the Normal Institution of the British and Foreign School Society. He soon became a preacher as well as a school instructor—and ere long the pastor of a church—in which position he was so successful that, though at the period of his settlement at Falmouth, Jamaica, the church consisted of but 750 members, under his care it not only increased but multiplied so, that at the time of his death it had given origin to five additional churches—the number in which, and the parent one, now amount to about 4000. Had his course been only that of a missionary, WILLIAN KNIBB would have stood among the most devoted, the most generous, and the most successful of his class; events occurred in Jamaica, however, which forced him into the arena of public life.

Would that I held the nervous and powerful pen of that most vigorous (at least so I think) of American poets—John Greenleaf Whittier—in order that I might fitly speak of the labors, of the gigantic labors of Knibb, in his efforts to procure freedom for the poor West Indian slave. But I am compelled to wield a humbler instrument in chronicling the deeds of this devoted man. It had been, from the first, the policy of the Baptist Missionary Society, in common with all Missionary Societies which employed agents in the British Slave Colonies, to take no part against slavery—but to do all that non-interference with the unrighteous and oppressive system could do, to engage the favor of the planters. But, as Christianity extended among the slaves, they found that it was incompatible with slavery. The planters resolved, accordingly, by some means or other, to expel the missionaries from the Island.

An opportunity of attempting this soon offered. Just before Christmas, 1831, the slaves broke out in insurrection. Martial law was proclaimed, and the utmost license of that lawless condition was taken to harass and insult the missionaries at large, and WM. KNIBB especially. A charge of conspiracy and criminal privity, was, without a shadow of foundation, and contrary, indeed, to conclusive evidence, got up against him; and upon this charge he was arrested, torn away from his home, and kept in custody part of two days, at the point of bayonets held by insolent militia men, who took no pains to conceal that they were thirsting for his blood. He was afterwards prosecuted upon the same charge; but the Attorney General of the Island had not the hardihood to proceed upon so baseless an indictment.

Foiled in their attempt, the maddened planters did not abandon their design. Under the cloak of zeal for the church, they formed the Colonial Church Union—the avowed intention of which was to destroy the chapels, and banish the missionaries. Then began that series of lawless and malignant outrages, of which, twelve years ago, the world heard so much; and then was formed the sentiment and the resolution in the hearts of the missionaries, to which British Colonial Slavery owes its downfall. Knibb and his coadjutors came to an agreement with the planters, that Slavery and Christianity could not exist together, and then they parted. The planters said, "We will exterminate Christianity;" the missionaries rejoined, "We will abolish slavery."

After this, Mr. Knibb visited England. I need not—I cannot, here go into the detail, or make more than a passing reference to the irrepressible boldness, and the undaunted courage with which Knibb pursued his object—first in the Committee, then on the platform of Exeter Hall, and afterwards at meetings through the country, often face to face with the unabashed defenders of slavery, and finally in protracted examinations before Committees of the two Houses of Parliament. Nor need I here enlarge on the result. I will only say that it was humanity's purest and noblest triumph, won, as was fit, by the purest and noblest means. Knibb's part in this achievement will place him in history by the side of Buxton, Wilberforce and Clarkson. [Boston Atlas.

PRESBYTERIAN OLD SCHOOL GENERAL ASSEMBLY.

The following is the manner in which the question of slavery came up in the above named body, and the action had thereon so far as has yet transpired.

A letter from the General Assembly of the Presbyterian Church of Ireland, transmitting resolutions upon the subject of slavery, was, after being read, referred to the Committee on Foreign Correspondence.

A second letter, from the Church Synod of Canada, of a similar tenor, but unlike the former, couched in dictorial and uncourteous language, was partly read by the Clerk, when Dr. Musgrave moved to arrest the reading and refer the letter to the Committee on Foreign Correspondence. Other members moved that it be laid upon the table. This, however was opposed, on the ground that it would have the effect of rupturing the correspondence with the Canada Synod. A lengthy debate ensued, during which it was urged that some such measure was necessary to prevent the offence from being repeated by that and other bodies. Dr. Musgrave characterized the accusation in the letter as untrue and slanderous. The debate was further continued, after which Dr. M. withdrew his motion, and the reading was continued by the Clerk. The resolutions, after depicting the evils attendant upon slavery, accuse the General Assembly of a sinful apathy in regard to the institution of slavery.

Dr. Musgrave moved that the letter be laid upon the table. On a division this motion was lost. A motion was then made to refer the letter to the Committee on Foreign Correspondence with directions to submit their reply to the house, which finally prevailed. Pending this motion, however, other propositions were made to break off the correspondence with the Canada Synod, to return the offensive letter, &c.

A similar document from the General Assocfation of Connecticut, was referred to the same committee, without being read.

THE LIFE CLOCK

TRANSLATED FROM THE GERMAN.

There is a little mystic clock,
No human eye hath seen;
That beateth on—and beateth on,
From morning until e'en.

And when the soul is wrapped in sleep,
And heareth not a sound,
It ticks and ticks the livelong night,
And never runneth down.

O wondrous is that work of art
Which knells the passing hour,
But art ne'er formed, nor mind conceived,
The life-clock's magic power.

Nor set in gold, nor decked with gems,
By wealth and pride possessed;
But rich and poor, or high and low,
Each bears it in his breast.

When life's deep stream, 'mid beds of flowers,
All still and softly glides,
Like the wavelet's step, with a gentle beat,
It warns of passing tides.

When threat'ning darkness gathers o'er,
And hope's bright vision's flee,
Like the sullen stroke of the muffled oar,
It beateth heavily.

When passion nerves the warrior's arm
For deeds of hate and wrong,
Though heeded not the fearful sound,
The knell is deep and strong.

When eyes to eyes are gazing soft,
And tender words are spoken,
Then fast and wild it rattles on,
As if with love 'twere broken.

Such is the clock that measures life,
Of flesh and spirit blended;
And thus 'twill run within the breast,
Till that strange life is ended.

INTERESTING ANECDOTE---MORAVIAN MISSIONS.

Count Ploss, a Dutch nobleman asked, the Moravian missionaries, who were going to Greenland, how they intended to maintain themselves, unacquainted, as they were with the situation and climate of the country? The Missionaries answered, "By the labor of our hands, and God's blessing;" adding, that they would "build a house, and cultivate a piece of land, that they might not be burdensome to any." He objected that there was no timber fit for building in that country. "If that be the case," said the brethren, "then we will dig a hole in the earth, and lodge there." Astonished at their ardor in the cause in which they had embarked, the count replied, "No, you shall not be driven to that extremity; take the timber with you, and build a house, and accept these fifty dollars for that purpose."

The labors of these devoted servants of the Lord Jesus Christ were rendered very useful in that field, and numbers of the natives of that cold and inhospitable clime were happily converted to God. [Teacher's Offering.

PROSPECTUS OF THE YOUNG PEOPLE'S MAGAZINE.

This Magazine is edited by Seba Smith; this gentleman has been so long and favorably known to the reading public, that to mention his name is recommendation sufficient to ensure the Magazine a hearty welcome from the American people. And we are happy to announce the Rev. J. S. Abbott as among our regular contributors. And also Mrs. Elizabeth Oakes Smith, with other of our best female writers.

It will be issued monthly, on handsome paper, and each number embellished with a steel engraving, and a flower painted from nature. The first number is now ready to deliver to subscribers. Terms one dollar per year, or 10 cents for a single number.

The above work is got up in better style than any other magazine published for youth in the United States. We challenge investigation for the proof of this assertion. Please read the introduction below.

INTRODUCTION.

The design of this work is to present a useful and interesting periodical to the youth of our country—one that while it shall amuse, shall also enlighten and instruct, and not merely instruct and enlighten, but elevate and purify. A work which shall do its share towards guiding the youth of our country in the path that will lead them to usefulness and respectability as citizens, and honor and happiness as men and Christians. With this general object in view, all suitable topics will be discussed, and the best material sought for both original and selected, wherever it may be available.—The world of fact and the world of fancy will both be explore, and their choicest treasures brought home and spread before our young readers.

Without bias in party politics, the work will present clear and condensed views of political statistics, institutions, and men of the country; and without sectarianism, it will aim to present such matter as may be acceptable to any Christian family.

Stories, Poetry, History, Biography, Science and Art, will all be made to contribute to our general design. Biographical notices of the distinguished men of our country and occasionally of other countries, both ancient and modern; American history; the history and statistics of the individual states, from Maine to Texas, and from New York to Oregon; Indian Stories and romance, with historical sketches of various tribes, from the time the Europeans first landed till the present time—these are among the prominent sources from which our pages will be filled. And although this work is designed mainly for youth, it is intended that it shall be so conducted that the youth who takes it and preserves it, shall find it a pleasant and valuable companion in middle life or in old age.

All letters, orders, &c. should be addressed to J. K. Wellman, Proprietor, 116 Nassau street, New York.

N. B. Any newspaper giving the above two or three insertions shall receive the Magazine one year.

From the Philadelphia Saturday Courier.

THE YOUNG PEOPLE'S MAGAZINE.—It truly gratified our hearts to receive No. 1 of this new work, because it brought us tidings of our estimable friend, 'The Original Jack Downing, of Downingville, away down East.' In a word, Seba Smith, Esq. author of 'The Original Jack Downing Creations,' and who is a sweet writer, especially for the young, has started in New York City a Young People's Magazine. It will succeed. He is the man for such a Magazine—moral, elevating, amusing, instructive. Let all young people in our wide spread country take it, for we pledge our word for it that it will be the Magazine for them. It will surpass the palmy days of Parley's Magazine for the Young, we feel quite sure.

The Sabbath Recorder,

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The Sabbath Recorder.

For the Sabbath Recorder.

WAR.

Again this terrible scourge has begun its ravages, and the hostile cannon's roar announces the bloody strife. Our soil has drank the blood of hundreds, whose dying groans, mingled with the clash of arms, have gone up to the ear of Him who once came to preach peace on earth and good will to men. Homes have been made desolate, and fields laid waste. The hopes of years have been crushed, and widowed hearts have sought their loved among the slain, amid garments rolled in blood. War may be justly considered the worst calamity that can befall a nation; but among its attendant evils, the loss of life and destruction of property are not the greatest. Its baneful effects on morality, and destructive influence on Christianity, are the consequences most deeply to be deprecated. Go to the field of battle, and see the combattants mingle in deadly strife. See the citizen of a Christian nation, himself perhaps a professor of religion, aim the deadly shot, or draw the pointed sword reeking with blood from a brother's heart, whom he has sent unprepared into the presence of his Maker, and then fall himself and expire with his fellow's blood mingling with his own, and the guilt of murder on both their souls. What a strife! Demons may blush and stand ashamed, while *men* and *Christians* devour each other. Oh! how opposed to the meek and forgiving principles of that peaceable religion which our Saviour taught, when on earth he endured the abuse and revilings of wicked men, without a murmuring word or a retalliating act.

But if war, with all its dreadful and demoralizing consequences, can be consistent with that precept of the divine law, "Thou shalt not kill," or with the words of our Saviour, "Thou shalt not resist evil, but whosoever shall smite thee on thy right check turn to him the other also," it can only be under circumstances of the most aggravating nature, as a last resort, when the oppressor's heel bears heavy beyond endurance, or the unprovoked intruder invades our sacred altars to cleave down our God-given rights. A people can never be justified in waging war for trifling offences, and sacrificing their lives, their prosperity and morality, to satiate a vain ambition, or avenge trifling injuries.

As the alarm of war again sounds in our ears, and the summons has gone forth to join in the strife, it becomes every Christian to know his duty and do it. Is the war in which this nation has *involved* itself a war of necessity? Do sufficient causes exist to justify it? Is it such a strife as Christians can pray for success to crown? To persons acquainted with the doings of our government for a few years the cause of our present difficulty is no mystery. For sixty years has it waged a deadly war upon the dearest rights of a portion of its citizens, thus subverting the design of its institutions, and converting itself into an instrument for the destruction, instead of the protection of men's rights. Nothing has been left undone to strengthen and perpetuate slavery. To the long list of acts for that end, is added the annexation of Texas to this Union, as a *dernier resort* to resuscitate the dying monster by enlarging the borders and strengthening the tottering walls of slavety. That the annexation of Texas was an act to perpetuate slavery, is a disgraceful *fact* in our history. To sustain that act, we have declared war against Mexico, and called for 50,000 men and ten million dollars to prosecute it. Yes, the nation boasting of an unequalled freedom, and the largest republicanism, has at length drawn the sword in behalf of slavery. With *Liberty* inscribed upon her banners, she fights for the extension of its great antagonist.

When Mexico, awakened to a humiliating sense of her wickedness in binding the fetters on her subjects, at length broke those chains and set the captive free, Texas, settled principally by men from the southern portion of the United States, and impregnated with the principles peculiar to those States, raised the standard of rebellion, choosing to yield her existence rather than her slavery, and, aided by adventurers from the Southern States, succeeded in gaining a temporary advantage, and the black flag of slavery waved its hateful folds in insulting triumph over the blood-stained fields of San Jacinto. Although the United States for thirty years had refused to acknowledge the independence of liberated Hayti, because she was *free*, she hastened to acknowledge Texan independence, while the invader's foot-print was yet fresh upon its soil, and, in violation of plighted faith with Mexico, added her to the States—then sent an army to the Rio Grande to provoke aggressive acts on the part of the insulted Mexicans, and now raises the patriotic war-cry, "To arms, and punish presumptious Mexico!" When she has sufficiently chastized that feeble nation, who can tell the consummation of the work? It has already been hinted, that the conquest of Mexico is not among things unthought of.

Has the Almighty an attribute that will take sides with us in this contest? Will religion approve it, and the lovers of religious liberty cling around it? If the tri-colored flag is torn from the walls of Mexico, and the star-spangled banner planted there, will the cause of freedom gain anything? Where the merry herdsman watches his grazing flock in unobtruded freedom, the fainting slave will clank the galling chain. Christians! Lovers of Liberty! Can you give your sanction to this war? With the groans of the crushed slave ascending to the ears of God, can you pray Him to give success to this effort to tighten the cruel chain which binds him there? D. E. M.

Westerly, R. I., May 31, 1846.

TO OFFEND IN ONE POINT IS TO BE GUILTY OF ALL.

From an Essay on Moral Integrity, by C. S. Henry, D. D., Professor of Philosophy in the University of N. Y.

Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. As all the virtues are marked by one common quality of obligation, and as they are all enjoined by the same authority, the man whose ruling principle of action is a sense of duty, will for that reason be led to the practice of them all. No man can be virtuous who does not act from an habitual regard to the authority of conscience and of God; and as the same authority which enjoins one duty, enjoins all the duties, he who reverences this authority in one case will habitually reverence it in another case, and in all cases. The idea of a sincere reverence for the will of God in one case, and an habitual disregard of it in another case, is scarcely conceivable. It is rather to be presumed, when a person lives in a course of uniform or habitual violation of the will of God in one part of his duty, that in those other cases where the outward form of his conduct coincides with what the will of God prescribes, it is owing merely to an accidental agreement between his sense of duty and his inclination, or even that his actions are determined in those cases to the outward form of virtue by motives of which the sense of duty forms no part. The motive of action which renders our outward conduct truly virtuous and acceptable in the view of reason and of God, is a pure regard to duty. How can a person, who truly regards the authority and command of God as the rule of his actions, live in the habitual neglect of any thing which that authority commands or in the habitual commission of any thing that it forbids? If it be sincerely taken as the rule of conduct at all, must it not be taken in its full extent? He, therefore, who lives in the habitual violation of any article of his known duty, shows such a disregard of the sacred authority of conscience and of God, as to prove that he cannot have a real and proper regard to that authority in other parts of his duty. He proves that, in those respects in which the form of his outward conduct corresponds with the rule of duty, he is not determined by the inward principle which alone can constitute his conduct virtuous. He forfeits his claim in the eye of reason to the title of a virtuous man. Habitual and allowed violation of known duty proves that the radical principle of virtue is wanting. By constantly violating the command of conscience and of God in one respect, he proves that the essential spirit of true obedience is wanting in him—that if it should equally suit his inclinations or his interest, he might equally violate all the other commands—and that the reason why he does not, is something else than a supreme reverence for the divine authority of conscience and of God; in short, in the eye of Reason, and of that God "who looketh on the heart," he cannot be rgaaded as rendering a true obedience in any part of his conduct. In principle he throws off his allegiance to the Supreme Law, by a constant violation of it in one respect, as effectually as by a violation of it in all respects. In this sense, I take it, we are to understand the declaration of the sacred writer; *Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*

Remarks.

The seventh day of the week in enjoined upon men by the Law as a day of rest and sacred observance. This is *one* point which some decline to recognize as a part of their duty; and though they acquiesce in the claims of the law in regard to rest and worship, yet they "offend" against that most unequivocal and positive declaration of the law, "THE SEVENTH DAY IS THE SABBATH." Will Dr. Henry offend in this point and yet pretend to be consistent? Does he not "*in principle throw off his allegiance to the supreme law, by a constant violation of it in one respect, as effectually as by a violation of it in all respects?*"

Perhaps he will consult his feelings, and determine that he is not guilty; and not feeling a sense guilt, perhaps through the hardness of his heart, he will proceed to construe God's meaning into something else than what is declared in the law to be the divine will. There are Protestants who pretend their inability to comprehend the want of moral sense among Papists in regard to the worship of images, yet who themselves as effectually demolish the fourth commandment as Papists do the second. Are they not equally guilty of all? Let the law and the testimony of conscience decide. There is light in them. LUTHER.

Fight hard against a hasty temper. Anger will come, but resist it stoutly. A spark may set a house on fire. A fit of passsion may give you cause to mourn all the days of your life. Never revenge an injury.

He that revenges knows no rest;
The meek possess a peaceful breast.

BUY THE TRUTH.

Go thou in life's fair morning,
Go, in thy bloom of youth,
And buy, for thy adorning,
The precious pearl of truth.
Secure this heavenly treasure,
And bind it on thy heart,
And let no worldly pleasure
E'er cause it to depart.

Go, while the day star shineth,
Go, while thy heart is light,
Go, ere thy strength declineth,
While every sense is bright.
Sell all thou hast and buy it,
'Tis worth all earthly things—
Rubies, and gold, and diamonds,
Sceptres, and crowns of kings.

Go, ere the cloud of sorrow,
Steal o'er the bloom of youth:
Defer not till to-morrow,
Go now, and buy the Truth,
Go, seek thy great Creator,
Learn early to be wise:
Go, place upon the altar,
A morning sacrifice!

HOW TO MAKE A GOOD PASTOR.

1. Give your pastor your confidence and affections. Let him always feel that he is among friends that will guard his reputation, and be willing to cover with the mantle of charity any little deficiencies.

2. Consult him freely, and show that you respect his judgment in all important matters pertaining to all the moral and spiritual interests of the parish. Remember that he is the spiritual watchman placed on the walls of Zion in your place, and feels a deep interest in all that pertains to the best good of society.

3. Speak kindly to others of your pastor, and let them see that you respect him, and value his ministrations among you in the Lord.

4. Protect the reputation and good name of your pastor. His character is his capital. Should you ever see the envenomed shafts of calumny pointed at him, let your hearts, like so many encompassing shields, receive them, and your hands extract and break them at your feet. When he is compelled to speak with plainness, and rebuke with all long-suffering, or to vindicate unpopular doctrines, or inculcate unwelcome truths, and you discover in others a disposition to repel them; then stand by him; hold him up with the strength of prayer and the energy of faith—then, instead of falling discomforted before his foes, truth shall accomplish glorious victories.

5. Never interfere with the private or family arrangements of your minister. He has the same rights and responsibilities in reference to his family that other men have. And the people that would pry into his domestic arrangements, or attempt to thwart him in any endeavors to render his situation in this respect more eligible, pleasant, or economical, show two grand defects at least: 1st. A want of good breeding; and 2dly, A narrowness of spirit, which will be apt to render uncomfortable all who have intercourse with them.

6. Be punctual with your minister, and pay him his salary without asking. If any class of men earn the scanty pittance which is generally given to them, it is the ministers of the Gospel, and the salary should be punctually paid. Some contrive to turn off upon the minister, the lame, the halt, and the blind. This discourages and paralyzes his efforts, and dishonors God.

"JUST THE BOOK."

The Word of God is the golden lamp hung out of heaven, to enlighten the nations that sit in darkness, and to show them the path that leads from the confines of hell to the gates of Paradise. The Bible, in the original tongues, comprises *all* the revelation now extant, which God has given to the world. It is, in all its contents, and parts, and appendages, just *the book*, the one book, which Infinite Wisdom *saw* best adapted to answer the end of a written revelation. It may not be reducible to the rules of human philosophy, or logic, for it transcends them all. It is just as clear and obscure, just as copious and as scanty, has just as many beauties and blemishes, is replete with just as many difficulties and apparent contradictions, as Infinite wisdom saw necessary, in order to make it, like all the works of God, perfect and unique. This one perfect book is the sacred deposit in the hands of the Church. It has been deposited with the injunction, "Freely ye have received, freely give." Wo be to that man who withholds the treasure from his neighbor. Wo be to him who attempts to obscure the light of the lamp of heaven. It is the peculiar glory of the last half century, that the Christian world has awakened to the duty and importance of giving the sacred Word "to all lands." Praised be God for Bible and Missionary Societies, the peculiar institutions of modern times. May their efforts be continued and enlarged an hundred fold, until their work is consummated—until the Bible is translated and published in every language under heaven, and a copy of the Sacred Volume deposited in every palace, and house, and hut inhabited by man. [Dr. Judson.

FRUITS OF RELIGIOUS READING.

We lately met with a farmer reading the May number of the Missionary Herald; he remarked that he had taken the Herald for thirty-three years, and read every page of every number except the one he held in his hand. What has been the result? He himself is intimately acquainted with the moral condition of the world, and the operations of the great benevolent societies of Christendom; he has raised up an intelligent family; he pays $40 a year to support the Gospel in the town where he lives; and says he will pay $100 if it shall be necessary, without grudging; we counted six certificates of Life Membership in our great benevolent societies; we have been told, not by himself, that he gives at least $100 a year to various religious charities; and the most of his children are hopefully pious. Such are some of the fruits of religious reading. Yet this same farmer is one of the most laborious of men; his fields are so hard and stony, as almost to bid defiance to the plow: and so broken and steep as to claim relationship to the Alps; lately his horse failing him on a hard day's ride, he concluded to finish the journey by traveling twenty miles on foot, which was easily done, though he is between sixty and seventy years of age. Truly for health, happiness, and success, nothing is equal to a good conscience and particiity. [Cong. Journal.

THE DEATH OF A MOTHER.

Aside from that of a wife, the death of a mother is something more touching than any other event; it bursts a tie which no other affliction can possibly dissolve. For when such an event does happen, we look back upon the days of our infancy and childhood, when a fond mother watched over our "outgoings and incomings," when the dull hours of night were marked by her wakenings.

We think we have done our duty, when we have laid her in the gloomy grave, wetting it with our tears, and raised a stone over her dust, and chanted a hymn to her memory. But there is a duty which maternal affection has imposed upon us, and which nothing but stern conformity to precept can perform. It is to follow her precepts and examples, to take home to our hearts the solemn warnings which heaven-born love dictates—to practice those virtues which ornament life, and to cherish fondly the memory of her to whom we are indebted for life, for happiness, and, I might almost say, for heaven. If we fail to perform these, we prove ourselves traitors to our nature, to our consciences, and to our God.

One moment of my history has been marked as with a pen of iron, the remembrance of which I shall carry with me to the grave. I had just taken my paper and cigar, to enjoy what I deemed a great luxury. I had anticipated a season of great happiness, when sudden as a peal of thunder, I was informed my mother was dead. At first I was disposed to smile, but when the thought came to my mind that it was a sad reality, then human nature gave way, and the truth of the saying, "extremes meet," was verified.

The following lines from Cowper express the feelings of a bereaved one:—

"My mother! when I learn'd that you was dead,
Say, wast thou conscious of the tears I shed?
Hover'd thy spirit o'er thy sorrowing son,
Wretch even then, life's journey thus begun?
I heard the bell toll'd on thy burial day,
I saw the hearse that bore thee slow away,
And turning from my nurs'ry window, drew
A long, long sigh, and wept a last adieu."

THE MOUNTAIN STREAM.

Far away in the mountains of Switzerland the springs and melting snows have formed a little river, which glides on, constantly becoming larger, till at length it goes dashing and foaming over the rocks, as if its channel was too small, and it was chafed by confinement. Then it leaves the mountains, and with them its noisy mirth, and peacefully the Rhine pursues its way along the more level country, the very personification of contentment.

Presently it flows into a deep Valley surrounded by high hills, and having no way of escape, it collects and forms a small placid lake, whose waters are so clear you can see the fishes sporting in them.

But our busy river cannot be held here in bondage, and away across the valley it finds an outlet, and goes on its way rejoicing.

What little earth and stones were mingled with it, when it entered the valley, are left there, and its clear blue waters sparkle in the sunshine, and seem so glad they have broken away from the hills which hemmed them in. And on it goes, hoping that, without farther hindrance, it may be able to go down through the rich valleys and vineyards of France, and offer itself pure to the broad ocean. But how vain are it hopes—soon it is met by a stream coming in another direction, from the mountains, and bearing upon its surface evidence of its unfitness to mingle with the blue waters; for it is muddy, and filled with fragments of rock, and branches of trees which it had brought from the highlands.

But this dissimilarity does not prevent its pouring its contents uninvited, into the quiet Rhine, which must thenceforth accompany it; but though in the same channel, they do not unite; the waters seem trying to keep their own side of the channel; the muddy waters flow apart, while the clear are by themselves, but presently the channel becomes narrow, and they form one deep polluted stream, and can be no more separated till they reach the ocean.

Is not this history of the Rhine emblematic of many youths in our land, who come from their father's homes, alive to every sentiment of virtue, and firmly resolved to resist all temptations in their way. But how soon are they met in their onward course by some deep current of worldliness and sin, which they for a time resolutely resist, but too soon they are overcome by it, all restraints are broken over, and they are hurried away to plunge into the ocean of endless despair. Let their resolutions be founded on strength from above, and drawing life from the Fountain of living waters, they shall not thus be led from the paths of rectitude.

PLEASANT SIGHTS.—These things are comely and pleasant, and worthy of honor from the beholder, says Bishop Hall:—A young saint; an old martyr; a religious soldier; a conscientious statesman; a great man courteous; a learned man humble; a child that understands the eye of its parents; a cheerful companion without vanity; a friend not changed with honors; a sick man happy; a soul departing with comfort and assurance.

"MY FATHER DOES NOT PRAY."

Parents who are ignorant of the power of godliness, and are living in the neglect of prayer, must be exerting a baneful influence upon the souls of their children. Such parents, if they are moral, and show some respect for religion, flatter themselves often that they are training up their offspring in the nurture and admonition of the Lord. It is a great mistake. They are infusing into these young minds the poison of unbelief and enmity against God.

children to pray. Every evening when they were tired to rest, and every morning when they arose, they were accustomed, according to their mother's instructions, to bow their knees in prayer. One night, as James, a boy about five years old was making preparations to retire, he came to his mother, and said, "Mother, I don't want to pray any more." The mother was surprised and grieved. She had fondly hoped that her children had learned something of the value of prayer. She had so often, so feelingly, and so devoutly, represented them the benefit of private devotion, and the guilt and danger of neglecting it, that she flattered herself they loved to pray. She burst into tears as little James uttered this language, "My dear child," said she, "I am sorry to hear you say so. I have said a great deal to you about praying, and I thought you a good boy, and loved to mind your parents, and loved to pray. Now you tell me, you 'don't want to pray any more.' What does this mean, James? Why do you wish to leave off prayer?" "My mother," said he, with all the simplicity and artlessness of a child, "*my father does not pray.*"

Such is the influence on the young and tender mind, of ungodly prayerless parents. While they are living without God, their children are watching them, and imitating their example. It is not strange. It would be remarkable, if it were otherwise. Reader! are you the head of a family, and yet have you no family altar?

TRAINING UP CHILDREN.

It is a matter of fact business to live in this world, any way you can fix it. The wants of the body make imperative demands on the efforts and labors of somebody to supply its indispensable necessities. No one, whatever may be his birth, his condition, or his wealth in this world, has a native right to claim exemption from some degree of toil and effort to supply his own wants. It is a law of the Creator that man shall toil and earn his bread by the sweat of his brow. And parents do their children an incalculable wrong, both to body and soul, when they train them up in idleness and inaction. They will be almost certain, one day, to reap the fruit of such wrong training. It is very far better, both for the body and the soul of any healthy child, to train it up to habits of industry and economy.

There is no greater defect in educating children than neglecting to accustom them to work. It is an evil that attaches mostly to large towns and cities. Children suffer much from it. The parent never considers whether the child's work is necessary or not to the child. Nothing is more uncertain than their future independence and comfort very much depends on being accustomed to work—accustomed to provide for the thousand constantly recurring wants that nature entails on us.

If this were not so, still it preserves them from bad habits; it secures their health; it strengthens both mind and body; enables them better to bear the confinement of the pent-up school-room; and it tends more than anything else to give them just and proper views of life.

It is too often the case that children, provided they spend a half a dozen hours of the day at school, are permitted to spend the rest as they please. Thus they grow up in the world, without any knowledge of its toils and cares; they view it through a false medium; they cannot appreciate the favors you bestow, as they do not know the toils they cost; their bodies and minds are enervated, and they are exposed to whatever vicious associations are within their reach.

The daughter probably, becomes that pitiable, helpless object, a novel-reading girl. The son, if he surmounts the consequence of your neglect, does it probably after his plans and station for life is fixed, and when knowledge, for one of its important objects, comes alas! too late.

No man or woman is fully educated if not accustomed to useful labor. Whatever accomplishments they possess, whatever their mental training, a deduction must be made for ignorance of that important chapter of the world's great book.

PRAYER CHECKED MY ANGER, AND ANGER CHECKED MY PRAYER."—These words are found in the correspondence of Martin Luther during the diet of Augsburgh. In the severe and complicated trials of the Reformers, during the conferences of the diet, Luther, who was not allowed to be present at it, but was yet near enough to know its progress, and to be consulted respecting its affairs, was several days without receiving a letter from his friends. This troubled and perplexed him; his resort was prayer. But his disappointment, heightened to impatience, followed him to his closet. And here his soul was held for a time in a balance. Prayer checked his anger; anger checked his prayer. Faith triumphed; grace reigned, through righteousness and in righteousness. His soul was strengthened, and he knew the cause of the reformed religion was safe, for it was in the hands of God. "I would not have it in our hands," he said to Jonas, "and it would not be desirable that it were so. I have had many things in my hands, and I have lost them all; but whatever I have been able to place in God's hands, I still possess."

The Sabbath Recorder.

New York, June 18, 1846.

OUR BENEVOLENT ORGANIZATIONS.

The reports which were presented at the recent meetings of the Missionary Association and the Sabbath Tract Society, can hardly fail to suggest subjects for profitable reflection. Those two societies are the principal mediums through which our people express, in the form of contributions, their anxiety to preach the Gospel to the destitute and to make known the true doctrine in regard to the Sabbath. Of course their reports give us some clue to the interest which is felt in these objects. If that interest is deep and general, it is natural to conclude that the contribution will be liberal and from all sections. But if the contributions are stinted, and confined to certain geographical limits, the conclusion is equally natural, that the interest is not deep and general. It is true, that there are some causes operating to render the application of this rule to some extent uncertain and unsatisfactory. In certain sections of the denomination there are other societies organized to accomplish specific objects, which, while they help along the work, do not, can be embodied in the reports of these general societies. This is one reason why the rule which we have laid down is not always true in its application. Another reason is, that in some sections of the denomination there has been no effective agency employed to awaken interest and secure contributions for benevolent objects, which renders it difficult to judge what those sections would do if the subject was fairly and fully brought before them. Nevertheless, we cannot help regarding the reports of these two societies as a pretty faithful index of what is doing. Hence we think that the reflections which they naturally suggest are important, and should be made profitable.

In listening to the reports, particularly those before the Missionary Association, we were struck with the great disparity between the contributions of different churches under equally favorable circumstances for knowing and doing what is needed. Some instances were mentioned in which churches had contributed with a liberality deserving of the highest praise—a liberality, indeed, hardly excelled by any of the churches of any other denomination. By a little inquiry as to what the same churches had done in times past, it was found that they had always been prompt to meet the calls made upon them. They had commenced upon the plan of giving according as God prospered them, and instead of finding themselves impoverished by this course, they had found their ability and disposition to do gradually increasing. No one who reads his Bible believingly can doubt that such will be the experience of every church which acts upon such a plan. It is important that this truth be understood. Neither the missionary cause, nor any other good cause, can be successfully carried forward without it. It is not by great contributions made one year under the influence of some high excitement, followed the next year by comparatively small contributions, that the work is to be carried forward; but it is by the uniform liberality of those who feel that they are stewards of God, and bound to dispense what he places in their hands according as he prospers them. It was exceedingly encouraging, therefore, to hear of these instances of Christian liberality. But when they were contrasted with the course of some churches in which but little had been done, who could help feeling pained? We rejoice, however, in the belief, that the time is not far distant, when there will be no occasion for this complaint of inequality, but when all will be ready to do their part in the great work before us. We believe that our churches and people, as a general thing, are not wanting either in ability or disposition to take hold of the missionary work. That they have not heretofore done it, as all agree that they might and ought to have done, is owing in a great measure to the want of a definite plan of missionary operations, and of system in collecting and disbursing the funds necessary to carry out such plan. This want no longer exists, and we sincerely and confidently hope that the same may soon be said of the apparent lack of interest which has been lamented.

Again, in listening to the reports and statements, we were impressed with the importance of a thorough agency to present the claims and plans of our benevolent organizations and to collect funds. Many persons have been opposed to such agencies. They are expensive, it is said, and can only do the work which the churches ought to do. No doubt if the churches would do the work some expense might be saved, and a good influence exerted upon their members by bringing them into actual service. But past experience has shown that it will not do to rely wholly upon such means. There is a necessity for some one to pass from place to place, correct erroneous impressions where they exist, impart information where it is needed, and by the presentation of facts and arguments, to awaken interest and draw forth corresponding action. The agent who undertakes to do this, will find that he has undertaken a great work; but if he prove true to his trust, he will be sure to confer a rich blessing upon the churches and lay a substantial foundation for future operations. He will be a missionary as truly as he could be on the western prairies or in a foreign land. He will need the spirit of a missionary, and ought to be received as a missionary. Nobody who rightly estimates it will regard the post as an easy one; and whoever understandingly accepts it, ought to be regarded with favor and encouraged in every reasonable way.

CHRISTIAN UNION.

The last number of the Christian Watchman contains a letter from Dr. Justin Edwards in answer to the question, "What can the Christians who are to assemble at ——, do to promote Christian Union?" Among other things, the Doctor says:—

"They can announce to the world '*the right and the duty*' of every man to confine his secular business and cares to six days in a week; to take the Sabbath for rest; for the worship of God; the hearing of the gospel; the searching of the Scriptures, and the promotion of the spiritual good of man; and by example, the diffusion of information, and kind moral influence, endeavor to persuade all men thus to 'remember the Sabbath day, and keep it holy."

No doubt it would be a very easy thing, and perfectly consistent with Christian Union, to announce the foregoing proposition to the world, and "persuade all men thus to remember the Sabbath day, and keep it holy." But suppose some one should rise up in the assembly and [illegible] might understand which is the Sabbath day—whether it is the *first*, the *fifth*, or the *seventh* day of the week—what then? Why, if Dr. Edwards was permitted to reply—as he was in similar circumstances at the Saratoga Sabbath Convention two years ago—he would probably say, that such a question was foreign to the objects of the meeting, and the person who could ask it ought not to be allowed to "disturb *us* in the enjoyment of *our* day." Here then we should have an exhibition of the kind of Christian Union which the Doctor would like—a union in announcing certain abstract propositions, any one of which would explode like a pop-gun the moment it should be brought to the test of free inquiry. Away with such a union!

DO CHRISTIANS INTELLIGENTLY KEEP SUNDAY?

To the Editor of the Sabbath Recorder.

It is a common thing for the advocates of Sunday-keeping, in conversation with Sabbath-keepers, to appeal to the multitudes who keep Sunday, and especially to the learned, as evidence that the day, is intelligently and rightly observed. Yet there are but few even of the learned, who have so examined the evidence by which it is sustained, as to be able to give an intelligent reason for its observance; and no person having intercourse with them, and making the Sabbath question a matter of examination, can arrive at any other conclusion. If any were disposed to doubt this, I would venture my reputation, that an examination of ten or one hundred ministers taken promiscuously as they may stand in the catalogues of their ecclesiastical organizations, would abundantly confirm it. How unsafe then is such a rule to guide us in matters where eternal things are at stake.

I send you the following relation of an interview between one of our tract distributors and a Baptist minister in Western New-York, in confirmation of what I have said, only remarking that similar interviews may be multiplied indefinitely. It is most respectfully dedicated to the conscience-keepers of our Baptist brethren, who affect to despise our humble efforts to address them. P. S.

Extract from the Report of a Tract Distributor.

Passing to the next village, I called upon and staid over night with a Baptist minister. He appeared pleased with the interview, and as soon as supper was over he made some apology and began to inquire why we kept *Saturday* for *Sunday?* As may be supposed, I was ready to excuse him, and to "instruct him in the way of the Lord more perfectly," particularly in reference to the character of *Saturday* and Sunday. I was somewhat amused, as well as surprised, to see and hear his varied movements and remarks as we passed in conversation from point to point. When we commenced, he seemed pleased, and anxious to shed light upon my mind; but soon failing in his attempt to show that the *Sabbath* was *Jewish* in its character, he seemed at a loss what to say. At one time a cloud of mystery and doubt seemed to hang over him, and then he was more than half inclined to yield; now venturing an effort that was as likely to land him in the *fire* as in the *pan*, and then listening to the result, evidently fearing its consequences; now positive, then doubtful; now anxious, then indifferent; now curious, then grave; now pleased, then almost vexed; now wondering, and almost as frequently changing his position, first talking of a change, then of an entire abolition of the Sabbath law; now of a transfer, then of no difference; then do as you like, keep one day or another, only keep it to the Lord; now half admitting that no change had taken place, and wondering how this state of things had been brought about; and so, in this state of mind, about 12 o'clock he proposed, amidst the darkness and fog of the night, to cast anchor, hold over until daylight, and then take an observation and get our latitude. This proposition was very acceptable to me, as I had traveled a considerable distance that afternoon on foot through the mud and storms. In the morning we arose in time to breakfast with the family. He expressed much satisfaction at the privilege he had *enjoyed*, appeared anxious to know and obey the truth, and insisted on my calling upon him again if ever I chanced to pass by him.

TEMPERANCE JUBILEE.—There was a grand Jubilee of the Sons of Temperance in New York on Tuesday of last week. Delegates were in attendance from nearly every part of the country, showing that there is still vitality and energy in the temperance organizations. The New York Tribune says it was truly one of the most glorious scenes—we use the word in its very best sense—that we ever witnessed, and has infused new life and energy into the heart of every friend of the noble Temperance Reform. It was indeed gratifying beyond expression to see such a right royal turn-out of the soldiers of Temperance—soldiers who war only against the common enemy of Man, and whose gay trappings are not to be soiled in blood on the battle-field—whose business it is, instead of killing men's bodies, to save both souls and bodies, and to shower down blessings upon the self-accursed throughout the world. Not all the gauds of war, the pomp of triumphal display, the glory of the victor's fame, purchased with the blood of his fellow creatures, can at all compare with the calm, sober, solemn renown, that of right belongs to every Son and Daughter of Temperance—the great practical reform of the present age, and the forerunner of all good and beautiful improvements in the condition of society.

THE NESTORIAN MISSION.—At the meeting of the American Board of Commissioners for Foreign Missions, held in Boston on the 28th ult., Dr. Anderson stated in the course of some remarks, that it was a striking fact that a remarkable religious interest commenced at the Nestorian mission, especially in the two seminaries, on the first Monday in the year—the day devoted by our churches to prayer for the conversion of the world. In these seminaries, there were in [illegible] hopeful conversions, and the influence was silently extending through the region. Mar Yohannan, the Bishop who visited this country with Dr. Perkins, was taking a very active part.

CIRCULAR.

To the members of the Seventh-day Baptist Churches throughout the United States:

DEAR BRETHREN,—At a meeting of the Executive Board of the Seventh-day Baptist Missionary Association, held in Berlin just after our Annual Meeting, the undersigned were appointed to address you. Permit us to say in reference to the anniversary, that it was a very interesting season; the Lord was with us to warm our hearts, and to make us feel that it is good to be engaged in his service. We regret that we were not cheered with the presence and encouraged by the counsels of more of our western brethren. The responsibility resting upon us in view of the final decision as to the particular location of the Foreign Mission, which had been referred by the Executive Board to the Association, made it important that we should have the advice of experienced brethren from all parts of the denomination. There were also other reasons rendering it desirable that our meeting should be sustained by a large representation. Our disappointment in this matter, however, is not attended with any doubts of the sincerity of our brethren in the cause of missions, nor with any diminution of zeal on our own part. We look forward to another anniversary in the expectation of seeing all parts of the denomination fully represented.

It has been suggested to the Board, that some hesitation about contributing to its funds has been manifested by some of our brethren, lest the projected foreign mission should be abandoned. It gives us pleasure to say, that *it will not be abandoned.* It will be prosecuted with the utmost vigor. If any thing could induce the Board to abandon the enterprise, it would be this very hesitation on the part of some to come forward with their offerings. But we are resolved to go forward. The covenant, by which all Christians are pledged to live for Jesus Christ, binds them to "show forth his praise." God has opened our eyes to see that this is our duty, and we are afraid to look back. THE FOREIGN MISSION MUST BE PROSECUTED. Brother Carpenter and wife, our accepted missionaries, will sail for Eastern Africa as soon as the necessary arrangements can be made. For the purpose of expediting this object, we wish you to forward the amount of your subscriptions to brother A. D. Titsworth, Metouchin, New-Jersey, our Treasurer, or pay them to our agents, as soon as possible. Brother S. Davison is our agent for the churches in New-Jersey and New-York city; brother Alexander Campbell for the churches east of the Hudson river; and brother V. Hull for the rest of the denomination. They will call upon you soon, not only for what you have already subscribed, but to solicit further subscriptions, and your continued patronage and prayers. We hope they may be welcomed for the work's sake in which they are engaged.

We cannot specify the exact time when brother and sister Carpenter will sail for Africa; but it will be soon. Three or four short months may find them on their passage. But little else besides a sufficiency of funds is now wanting in order to prepare them for their departure. We are confident that you will not be backward in furnishing them.

In conclusion, we would say that it is the intention of the Board to manage all their operations in this matter in the best manner in their power. But as we are but new beginners in the work of foreign missions, we may in the outset commit errors, which future experience will guard against. Perhaps already in our incipient operations we have been faulty. If so, it has not been intentional, but the result of ignorance. We affectionately entreat you to bear with our faults, to forgive our past mistakes if you have discovered any, and in brotherly love to counsel with us in regard to our future movements.

May the God of missions breath new life into our entire denomination.

By order of the Board,

THOS. B. BROWN, *President.*
S. DAVISON, *Cor. Secretary.*

Berlin, N. Y., June 7, 1846.

"CLOSE COMMUNION."—While the two General Assemblies of the Presbyterian Church were in session in Philadelphia, week before last, the New School Assembly passed a vote inviting their brethren of the Old School to join with them in the celebration of the Lord's Supper. A lengthy discussion grew out of the subject, which occupied a portion of three days. Some of the members of the Old School Assembly contended that it would be a flagrant breach of consistency, after having separated from the New School on the ground of their holding heretical doctrines, now to join with them in the celebration of the Lord's Supper. The matter was finally disposed of by adopting a Minute which recognizes the New School Assembly "as a branch of the church of our common Lord," but declines its invitation on the plea that it is "inexpedient to institute a new usage at this time." After such a demonstration, it striks us that we ought to hear no more from the Presbyterian church about the close communion principles of the Baptists.

THE CENTRAL ASSOCIATION.—By a business letter from Bro. Luke P. Babcock, we learn that the Central Seventh-day Baptist Association met at Scott, N. Y. on the fourth day of last week. Varnum Hull was chosen Moderator; James Bailey and Jason B. Wells, Secretaries. The attendance was good, and the deliberations were harmonious. Three churches were received into the Association, one of which was the church recently organized at Dianna, Lewis Co., N. Y. Farther particulars we hope to receive soon.

FREEWILL BAPTIST FOREIGN MISSION.—The Freewill Baptists have a mission among the heathen in Orissa, India. Three persons are now connected with it, and the fourth, a female teacher, is expected to sail in a few weeks to join those already in the field. Besides these, there is a young man now pursuing his collegiate studies, who expresses a willingness to engage in the work. The expense of sustaining those now on the ground, together with their schools, is stated to be about $3,500 per year.

PERSIA.—Recent intelligence received by the American Board gives a cheering account of their mission in Persia. In the seminaries under the care of the mission, there is such a deep religious interest as has not been known in the Nestorian churches for ages; and the spirit of inquiry is widely extending.

From Turkey, accounts have also been received, from which it appears that the persecution at Constantinople continues, but that the Armenian converts endure it with unexpected heroism and constancy.

RETURN OF MISSIONARIES.—It is stated that the Baptist missionaries from the East, who have been visiting this country for a few months past, are about to return to their respective fields of labor, and will sail in three different companies during the month of June. One company is to consist of Messrs. Judson, Beecher, and Harris, with their wives, and Miss Lillybridge. Mr. Dean is to sail in another vessel, and Mr. Cook and his associates in a third.

GOOD NEWS FROM BURMAH.—Zion's Advocate says that letters have been received within a few days, bringing the gratifying intelligence that more than six hundred Karens have been baptized during the past year in Burmah Proper, in addition to those previously reported.

MARRIAGE OF MR. JUDSON.—Adoniram Judson, D. D., Missionary, of Maulmain, Burmah, was married at Hamilton, Madison Co., N. Y., on the 2d inst., to Miss Emily Chubbuck, so well and favorably known to the literary world as "Fanny Forrester."

RESISTING THE VOICE OF THE PEOPLE.—Great efforts are making in some parts of the State of New York to evade the License Law. In Brooklyn the Grand Jury have found bills of indictment against several persons for violating it. A very large meeting of persons engaged in distilling, brewing, tavern-keeping, &c., was recently held in that city, and a considerable sum of money was subscribed for the purpose of creating a fund with which to contend against the law.

BAPTISTS IN CONNECTICUT.—The Connecticut Baptist Convention held its twenty-third annual meeting in Hartford last week. From the Report of the Treasurer, it appeared that about $10,000 had been raised in the State during the year for the Missionary and Bible causes.

THE OREGON BOUNDARY SETTLED.—It will be seen by reference to the proceedings in Congress, that this troublesome matter has at length been disposed of. There has seldom been occasion to announce news so important and so generally welcome. Although the best judges have not regarded a war with England as very probable, all have felt anxious for the settlement of the only existing difficulty which could possibly lead to such a result. The effect of the settlement is said to be already most favorable upon the financial and business operations of the country.

☞ ELD. JAMES H. COCHRAN is residing for the present at Clarence, Erie Co., N. Y., and wishes his correspondents to address him accordingly.

☞ We have received two numbers of a neat little daily paper published at Watertown, N. Y., by Joel Greene, called "The Daily Journal." Terms $4 a year.

MEMOIR OF REV. DANIEL HOLBROOK GILLETTE, of Mobile, Alabama. By his brothers, Rev. W. B. Gillette, of Piscataway, and Rev. A. D. Gillette, of Philadelphia. Philadelphia, J. B. Lippincott & Co. 1846.

Such is the title of a neat little volume which has been placed on our table. It professes to be simply a narrative of the labors and sufferings of one who, notwithstanding much bodily affliction, toiled on with great faithfulness and success in the work of preaching the Gospel, until he found an early grave. The volume is said to owe its origin to the affection of the three churches over which he presided. To them, we doubt not, it will be a very welcome gift.

THE FREE PEOPLE OF JAMAICA.—It is common to hear persons who know nothing about the matter from actual observation, represent the free colored people of Jamaica as lazy and degraded. The Rev. Mr. Pennington has spent two months in Jamaica making particular inquiries upon this question. Hear what he says:—

"I have seen these people on the cane field,—men, women, and children; I have seen them on the road, going to market; I have seen them working on their own little estates; I have gone into the coffee field; and into the sugar works; and I am quite prepared to say, *that they are by no means a lazy people. The women and children do more work than any class of men in America. I do not except the Irish laborers on the public works.* I have also visited the colored people in their own cottages, in their own shops, in their schools and in their chapels, on Sunday at even, and on work days. The people are very happy and cheerful, and withal very peaceable. In all this, I do not mean to say, that every vestige of the slave system has been destroyed. No sensible man would credit me if I should say so. But those which remain are not to be charged to the people who have been freed, but to the authors and supporters of slavery."

THE WEST AFRICAN MISSION.

A barbarous war has been carried on for some time past in that portion of West Africa where the missionaries sent out from this country in company with the Mendians are stationed. The whole country has been ravaged, some of the towns burnt, and many of the inhabitants killed or made slaves. Fears have been entertained for the safety of the mission. But the following extract of a letter written by Mr. Raymond, under date of March, 1846, shows that the mission is safe, and that the Gospel has a mysterious but resistless power on even the savages and cannibals of Africa:—

"Although we have been surrounded by savage war-men, sometimes several hundred of them have been here at once, yet they have never taken a pin from us without permission, while every town near us has been plundered. It may be asked how have we been protected? I answer, by our God. The native chiefs have not been able to protect us: for most of them have been driven from their homes, and their towns have been burnt by their enemies from the interior, some of whom are cannibals. The head war-men, almost without exception, have tried rather to obtain my favor, than to injure me. The cannibals are among my best friends. You may ask why is all this? One of the head war-men was here the other day and thus explained it. He said he was bad enough, but he could not trouble us, and if any one should do so, let him go where he would, he never could be any better, meaning that some curse would follow him. He gave us as a reason, that 'we had no business with the war, that we no cheat any body, that we no do any body bad, that we were God people.'

"This mission is a living witness, that the Gospel can be introduced among a savage and barbarous people without the protection of civilized governments. It is the opinion of many that the *cannon* must go first and the Gospel follow after. Let the Gospel go first and then there will be no necessity for the cannon.

"The chiefs are impatient for the establishment of schools. One of the Mendian war-chiefs from the interior seems determinad that I shall return with him and establish a school among his people."

MR. JUDSON THE MISSIONARY.

The following memoranda, which we copy from the Baptist Memorial, will answer correctly many inquiries which are frequently made.

Adoniram Judson was born at Malden, Mass., 9th August, 1798. Graduated at Brown University, 1807, and at Andover Theological Seminary, 1810. Visited England with reference to Missionary engagements, early in 1811, and in September of that year was accepted as a missionary, by the American Board of Commissioners for Foreign Missions, which had been called into existence by an appeal written by himself, and signed by him and three other young men, one year before. Married to Miss Ann Hasseltine, of Mass., 5th February, 1812. Ordained at Salem, Mass., the following day, and thence sailed for Calcutta on the 19th of that month. Arrived, 18th of June.

Mr. and Mrs. Judson were baptized on a profession of their faith in Calcutta, September, 1812. Sailed for the Isle of France in December. Thence via Madras, they reached Rangoon in July, 1813. The first baptism in the Burman Empire, was by the hands of Dr. Judson, 27th June, 1819. In the years 1824–5–6, a grievous imprisonment of near twenty months was experienced by him. Sometimes for *months together*, he wore five pair of fetters at a time. The 24th of October, 1826, Mrs. Ann H. Judson died at Amherst, in British Burmah.

The printing of the first New Testament in Burmese was completed in 1832. The translation of the *entire Bible* in Burmese, was completed by Dr. J. 21st of January, 1834.

In April of the same year, he was married to Mrs. Sarah Hall Boardman, at Tavoy. She died on her way to America, at St. Helena, and was buried there, September, 1845. Mr. Judson with three motherless children, arrived at Boston in October, having been absent from his native land more than one-third of a century, and witnessed as well as participated in the most glorious achievment of modern Missions.

Cassius M. Clay has gone to Louisville, on his way to Texas as a volunteer in the army.

IMPERFECT IN ORIGINAL

General Intelligence.

DOINGS IN CONGERSS.

In the House of Representatives a bill was passed directing the sale of mineral lands at $2,50 per acre for one year, after which those remaining unsold are to be offered at $1,25 per acre. A joint resolution was submitted, but not acted upon, authorizing a silver medal to be struck for each of the non-commissioned officers, musicians and privates who were in Gen. Taylor's army at the battles on the 8th and 9th of May.

The Senate spent much time last week in secret sessions, considering the Oregon Question. It is understood that the British Government, through its representative Mr. Packenham, proposed the conditions of a final settlement of that vexed question. This proposition was communicated by the President to the Senate, who, after much discussion and delay, advised the President to compromise the controversy on the basis submitted. The vote is said to have been, ayes 28, nays 10, one member refusing to vote, and six being absent. The terms of the proposition made by Mr. Packenham are substantially as follows:—

"The general basis of the proposition is to make the forty-ninth parallel of latitude the boundary between the territories of the two countries, from the point on that parallel where the present boundary now terminates, to the middle of the sound or channel which divides Vancouver's Island from the continent, and thence along the middle of that channel, and so Southwardly and Westwardly through the Straits of Fuca to the Pacific; the navigation of this sound or bay to be open to both parties; and the navigation of the Columbia river, up to the main stream and up its North branch, to the forty-ninth parallel of latitude, to be free to the Hudson's Bay Company and British subjects trading with that Company."

THE WAR WITH MEXICO.

The news received from the seat of war since our last has not been important. The Mexican forces seem to have retired before our army, leaving no opportunity for those exploits which gratify lovers of excitement. It is said that the Mexican plan of warfare is to avoid all pitched battles, but to hang about our troops, cutting them off where there is an opportunity, and leaving the rest of the work to be done by the climate. If this plan is carried out, the war may yet be long and expensive, although the result is certain.

TEN DAYS LATER FROM EUROPE.

The steamship Great Western arrived at New York on Monday last, bringing English news to the 30th ult., ten days later than previous advices.

Cotton was firm and advancing under the influence of the war with Mexico.

The Money Market was dull, and the Corn Trade had not improved.

Queen Victoria gave birth to a Princess—her fifth child—on the 25th ult.

The Corn Importation Bill passed its second reading in the House of Lords by a majority of 47. All uncertainty as to its final passage had been removed.

The news of the War with Mexico created intense excitement in London and Liverpool.

The accounts of the Potato Crop in Ireland are on the whole encouraging.

The remains of Gansevoort Melville, late U. S. Secretary of Legation at the Court of St James, have been sent home to his friends.

Prince Louis Bonaparte has escaped from prison in the disguise of a workman.

It is whispered that the Royal family of France, anxious to cement a close alliance with the royal family of England, propose to pay a visit to Windsor or to Buckingham Palace in the course of the summer.

In Ireland the hay harvest is unusually forward, In some parts of the country cutting has already commenced.

A youth, aged 17 years, died recently in the hospital of Navan, of glanders which he had contracted from a horse which he attended. The infection was received by the boy through a slight cut on one of his fingers. Horses, it appears, can be cured of this frightful disease, but a remedy for the human subject has hitherto been beyond the reach of medecine.

The Mersey, near Liverpool, was recently the scene of a melancholy accident. Off the magazines, the Rambler, from Sligo, with 250 passengers, and a great number of cattle on board, came in collision with the Sea Nymph, leaving Liverpool for Newry. The result was the loss of twenty-one lives, and the wounding of a score more. Some of the Rambler's passengers were killed on the spot, and others were drowned in the stream. The vessel was subsequently run on shore. The night was not dark. The affair is undergoing investigation.

"THE LAND STEALER."—The Houston Star tells the following story:—A small party of Wacoes were met near the Trinity a few days ago, by some traders, and the Indians exhibited a a gold watch, a surveyor's compass which they called a *land stealer*. The traders endeavored to learn from them where they obtained these articles, but in vain. The Chief of the Wacoes said that none of them had shed the blood of white men for many months. It is supposed that these articles where captured at the deserted camp of Col. Wallace, who with a party of eight men was met by a party of Indians high up on the Guadaloupe, about two months ago, compelled to desert his camp and flee to the settlements. One of the Indians had taken off the dial of the watch, and stuck it in his hair as an ornament. They expressed great abhorrence for the land stealer, and seemed to attribute to it many most mischievous qualities. The Indians on our frontier seem to regard the surveyor's compass as a kind of talisman, that is invariably attended by an evil genius. A few years since, a party of Indians that had captured a compass near Gonzales, broke it to pieces, and then as if they feared that its fragments might still do them an injury, they sunk it in the Guadaloupe.

UNCURRENT MONEY.

Thompson's Bank Note Reporter gives the following as the rates at which uncurrent money is bought by brokers in New York:—

New England,	1-4	pr. ct. dist.
Albany, Troy, &c.,	1-4	" "
N. York country,	3-4	" "
New Jersey,	3-8	" "
Philadelphia,	1-4	" "
Baltimore,	1-2	" "
Virginia,*	1 1-2	" "
North Carolina,	2	" "
South Carolina,	1 3-4	" "
Georgia,	2	" "
Mobile, sp. pay'g,	1	" "
New Orleans,	1	" "
Ohio,	3 1-4	" "
Indiana,	3	" "
Kentucky,	3	" "
Tennessee,	3 1-2	" "
Missouri,	3	" "
Michigan,	5	" "
Canada,	3 1-2	" "
St. Albans,	1	" "
Delaware Bridge,	1	" "
Lehigh,	1	" "
Plainfield,	1-2	" "
Georgia Lumber,	1	" "
Farmers' & Millers'	1	" "

*The Wheeling banks are 2 1-2 per ct. dist.

The question is so often asked, "When did this or that Bank fail?" that we have annexed the date of the receipt in this city of the news of their failure, together with the price paid for their notes;

Lewis Co. Bank, May 16, '46,	50 cts. on dol.
White Plains Bank, May 1, '46,	80 "
Farm. & Drov. of Buff. May 13, '46,	95 "
Bank of St. Clair, Mch. May 7, '45,	25 "
B'k River Raisin, Mch. May 21, '46,	37 "
Mnf. & Mch. Nant'k., Feb. 19, '46,	37 "

HORRORS OF WAR.—The following is an extract of a private letter from an officer in the Army, dated *Matamoras*, May 23.

"I went over the field after the battle of *Resaca de la Palma*, and the sight which met my eyes was one which imagination can scarcely depict. Bodies of Mexican soldiers were lying about in every direction—some with their heads entirely or partly shot off—others without legs or arms—others with their entrails torn out. One man, a fine looking fellow, was lying on the ground with a cartridge in his fingers, having evidently been killed while in the act of priming his musket. I crept about on my hands and knees through the chapparal, and at every few paces I would come across dead bodies; and at one spot I discovered the body of a *beautiful Mexican girl staked through the heart.* It is impossible to conceive who could have been guilty of this inhuman act. It is hardly necessary to say it is impossible that any American could have done it."

LICENSE LAW.—DUTY OF TOWN AND COUNTY CLERKS.—The 3d section of the act, chapter 14, of the laws of 1846, requires the several town clerks, or other officers by whom the proceedings of the town meetings and charter elections in cities are usually entered, within ten days after the vote for or against the granting of licenses for the sale of intoxicating liquors shall be taken, to transmit to the clerks of their respective counties a statement of the number of votes for and against license in their several towns and cities, and the county clerks are also required within ten days after receiving such returns, to transmit a statement thereof to the Secretary of State. The Albany Argus states that, although more than twenty days have elapsed since the election was held, the returns from only fifteen counties have been received at the Secretary's office up to this time. This induces a belief that the attention of the local officers has not been drawn to the above provisions, and we unite with the Argus in calling public attention to this very interesting subject.

CONVENTION AGAINSE THE LICENSE LAW.—A Mass Convention of those opposed to the present Excise Law, was held at Batavia on the 6th. The Le Roy Gazette says the meeting was thinly attended. L. Seward of Alexandria, presided. Speeches were made which, in the language of the report, "demonstrated to every reflecting mind present, that the No License law was unjust, oppressive, and at war with the interests of society." The resolutions adopted declared that the law was unconstitutional and had been passed through the "efforts of demagogues, office-holders, office-seekers and blind fanatics, desirous of furthering their own ends," and that the result of the recent election under the law is attributable to the apathy of the friends of liberal principles "and the buffoonery and blackguardism of strolling temperance lecturers and blind fanatics." Truly, such language is worthy of the cause in which it is employed and the men who use it.

PAINFUL RESULT OF THREATENED PUNISHMENT.—A succession of misfortunes, which seem to be peculiarly French, are related in the Courrier des Etats Unis, as having occurred lately at Belleville, near Paris. A washerwoman, mother of a little girl, and boy still younger, had gone to her employment, leaving the smaller child under the care of the elder. On departing, she had charged the little boy to be good under penalty of those violent and stupid threats which are never meant to be executed. Upon her return she had forgotten her silly threatening, but scarcely had she entered, when the little girl running up to her, announced that her brother, not having been good, she had herself inflicted the punishment. The wretched mother ran to the cradle and found the little thing so horribly mutilated, that it had but a few moments more to live. In her frenzy, the mother, raising the washing-bat, which she still held in her hand, struck the little girl lifeless at her feet. She ten threw herself from the window and soon expired. The case had left a deep impression on the whole village, the woman having been much liked by the neighborhood, and regarded as an excellent mother.

The settlement of the vexed Oregon Question has given a general impulse to business, and there is an improved market for many descriptions of produce.

The steamboats Oregon and Traveler ran side by side, on the Sound, twenty-five miles in fifty-seven minutes!

SUMMARY.

The fortune of the Rothschilds, the great English Bankers, is said to amount to the comfortable little sum of 735 millions of frances; or 29,400,000 pounds sterling. The profits of their house at Paris last year were 135,000,000f's.; and their extensive banking establishment at London, Vienna, Frankfort, Naples, &c., also produces enormous profits.

Prince Esterhazy, a Hungarian lord, is the richest man in the world. His estate contains 130 villages, 40 towns, and 34 castles. One of his four country seats contains 360 rooms. The number of his sheep must be enormous, as he has 2500 shepherds. It will be seen what power he can exert, when, in addition to his wealth, it is recollected that he is a feudal lord, and holds the power of life and death over his vassals.

We would state for the benefit of those afflicted with lockjaw, that a common cent, or a piece of copper bound firmly upon the wounded part, and in actual contact with it, will cause almost immediate and entire relief and cause the wound to speedily heal, whether it be made by rusty nail, steel instrument, splinter, or any other cause, either in the foot, hand, or other part of the body.

An English paper says that a case of preserved meat, taken from the wreck of the Fury, which was lost in the Frozen Ocean in Capt. Parry's first voyage, about twenty years since, was opened by a gentleman at Brentford, when it was found to be as fresh as the day it was packed, and when cooked it was excellent.

The neatest way to separate beeswax from the comb, is to tie it in a piece of linen or woollen cloth or bag, with a pebble or two to keep it from floating; place it in a kettle of cold water, which is hung over the fire; as the water heats, the wax melts and rises to the surface, while all the impurities remain in the bag.

Louis Phillippe has sent three hundred francs to the firm of Meade & Brothers, in return for a set of their Daguerreotype views of Niagara Falls and the surrounding scenery. The same firm, so says the Albany Citizen, contemplates sending sets of the views of Niagara to the Queen of England, and the 'Autocrat of all the Russias.'

The amount of wool to be clipped in the United States in 1846, is estimated at 140,000,000 lbs. The home demand at 110,000,000 lbs., leaving a surplus for export of 30,000,000 lbs. Its average value, if based on half blood merino, is about 25 cents per lb., or $35,666,666 at the present ruling prices.

The Senate of Connecticut have passed a bill repealing the license law of the last year, and substituting a law which, while it does not prohibit selling, prohibits drinking, and selling to drink, except at taverns. Taverns are by former laws obliged to obtain licenses, and the authorities who grant those licenses, can do it on such terms as they think proper.

A child eighteen months of age, daughter of Addison Hill, of New-York, fell from a window of an attic story of the house on the South-western corner of Franklin and Elm sts. Although the child fell a distance of thirty feet, striking on the pavement below, yet strange to say, no bones were broken, and the patient, under the treatment of a skilful physician, is doing well.

John Dull, a youth of 17, was put on trial at Baltimore for the murder of John W. Ledmun in a low brothel of that city about a month since. The testimony established that the two had been in the brothel most of the preceding afternoon, when a playful scuffle commenced in which a girl named Susan Elmore was pushed into a settee on which Ledmun was lying; he put his arm around her waist, and at the same moment Dull took hold of her to pull her away, when the two let go of her and scuffled, still rather good-naturedly, until Dull, being overpowered, drew a knife and stabbed Ledmun so that he died of the wound. The defence contends that the act was one of excusable homicide.

This year is distinguished in the vicinity of Memphis, Tennessee, by the appearance of countless millions of Locusts, which have been visible for some days, making a tremendous noise in the forests, like the continuous roll of thousands of drums. How large a district of country they now infest in this vicinity it is impossible to tell; we have heard, however, that they extend at least from the upper counties of Mississippi to Jackson county, Tenn., North of this—an area of nearly fifty miles.

On the night of the 24th ult., the steamer Diadem, on her upward passage, came in contact, near Hawsville, Ky., with the little steamer Pink, bound from Pittsburgh to the mouth of the Wabash, by which collision the Pink was instantly sunk, and every person on board except the Captain, drowned. There were seven passengers, and the officers and crew numbered some fifteen persons. The Captain escaped by jumping overboard in his night clothes, and swimming to the shore.

Rev. Leonard Bacon has accepted an invitation to deliver a Discourse on Civil and Religious Liberty, in New-Haven, on the 4th of July. The object of the celebration, of which his address will be the principal feature, is to redeem the 'rum-smoked, powder-smoked,' anniversary from the riot and dissipation which have so generally characterized it in times past.

On the 7th ult., the very day in which the dreadful tornado of 1840 destroyed a part of Natchez, one nearly equal to it laid the town of Grenada, Mississippi, in desolation and ruin, taking away the lives of many valuable citizens, and seriously wounding many others who encountered its fury.

Professor Mitchell, of the Cincinnati Observatory, has issued the prospectus of a Monthly Journal, to be devoted to Astronomical Science, and particularly intended to record the results of the researches of the new telescope at Cincinnati, which is the second telescope in size in the world.

There are three furnaces, now in successful operation, at the lead mines in Hardin county, in the Southern section of Illinois. The lead produced is of the best quality, and the ore inexhaustible. But a little time will elapse, says the Alton Telegraph, before Southern Illinois will compete successfully with the North in the production and sale of this article of commerce.

Fourteen of the departments at Mexico, have notified their government, that if the scheme of establishing a monarchial government were enforced upon them, they would be compelled, in self-defence, to ask for admission into the Union of the United States of America.

The King of Ashantee, Africa, has 3,300 wives; and the prosperity of his kingdom is supposed to depend on his keeping the number full. The King of Yarriba boasted to Clapperton that his wives, linked hand in hand, would reach entirely across his dominions.

Mr. James Simpson, of Baltimore, has received a judgment of $14,250 and costs in the U. S. Circuit Court of Pennsylvania, against the city of Philadelphia, for laying down and using a railroad curve invented by him.

May 14,'14, the English House of Commons voted to Wellington the nice sum of £400,000; at another time the additional sum of £4,000 a year for three lives, adding to this, by way of donative, £3,400,000, with a salary of $20,000 per annum for his services in India. Is it wonderful that the immense pauper classes of the country complain?

The Frankfort (Ky.) Commonwealth says: Judge Kinkead, of the 19th district, has performed a very handsome, and we are happy to hear, a very acceptable act, by the appointment of Mrs. Trimble, the accomplished and estimable lady of the late John Trimble, as clerk of the Charter circuit, in the place of her diseased husband.

The editor of the Cherokee Advocate asserts that, in proportion to the population, there are fewer men among the Cherokees who cannot read and write, either Cherokee or English, than are to be found in any State in the Union.

A bill passed the Legislature of Connecticut, for the protection of the Telegraph posts and wires. Any injury maliciously done to them, subjects the perpetrator to a fine of $100 and imprisonment for six months in the common jail. Let men and boys take warning.

The King of Prussia has just ordered the erection of a museum, for the reception of all the articles which have been preserved belonging to Luther.

Bishop Delancy, of the Diocese of Western New-York, has prescribed an appropriate form of prayer to be used in all the churches under his pastoral care, during the session of the Constitutional Convention. It is the prayer for Congress, slightly varied to suit the case.

The Western Star, printed in Geneva, Kane county, Ill, says, that within the last few days it has been informed by creditable sources, that not less than twenty-four horses have been stolen in the county of Kane; and nearly that number of horse-thieves have been trapped, tried, convicted, and forwarded to the State Prison at Alton.

It is supposed that a fluent speaker utters between 7,000 and 7,500 words in the course of an hour's uninterrupted speaking.

A Western speculator said to a friend,—"When I first came to Chicago, I had not a rag on my back, but now I have plenty of them."

The printed books belonging to the British Museum are said to occupy ten miles of shelf.

Oak is stronger than iron, both pieces being equal in weight.

The cost of Trinity church, New-York, was about $300,000.

The whole number of Papists now in the capital of New-England, is estimated at 32,000 at least; or more than one quarter part of the population of Boston.

The number of flouring mills in Oswego is ten, with 53 runs of stone, capable of turning out 4000 barrels of flour per day.

The Postmaster General is very indignant, because important news is carried by express between Montgomery and Mobile, so as to gain 24 hours of the mail. He has written a letter to Hon. D. H. Lewis, proposing that the express be put down by severe legal penalties, or else by the establishment of a telegraphic communication between the points alluded to.

We have accounts from many sections of the State that the present crops of grain and grass were never known to be finer at this season of the year than they are at present. In many part Indian corn has already sprouted to the heights of two feet. Wheat and other small grain is far advanced, and looks as though we were to have a great surplus.

A correspondent of the Merchants' Exchange writes, under date of April 25, that a brig was lying at anchor at St. Helena, with "James Wilson, New-York" on her stern. She was taken possession of by H. B. M. ship Acteon, as a prize, having been found lying at anchor at Kabenda, on the west coast of Africa, abandoned, and without crew, flag, or papers on board. She was fitted out for slaves. The vessel would be condemned in the admiralty court. The James Wilson was sold at Rio Janeiro, a short time since, to a Brazilian.

The American brig Malaga, of Beverly, under command of Lieut. Thomas G. Hunter, arrived at Beverly in 55 days from Kabenda, Africa, as a prize to the U. S. brig Boxer. The Malaga was seized under suspicion of aiding and abetting the slave trade.

Capt. John Rogers, 'Principal Chief of the *Western* Cherokees'—(that is of the minority who removed from Georgia to the Arkansas border many years ago, before the bulk of the nation was compelled to go)—died at Washington city on Friday evening last, aged 70 years.

Rev. Samuel J. May and ninety-three other citizens of Syracuse have issued a call for a public meeting at that place on the 18th inst. of those opposed to the present war with Mexico, to express such sentiments and adopt such measures as may be deemed appropriate for the occasion.

The bill to incorporate the New-York and Boston Railway Company, unanimously reported by the Railway Committee, passed the Connecticut House of Representatives by a decided majority. By the terms of the bill, the Company is authorized to cross the Connecticut river at Middletown, on a bridge having a draw of eighty-five feet to accommodate the navigation of the river.

A sail-boat containing four persons was upset on Saturday morning by a squall of wind, off the foot of Bridge-street, New-York. One of the men was drowned, and his wife taken out of the water nearly so, but resuscitated. The other two persons escaped by clinging to the boat, whence they were taken off.

Counterfeit tens on the Stonington Bank are in circulation in Philadelphia. They are old and worn in appearance, and are believed to be from a genuine plate.

LAW OF NEWSPAPERS.—1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscription.

2. If subscribers order the discontinuance of their papers, the publisher may continue to send them till all arrearages are paid.

3. If subscribers neglect or refuse to take their papers from the offices where they are directed, they are held responsible till they have settled their bill, or ordered their paper discontinued.

4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.

5. The courts have decided, that refusing to take a paper or a periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

THE OTHER SIDE.—The Picayune says, "the Mexican papers claim positively that the number of killed and wounded on the part of the Americans was more considerable than that of the Mexicans. General Arista sets down the force of the Mexicans in the action of the 8th, at 3,000 men and twelve pieces of artillery; our numbers are stated to have been 3,000 men, more or less, with great superiority in artillery. The destruction by our artillery is represented to have been severe. Over three thousand shots are said to have been fired at the Mexicans by our artillery, between 2 o'clock P. M. and 7 in the evening, when the battle closed. The Mexicans in the same time, discharged seven hundred and fifty shots from their artillery. The Mexican loss on the 8th is set down at 352 killed, wounded and missing—and they claim to have retained possession of the field of battle.

READING SERMONS.—A correspondent of the Alabama Baptist discourseth in this wise on the subject of reading sermons:—

"*Let not him that readeth a sermon, despise him that readeth not; and let not him which readeth not, judge him that readeth; for God hath received him.* Who art thou that judgeth another man's servant? To his own master he standeth or falleth."

MARRIED,

In Charlestown, R. I., on the 8th inst., by Eld. Daniel Coon, Mr. WILLIAM FOSTER, of New York City, and Miss CELIA BURDICK, of the former place.

DIED,

At his residence in Hopkinton, R. I., on the 5th inst., Mr. SILAS GREENMAN, in the 77th year of his age. He buried his wife about two months ago, and has been fast declining ever since, until he fell asleep in Jesus, to reunite, we trust, with his departed companion, where the grief of separation is known no more. His sickness was attended with severe pain at times, but he bore it with Christian submission and resignation to the providence of God. D. C.

LETTERS.

James H. Cochran, Daniel Coon, Simeon Babcock, Luke P. Babcock, Sanford P. Stillman, Wm. Utter, Hiram P. Burdick, Joel Babcock, J. B. Wilbor, Charles M. Lewis, E. A. Greene, N. J. Reed, G. F. Randolph, Solomon S. Coon.

RECEIPTS.

Alfred—David Rose, Nathan Green, H. W. Benjamin, Luke Green, Jesse Whitford, $2 each; Erastus A. Greene, Samuel N. Stillman, Lanson Potter, Alonzo Potter, $1 each; N. G. Satterlee $2,25.
Little Genesee—Ezekiel Crandall, Avis Hall, J. A. Langworthy, Daniel Maxson, Joel Crandall, Wait S. Burdick, Jabez Burdick, George Merritt, $2 each; Elkanah Babcock, $3,25.
Portville—Albert B. Crandall, Albert G. Burdick, $2 each; Sylvanus Vincent $1,50; Rowland J. Crandall 50 cents.
Ceres, Pa.—Henry Smith, E. G. Green, $2 each; Samuel A. Barber $1.
West Genesee—Wm. L. Bowler $4; Daniel C. Gardner, E. J. Maxson, $2 each.
Cowlesville—Dea Joshua Burdick, Thomas Williams, $3 each; John L. Burdick, Edward Saunders, $1 each.
Sackett's Harbor—John Witter, Roswell Clarke, $4 each; Harvey Maxson $2.
New Market, N. J.—David Dunn, Isaac H. Dunn, Joshua Wheeler, $2 each.
Millport, Pa.—W. H. Hyadom $4; George Stillman $1.
Richburgh—W. M. Truman, John Scott, $2 each.
Scott—Henry C. Hubbard, John Barber 3d. $1 each.
South Richand—Elias Burdick 50 cts.
Millington, N. J.—Gilbert F. Randolph $2.
Dianna—Solomon S. Coon $2.
Bolivar—W. N. Maxson $2.
Hornalsville—Wm. D. Burdick $3.
Coudersport, Pa.—M. Matterson $1.
Ulysses, Pa.—M. L. Dean $4; James Lewis $1.
Sag Harbor—George D. Chester $2.
Fairfield, O.—Joel Babcock $2.
North Hampton, O.—Simeon F. Babcock $2.
Unadilla Forks—Harriett Taylor $2.
Broadalbin—M. & E. Hawley $2.
Berlin—David Potter $2.
New York—T. H. Lang $3; Wm. H. Stagg $1.
North Adams—N. J. Reade $2.
Persia—Franklin C. Babcock $2.
Watson—Joseph D. Williams $4.
Leonardsville—Clark M. Whitford $2.

DE RUYTER INSTITUTE

Will be opened for the reception of Students, Wednesday, April 29.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.

GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.

J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.

Mrs. LUCY M. CARPENTER, Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

TEACHERS' CLASSES, for the special benefit of those designig to teach, will be formed at the commencement of the Fall Term, and continue aeven weeks, with daily Lectures, and Model Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, $2 00 Academic, from $3 00 to $5 00. Music on the Piano $5 00 per term of twelve weeks. No Extra Charges for Drawing, Painting, Lectures, or Incidentals. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from $1 00 to $1 50.

IRA SPENCER, M. D, } Agents.
Rev. LUCIUS CRANDALL, }

DeRuyter, March 6, 1846.

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Miscellaneous.

THE POOR-HOUSE HEARSE.

"Though a pauper, he's one whom his MAKER yet owns."

Reader, have you ever seen the vehicle thus designated? Has its sombre appearance ever given you a melancholy sensation, as you have followed it in imagination to the pauper's grave-yard, and seen its load deposited in the yawning *trench*, excavated to hide the poor bodies a little while from view, and then (as mentioned in a presentation of a former Grand Jury,) exhibit them again with all the loathsome and appalling concomitants of partial or entire exhumation?

Years ago, as I have seen it driving through our streets, I would shudderingly think, to how many a heart beneath the Alms House roof, the roll of its wheels must daily communicate a chill of horror, as among so many, frequent burials would require its constant service; and it was not until a young creature in whom I had been interested died at Bellevue, that I knew it was mainly dispensed with there. In a conversation held with the convict nurse, a few days after Jane's death, I asked among other questions, whether any funeral service was held, or any person followed her corpse to the grave, adding how extremely I regretted that I had not been present. "Ah, ma'am," she replied, "if you think the crather had a decent buryin' you're much mistaken, and mayhap it's well you wasn't here. I'm Irish, and a prisoner at that; but God knows it would be worse than dying to go to my grave, and that so long a one, be taken on a wheelbarrow."

"What," said I, "was she carried thus, and not a prayer, not a hearse?"

"Troth and it's the truth I've been telling ye—not a soul followed to give the *creen*."

"Why do they have a hearse then attached to the institution if they do not use it?"

"Why, ma'am, sometimes the pauper folks are buried decently, and prisoners too, if their friends look after them, and then they need it. We have grand buryings sometimes here I tell you; I have seen twenty carriages in a row inside the walls before now, to put a poor crather under ground with, that wasn't worth a ha' pence! And ye see, ma'am, they send the hearse to bring the old and the sick out here, who can't get here any other way. It's the Corporation's private carriage, ma'am!"

Since then, the hearse has never passed me without eliciting deep feeling. Two years since, it stood within a stone's cast of my door, and in it were a number of individuals seated on the straw that I was told a kind grocer had thrown in for their accommodation. It had stopped in my neighborhood, to convey a poor Irish woman who had been sick a long while (and thus exhausted her little store) out to Bellevue. The screams and lamentations of the poor soul, as she saw the vehicle drive up, and gazed in upon the squalid group, were fearful to hear; at length she seated herself on the pavement, with her arms encircling her knees, and looking upward raised the "howl" in the utter abandonment of despair. As she spoke in Irish, her gestures and tone interpreted far more than I cared to know of her deep misery. Unable to interfere efficiently, I could but retire from the scene, but how often has it risen up before me. I was told that finally she was thrust in by force, the door closed upon her, and driven almost to madness, she continued sometimes plaintively, sometimes furiously, to chant her national death song. I thought then how little cause had we to boast over heathen India in reference to the sick poor in our midst, and to the healthy poor I feel that many of our "tender mercies are cruel." * * *

To see the sick, as I have seen them, helped to soup of a strength sufficient to make a hearty meal for a laboring man, and this in a tin pan, and chunks of meat and bread with potatoes, handed out likewise in a service of tin; and to be eaten without the aid of knife, fork or spoon, from the strong box of the city, as was the case in the ward where Jane died—ah me! the mud forced in the mouth of the dying heathen by the river side, must come as near the requisition of the law of love, as such fare for the sick and dying. We certainly ought to have physicians in such establishments, but is it not necessary also to have cooks? To provide the same fare for all, may be economical, but it is certainly far from right.

An incident of a different character, in connection with my subject just strikes me, and I will give it, hoping if it meet the eye of any in authority, they may take a little pains to prevent the like again.

Last winter, when the small pox prevailed so extensively in our city, a poor man, who had no friends, died with the disease. He had kept a little shop in H—— st., but when taken ill, his customers forsook him, and the other tenants in the house took great care not to come in contact with him. He lingered for awhile and then died. The dispensary physician reported it as a case of the most malignant character. The proper authorities sent the Poor House hearse to convey away the corpse, doubtless supposing those sent for the dead would take proper precaution. But that was far from being the case. They placed the body in its pine coffin, secured it in the hearse—went back and took the bed, together with some of the clothes, and throwing them in a pile in the street, set fire to them. After this was done they drove off about a block, and then leaving the hearse standing in the street, quietly went into a grog shop to refresh themselves after their toil, and remained there until the boys raised quite a mob about the pestilent remains.

Sometimes I have seen the Corporation's private carriage, as the nurse called it, standing before the door of moral lazar-houses, in disreputable parts of our city, waiting to convey the dead to the pauper's grave—and while waiting thus have seen it surrounded with those who have lost all resemblance to woman except the form, and have shuddered to hear the brutal jest bandied from lip to lip, of those who bore in their countenances the sure indications of a premature death, and a pauper's burial. I have seen it, too, waiting at the corner of two streets, to take in a poor sick servant girl, whose employer's pride would not suffer it to stop at their door, nor their generosity give the enfeebled creature an extra shilling to enable her to depart for Bellevue by any other conveyance. To see poor girls thus situated dragging themselves along to the hearse, with a little bundle in their hands, (for if they have clothes, they don't take but a change or so, lest they should be stolen from them while they live, or in the event of their death kept from those whose claims preferred both by necessities and blood, makes it duty for them to leave all behind except the poorest they have;) to see them thus, and to know that where they had been toiling there was bread enough, and room enough, and had the heart corresponded to the means, they might possibly have recovered, has often caused tears to flow. The sick poor! the sick poor! What a world of aggravated misery those three words designate! * * * *

While writing on this topic, suffer me through your columns to ask who of our present city fathers will propose in either Board to provide Bellevue with a substantial decent hearse, (not a baggage cart)—one that if sent to the abodes of the poor, to take away the dead resting in one of the city's white pine coffins, might not shock the feelings of friends and relations, with the reflection, "All will know now that I could not bury my dead—all who pass can say, There is a pauper's funeral!" To how many is the bitterness of death enhanced by this reflection. Will not some *one* of those who vote with the majority on the subject of an appropriation to celebrate the Fourth of July, bear this in mind, and let not a month pass until it is accomplished. (Adv. Moral Reform.

FOR THE CHILDREN.

THE BOY'S LAST BEQUEST.

Half raised upon the dying couch, his hand
Drooped on his mother's bosom, like a bud
Which, broken from its parent stalk, adheres
By some attenuate fibre. His thin hand
From 'neath the downy pillow drew a book,
And slowly pressed it to his bloodless lips,
—"Mother, dear mother, see your birth-day gift,
Fresh and unsoiled. Yet have I kept your word,
And ere I slept each night, and every morn,
Did read its pages, with my simple prayer,
Until this sickness came."

He paused, for breath
Came scantily, and with toilsome strife.
—"Brother or sister have I none, or else
I'd lay this Bible on their heart, and say,
Come read it on my grave, among the flowers.
So you who gave must take it back again,
And love it for my sake."

"My son! My son!"
Whispered the mourner in that tender tone
Which woman in her sternest agony,
Commands to soothe the pang of those she loves.
"The soul! The soul! to whose charge yield you that!"
"To God who gave it."—So that gentle soul,
With a slight shudder, and a seraph smile,
Left the pale clay, for its Creator's arms.

THE CRUEL BOY PUNISHED.

When I was young, many years ago, for I am now old and my head is white, I knew a boy by the name of Peter Johnson, who was a very bad boy, and caused himself and others much trouble. He was a very bright boy, but had a bad disposition. He did not like his school, and would not mind his parents. One day he found a hornet's nest in the edge of the woods which skirted the pasture lands of a Mr. Williams. Perhaps you never saw a hornet's nest; they are made round and hang on the limb of a tree or bush, with a hole at the bottom through which the hornets pass in and out. They have powerful stings, and will swarm like bees when their nest is disturbed, and fight dreadfully. This wicked boy plagued the hornets from day to day, until he had got them very cross, and then he got some salt and called all Mr. Williams' horses and cattle in the field, and fed them salt under and round the little tree on which the hornet's nest hung. As soon as they were well engaged licking the salt, he sent a club against the nest, and out came the hornets, and poured upon the horses and cattle and stung them dreadfully. They ran and snorted and kicked as though they would kill themselves. This was dreadful cruel, and yet it was sport for this wicked boy.

But he got punished, as I will tell you. He was so wonderfully pleased to see the poor horses jump and writhe in agony, that he forgot himself and leaped out from his concealment, hopped up and down, slapped his hands, and laughed and shouted at a great rate. Had he been still behind the bunch of bushes, where he hid after throwing the club at the nest, nothing would have harmed him; but rushing out as he did, a portion of the hornets were attracted by him, and in the midst of his shouts at the misery he had caused, he felt a dreadful sting strike him in his face, and before he could fly he was stung several times. Next day his face was so swollen that he could not see out of his eyes. All the boys who saw him laughed at him, for they all heard how it happened. Though this was more than sixty years ago, I can remember just how ashamed he looked. I hope none of the children to whom I write will be so cruel. If I shall find myself able, I will tell you more about this wicked boy. GRANDFATHER.

THE THREE FRIENDS.

Two sisters, named Amy and Anna, were once sitting together upon a grassy bank, when a large dog came between them, and thrusting his nose familiarly into their hands, snugged down, as if desirous of making one of the party. The two girls caressed him fondly, and called him "good Dash" and "pretty Dash"—and many other titles of affection they bestowed upon him. At length the younger of the girls said, "Amy, I have heard that Dash once saved my life: will you tell me how it happened?" "With pleasure," said Amy; and accordingly she proceeded as follows:

"About five years ago, Anna, when you were not more than two years old, we were living in Vermont, near one of the streams that empties into Connecticut river. The snow was very deep that winter, and when it came to go away in the spring, it made a great freshet. The melted snow came down the hills and mountains, and filled the rivers, which overflowed their banks, and overspread the valleys and swept everything before them.

"The little river near our house suddenly rose above its borders, and came thundering along, tearing away trees and bridges and mills and houses. At last it seemed to threaten our dwelling, and father and mother began to prepare to leave it and fly to the neighboring hills for security. In the preparation for flight, you was put into a large basket with some clothes stuffed round you, and set down upon a little bridge of planks near the house, while our parents and myself were gathering together a few things to take with us. As father put you on the bridge, he noticed that Dash seemed to look on with interest and anxiety, for the waters made a terrible roaring all around us; and he observed also, on looking back, that Dash had taken his seat on the bridge by your side.

"You had not been left more than ten minutes, when we heard a frightful noise, and going to the door, we saw, with terror and amazement, that the water had suddenly risen and surrounded the house. Nothing could save us but instant flight. Father took me in his arms, and with mother clinging to him, he started for the bridge where you had been placed; but he soon perceived that the bridge had been carried away by the rush of the waters, and neither you nor Dash was to be seen. It was no time for delay or search, for the waves were rising rapidly, and it was with the utmost difficulty that father was able to take mother and me to the hill. There at length we arrived, and leaving us to take care of ourselves, father went in search of you. He was absent nearly four hours—and I never shall forget the anxiety with which we waited his return. We were without shelter; the earth was damp and the air chill; but we were so absorbed in fear for you that we thought not of our own sufferings. At last we saw father coming, at a considerable distance. He had you in his arms, and Dash was leaping and frolicking at his side. I was never so happy; I shall never, never be so happy again, as I was when I saw father coming, and saw that you was safe!

"At length father reached us; though it was a matter of some difficulty, on account of the water, which had choked up the valley. I need not tell how heartily mother and myself kissed you when we got hold of you. We shed a great many tears, but you only laughed, and seemed to think it all a pleasant frolic. When we could compose our feelings, father told us the story of your escape. It seems that the waters rose suddenly while we were in the house, and lifting the planks of the bridge, carried you and Dash and the basket upon them, down the stream. The current was very swift, and you must have sailed along at a terrible rate; but faithful Dash kept his place at your side. You had gone about two miles, when the dog and basket were seen by some people standing on the shore.—Dash saw them at the same moment, and he set up a very piteous howl, but they did not understand him. When he saw that there was no relief to be had from them, he leaped into the water, and seizing one end of the planks in his mouth, began to swim with all his might, and push the planks toward the land. He was so powerful and so skilful, that he very soon gave them a direction toward a little island, which was not distant, and in a few moments they struck against the shore, and were held fast by running between some small trees.—The dog again set up a howl, and the people before mentioned, now thinking something was the matter, entered a boat and went to the island, where they found you fast asleep in the basket, and dry as a biscuit!"

When Amy had reached this point of her story, Anna put her arms around the dog's neck, and, with her eyes swimming in tears, kissed him over and over again. She said nothing, however, for her heart was too full. Her sister then went on to tell the rest of the story—but, as the reader will easily guess it all, I need not repeat it here. If any of my young readers are curious to know all about it, I shall be at their service whenever they will give me a call.

WHERE IS GOD?

I once asked that question in a Sabath School. A little boy answered, "In heaven." Children are apt to think that God is a very great way off, and thinking so they do not come to their Heavenly Father as they would to an earthly parent to ask for blessings which he has promised to bestow upon such as ask him. They cannot recognize God by any one of their senses, and because they cannot, they imagine him to be at a great distance from them, and forget that he numbers the hairs of their heads, and notices all their actions and thoughts. A bishop once said to the young de Chateunoef, "If you will tell me where God is I will give you an orange." "If you will tell me where he is not, I will give you two," was the child's answer. The poet beautifully answers the question, "Where is God?"

"In the sun, the moon, the sky;
On the mountain, wild and high;
In the thunder, in the rain,
In the grove, the wood, the plain;
In the little birds that sing;
God is seen in every thing."

If we are always impressed with the omnipresence of God, we shall frequently be restrained from wrong doing. Says the Psalmist, "If I take the wings of the morning and dwell in the uttermost part of the earth even there will thy hand lead me and thy right hand uphold me."

B.

JUVENILE SIMPLICITY.

The editor of an exchange paper has been much amused by what he terms *juvenility* of a little boy of his acquaintance. He was about going to bed and was kneeling at his mother's feet, with his hands clasped between her's as she recited to him the Lord's prayer, which he repeated after her—'Our Father which art in Heaven'—'Our Father which art in Heaven'—'Hallowed be thy name'—'Hallowed be thy name'—'Give us this day our daily bread'—'Oh, mamma, let's ask for cakes.'

This reminds us of a bright-eyed little acquaintance of our own—the son of a friend. With a simplicity equal to that mentioned above, the little fellow, repeating the prayer after his nurse, when the latter said, 'Give us this day our daily bread,' quickly added, 'and a piece of cheese to eat with it.' The nurse, less reverent than the child, smiled at his prayer—but it was the prayer of faith, nevertheless. [Charter Oak.

A NOBLE LITTLE TEMPERANCE GIRL.

We were highly pleased with an incident, a friend related to us, about his little girl. He had taken his wife and little daughter to the exhibition of the New-York Institute. While there, one of the officers of the Institute, noticing the little girl, and being pleased with her lively and social turn, took pains to accompany her about the fair, and to point out to her objects that might interest her. He left for a short time, and visited another part of the building. When he returned, he went immediately to the little girl, and offered her his hand, to lead her about the hall again. But no, she would not go with him. "Why," said he, "you have not seen half the pretty things yet. Come, and I will show them to you." Still she refused, and clung as if affrighted to her mother. Surprised at such conduct, her mother remonstrated, and bade her be polite to the kind gentleman. "Mother," said the little girl, drawing down her mother's ears, "*Mother, he smells of rum!*" And nothing could induce her to go near him again. Was she to be blamed, children?

A CREDIBLE WITNESS.

Two claimants for one dog lately appeared before a justice of the peace, in a town near Boston. Several witnesses swore positively to the ownership of each litigant, when the sagacious magistrate directed the plaintiff to take his place on his right and the defendant to occupy a corresponding position on his left; the dog in dispute being remanded to a distant part of the room. The parties were then commanded to whistle when the animal made for the defendant. "Mr. ——," said the justice to the clerk, "record the decision for the defendant, the dog is the only credible witness in the case."

Children should not think that there is no reason for the commands of their parents or teachers because they see none.

GATHERING ORANGES.

Who of my little readers has not seen oranges? I presume all of you have, and I have little doubt that most of you have eaten them. They are a most delicious fruit, but not so valuable as the apple. They do not last as long as the apple, and when first picked from the tree, for sending abroad, they are of a very green color, not being perfectly ripe. I have seen oranges in New-York of a green color, they having just come out of the boxes in which they were brought to market.

Oranges grow in warm climates. They are very plenty in Spain, Italy, the Southern part of France, the West India Islands, and the Southern portion of the United States. The orange tree is not large, and the bark is of a greenish color. We have heard persons describe groves of oranges as presenting a most beautiful appearance when the fruit was ripe. I have often seen orange trees that have been reared in houses, but they did not exhibit the natural beauty of the tree.

Oranges are often used in sickness. They are quite a rich fruit, and their flavor is of the most delicious sweetness. I read a story not long since of a father who went to town, and brought home three oranges, which he gave to his three little boys. The next day, finding that all the boys had disposed of their fruit, he asked what they had done with them. The first said that he had eaten his; the second, that he had sold it for money enough to buy two more; and the third, that he had carried it to a very poor woman who lived some distance off, to give to her little sick boy who lay upon his bed, wasting away with a burning fever. Will my readers tell me who made the best use of his orange?

How kind God is to give us so many good things to promote our comfort and happiness. Who can look abroad upon the face of nature, and see so many evidences of his regard for us, and not feel his heart expand with love and gratitude?

F.

SPRINGFIELD ARMORY.

I went with a friend to a beautiful part of Springfield, called "the Hill." Presently we came to a large level piece of ground, laid out beautifully with trees and walks, and surrounded with buildings. On the south side were three large buildings called arsenals, where they keep the guns after they are finished. On the east side were workshops, where the finishing part is done, and offices for the clerks, also a building which was formerly used as a chapel, in which Divine service was held on Sundays. The principal part of the work on the guns, is done in large shops on a beautiful little stream called Mill River, a mile or two east of "the Hill." Near one of the shops on this river, is a pleasant little village called the "Upper Water Shops," there is also the "Middle Shop," and the "Lower Shop." I once had a beautiful sail on a large pond in Mill River, just above the Upper Shop, with a young lady who has written a piece about it in Parley's Magazine; perhaps some of my young readers have seen it. There were quite a party of girls and boys, with their teachers, they went in two boats. When they came near the shop, they struck up "Swiftly Glides the Bonny Boat," &c. Their clear rich voices, aided by the excitement of the scene, produced a fine effect. We gathered pond lilies, and had various adventures, but I am digressing. I was writing about the armory. On the west side of the square, were the offices, houses, good looking buildings, all alike, painted yellow. On the north side, were various other buildings belonging to the public ground, and rented to the workmen. Here I must stop to describe the scenery. Behind the houses on the north side, was a ravine and woods, wherein grew innumerable herbs and roots, suited to the cure of all manner of diseases, many rare flowers, and beyond the ravine, hills and dales, in never-ending succession. A few years after this visit, I went there, and could not find the beautiful ravine, I suppose it is all built up with houses now. Most of the work is done at the Water Shops. I have been into the "Upper Shop" a great many times. There are large wheels with machinery, some of it is said to be the most curious of any in the United States. I was told some of the most curious and useful parts were invented by workmen, some of whom were then in the shops. It was winter when I visited it, and the windows were full of the most rare and beautiful plants in pots, belonging to the wives and daughters of the armorers. They were put there to be kept from freezing during the cold weather, it being very warm in the shop. But you would not see them there now if you should go there. In the lower and middle shops the forging and wedling is done, the largest gun barrels are made, and all the coarser work. The nicer parts were done at the Upper Shop. Every part is made separately, and then it is all put together. More than three hundred workmen are constantly employed, and not more than three or four are doing the same work. In all the shops they keep a watch at night, whose duty it is to go round all the premises, every half hour, and see that all is safe. At nine o'clock the watch calls out, "past nine o'clock and all's well," and so on at the end of each hour. I told you there were three arsenals on "the Hill;" I only visited the middle one, in the others there was nothing to see but large boxes, in which guns were packed ready to be sent away. The United States, "Uncle Sam," as the armorers call it, has in different parts of the country large buildings, called garrisons, where these guns are sent. I will some time tell you about a visit I once made to the garrison in Baton Rouge, Louisiana.

The middle arsenal is a very large building. It is three stories high, each story in one large room, in which the guns are stacked in rows. Each room is filled with the guns, excepting a walk or passage round the building next to the walls. The guns are in the middle of the room which is very large and high. The guns are in rows one above another. They are so regularly arranged, that I could look through the whole length of the building six different ways, between the rows of guns. I was told there were ninety-four thousand guns in the whole building. The guns were as bright as they could be. One man was employed constantly in oiling them and keeping them free from rust. From the third story windows, we had a most beautiful view of the town and river.

It made me feel sad to see all these guns, and think that they were made to kill people with, and I asked one of the men who professed to be a Christian, what they were making all these guns for, if they believed the time was coming when guns should be beaten into ploughshares, and spears into pruning hooks; he answered, they were making them in order to have them all ready to be beaten up. This shows he had no good answer to give me. In a little corner of the stairway under a window, many people had written their names, with the date of their visit. We wrote our names there, and under mine, I wrote, "Peace on earth, and good will to man."

Since I visited the place, there has been a great change in the regulations of the Armory. There has been appointed a military superintendant instead of a citizen as before. The armorers did not like the change at all, especially at first, but if they dared to say anything they were discharged, so they don't say anything now. I don't know but they like it better, for I have nothing at all to do with the Armory, but I don't believe they do, for many of the regulations are arbitrary and tyrannical, as all military discipline must be. I hate to see laboring men oppressed, as I take their part, but I wish in my heart that all the works were stopped, for I think it very wicked to have war, or to make guns ready for war. I would join with my little friend Mary, and hold up both hands for no more war.

UP AND AWAY.

Up and away with the rosy light,
With a song of joy, with plumage bright.
Screaming farewell to the misty night,
The lark is up and away:
Nor the lark alone, the tribes of song,
Sporting the Sylvan bowers among,
Join in the chorus loud and long,
At earliest peep of day.

Through the forest wilds with noiseless tread,
Shaking the dew drops from his head,
Up and away from his leafy bed,
The squirrel is up and away;
While springing up from slumber sweet,
First flashing of the dawn to meet,
The tenants of the grove replete,
With joy, the call obey.

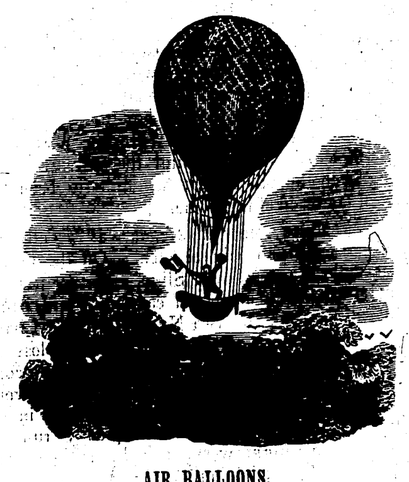
Up and away at a rapid pace,
With a bounding heart and merry face,
The happiest beings of our race,
Children up and away.
Away and over the murmuring brook,
Across the plain through the forest nook,
With dinner, satchel, and with book,
Children up and away.

THE STUDIOUS SCHOLAR.

On the plains of Mansfield, in Germany, a great many years ago, there lived a poor wood-cutter and his family. He worked hard that he might support them. The wife often carried the wood on her back. Martin, their son, while a small boy, made up and brought his little faggot with theirs to be sold in the market. And with all their industry they could little more than supply their daily wants.

Though poverty was their lot, still the parents could not think of bringing up their son without education. They endeavored to teach him the knowledge of God, to train him in His fear, and form him to the practice of Christian virtue, while they forgot not his early domestic education. In a few years more he was sent away to school. This was a severe trial to young Martin. Cast upon the world without friends or protectors, he trembled in presence of his masters. In his extreme poverty, he was forced at play hours to beg his bread. He was seen on a cold Christmas morning going through a neighbouring village, from house to house, singing the usual carols on the Saviour, The Babe born in Bethlehem, and begging a little food to supply his wants. And often instead of bread he received harsh words and cruel treatment. Sometimes, overcome with sorrow, he wept bitterly in secret; he wished to store his mind with useful knowledge, but how was he to attain it? He could not look forward with hopes of success.

One day, after being driven from several houses, he was about to return supperless to his lodgings, and as he was thinking of his sad condition, he said, "Alas! must I for want of bread give up my studies, leave the school, go home to my parents and remain in ignorance?" Suddenly a door opened, and a sweet voice invited him to enter. She who called had seen the cruelty with which the poor discouraged scholar had been treated. She pitied him, for she had often noticed him in his rambles. She saw him weeping before her door, had come to his assistance, and to supply his urgent wants. Here the persevering Martin found a welcome home among kind hearted Christian friends. He was no longer forced to beg, and no longer feared he should be obliged to return to Mansfield, and bury the talents that God had committed to his trust. By this event he learned to trust in the providence of God. He applied his mind with greater energy to his daily task, made rapid progress in his studies, and soon got far in advance of his class-mates.



AIR BALLOONS.

"Oh, mother, mother, come here quick, quick!" said little Mary Smith, a country girl, one day as she stood in the garden, half terrified with fear, and saw a balloon floating through the air several miles distant. Mary had never seen nor heard of a balloon, and so strange a sight might well strike terror in the mind of one unaccustomed to such a scene.

Mary's mother had once been to the city, and had seen a balloon ascend from Castle Garden, several years before the event here spoken of, and had a sufficient knowledge of the manner of "sailing in a balloon," to give her little daughter a very intelligible idea of it, and thus allay her fears.

Should any of the readers of the Monitor ever see an object floating through the air, resembling the cut, they will know that it is an air balloon, and that no danger to them is to be apprehended from it. Sailing in a balloon, however, is dangerous business for those engaged in it, and sometimes leads to dreadful disasters. A few years ago, a French lady ascended from Paris in one, on a pleasant evening. When the balloon had reached an altitude of about a hundred feet, a rocket was discharged from the concourse of people in the street, which passing through it, immediately set fire to the gas with which it was inflated, and the unfortunate lady instantly fell on the pavements beneath, dashing her to pieces, to the horror and grief of the vast multitude! Several accidents of a very serious nature, have occurred in the United States, from ascending in balloons, but we have not time to narrate them.